حياة الصحابة

Hayatus Sahabah

The Lives of the Sahabah

By

Hadhrat Moulana Muhammad Yusuf Kandhelwi

رحمه الله رحمة واسعة

(1917-1965)

Translation Edited By

Mufti Afzal Hoosen Elias

ZAM ZAM PUBLISHERS

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باللغة الإنجليزية

Revised Edition

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Vol-2

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The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning Dissension

In the narration discussing the scenario before the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Saalim bin Ubayd states that someone from the Ansaar said, "(Who do we not appoint) A leader from amongst us (Ansaar) and another from amongst you (Muhaajireen)." **Hadhrat Umar رضي الله تعالى عنه responded to this by saying, "Two swords in one sheath!? They will never fit."** (2)

(1) Bayhaqi (Vol.8 Pg.145).
(2) Bayhaqi (Vol.8 Pg.145).

The Sermon of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in which he Warned about the Dangers of Dissension

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "O people! You should hold fast to obedience to your leader and preserving your unity because unity is the rope of Allaah that Allaah has commanded you to hold fast to. What you dislike in staying united is much better than what you like in being divided. In everything that Allaah has created, He has also predetermined its end. Islaam is thriving right now and the time will soon come when it will also draw near to its end. It will then flourish and weaken until the Day of Qiyaamah. The sign of this is extreme poverty. Poverty will be so great that a poor man will not find anyone to give him anything and even a rich man will not regard what he has to be sufficient for him. In fact, a person will place his need before his blood brother and cousin, but none will give him anything. The situation will be so bad that a beggar will beg from Friday to Friday without anyone putting anything in his hand. When matters reach this ebb, a splitting sound will emerge from the earth, which will lead the people of every area to think that it is coming from the ground beneath them. There will then be silence for as long as Allaah wills, after which the earth will stir and start to vomit out all her prized possessions." When someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه what the prized possessions of the earth are, he replied, "Pillars of gold and silver. From that day onwards, none shall benefit form gold and silver until the Day of Qiyaamah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Family ties will be severed to the extent that the rich will only fear poverty and the poor will have none to show compassion towards him. In fact, even if a person has to place his need before his own brother or cousin, none would show a bit of sympathy to give him a thing." (2)

The Statement of Hadhrat Abu Dharr رضي الله تعالى عنه Concerning Dissension

A man related that they once took some things for Hadhrat Abu Dharr رضي الله تعالى عنه. However, when they reached Rabdha (the place where he lived) and asked for him, he was not available. Someone told them that Hadhrat Abu Dharr رضي الله تعالى عنه had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan رضي الله تعالى عنه had performed four Rakaahs salaah (in Mina) (3). This upset Hadhrat Abu Dharr رضي الله تعالى عنه greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah صلى الله عليه وسلم (in

(1) Tabraani. Haythami (Vol.7 Pg.328) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.9 Pg.249).

(3) Hadhrat Uthmaan رضي الله تعالى عنه had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir

Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr رضي الله تعالى عنه then stood up (when the salaah was performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan رضي الله تعالى عنه). Someone said to him, **"You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?"** Hadhrat Abu Dharr رضي الله تعالى عنه **replied, "Causing dissension (by opposing the Ameerul Mu'mineen)** is even worse. I have heard Rasulullaah ﷺ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ﷺ has commanded us not to allow the kings to overpower us with regards to three factors **(although we should honour them, this should not prevent us from three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."**[1]

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Qataadah narrates that Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan رضي الله تعالى عنه also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan رضي الله تعالى عنه). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, **"Causing dissension (by opposing the Ameerul Mu'mineen) is even worse."** [2]

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning Dissension, Bid'ah, Unity and Disunity

Hadhrat Ali رضي الله تعالى عنه once said (to the people), "Continue doing as you have been doing (during the terms of the previous Khalifahs) because I hate disunity. Either people remain an undivided nation or I die (without seeing any disunity) as my companions (Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه) had passed away." For this reason Hadhrat Ibn Seereen was of the opinion that most of the narrations that some people of extreme viewpoints narrated from Hadhrat Ali رضي الله تعالى عنه were false (they

(1) Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).

fabricated narrations to cause more disunity). (1)

Hadhrat Saleem bin Qais Aamiri narrates that Ibnul Kawwaa once asked Hadhrat Ali رضي الله تعالى عنه about the Sunnah, Bid'ah, unity and disunity. Hadhrat Ali رضي الله تعالى عنه replied, "O Ibnul Kawwaa! Just as you have memorised the question, so too should you remember the reply. By Allaah, the Sunnaah is the way of Rasulullaah ﷺ while Bid'ah is everything that contradicts it. **By Allaah, unity is the consensus of the people of truth even though they may be few while disunity is the consensus of the people of falsehood even though they may be many."** (2)

The Standpoint of the Sahabah رضي الله تعالى عنهم Concerning the Khilaafah after the demise of Rasulullaah ﷺ

The Sahabah رضي الله تعالى عنهم Unanimously Accept Hadhrat Abu Bakr رضي الله تعالى عنه as Khalifah

The Demise of Rasulullaah ﷺ and the Sermon of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه says that (after hearing about the demise of Rasulullaah ﷺ) Hadhrat Abu Bakr رضي الله تعالى عنه came on his animal from the Sunh district of Madinah. He then dismounted at the door of the Masjid. **He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha** رضي الله تعالى عنها. When she gave permission, he entered the room where Rasulullaah ﷺ had passed away on the bed. Sitting around Rasulullaah ﷺ were **his wives who veiled their faces and concealed themselves from Hadhrat Abu Bakr** رضي الله تعالى عنه. Of course, there was no need for Hadhrat Aa'isha رضي الله تعالى عنها to do so. Hadhrat Abu Bakr رضي الله تعالى عنه opened the face of Rasulullaah ﷺ and then knelt on his knees to kiss Rasulullaah ﷺ. He wept as he said, "What the son of Khattaab says is not true(3). I swear by the Being Who controls my life that Rasulullaah ﷺ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ﷺ! You are so pure in life and in death!"

Hadhrat Abu Bakr رضي الله تعالى عنه then covered the face of Rasulullaah ﷺ and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr رضي الله تعالى عنه approach, even Hadhrat Umar رضي الله تعالى عنه sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr رضي الله تعالى عنه called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah تبارك وتعالى had given the news of the demise of His Nabi ﷺ when he was still alive amongst you. He has also given

(1) Bukhari, Abu Ubayd in *Kitaabul Amwaal* and Isfahaani in *Hujjah*, as quoted in *Muntakhab* (Vol.5 Pg.50).
(2) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).
(3) Hadhrat Umar bin Khattaab رضي الله تعالى عنه had been telling people that Rasulullaah ﷺ had not passed away but his soul had merely been transported away to the heavens and would soon return.

you the news of your own deaths. Death is a reality and there will come a time when none but Allaah تبارك وتعالى will be alive. Allaah has declared:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۚ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ۚ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (آل عمران: آیت ۱۴۴)

'Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*.'" (1)

Hadhrat Umar رضي الله تعالى عنه exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr رضي الله تعالى عنه continued, "Allaah has also mentioned the following about Muhammad ﷺ:

﴿اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ۝﴾ (زمر آیت ۳۰)

'Indeed, you *(O Rasulullaah ﷺ)* shall certainly die, and they shall all die as well.' (2)

Allaah has also mentioned:

﴿كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۚ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۝﴾ (قصص آیت ۸۸)

'Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned *(after death)*.' (3)

Allaah also says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۝﴾ (رحمن آیت ۲۶)

'Everything on earth shall perish *(on the Day of Qiyaamah if not sooner)*. *(When this happens,)* Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain *(forever, without ever perishing)*.' (4)

Allaah says in another verse:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ۗ﴾ (آل عمران آیت ۱۸۵)

'Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full *(although partial rewards are received in this world and in the grave)*.'" (5)

Hadhrat Abu Bakr رضي الله تعالى عنه continued, "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the

(1) Surah Aal Imraan, verse 144.
(2) Surah Zumar, verse 30.
(3) Surah Qasas, verse 88.
(4) Surah Rahmaan, verses 26, 27.
(5) Surah Aal Imran, verse 185.

commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen then left together with Hadhrat Abu Bakr رضي الله تعالى عنه to (tend to the burial of) Rasulullaah ﷺ. [1]

The Sermon of Hadhrat Umar رضي الله تعالى عنه when Most of the Sahabah رضي الله تعالى عنهم pledge their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that he heard the closing sermon of Hadhrat Umar رضي الله تعالى عنه as he sat on the pulpit the day after Rasulullaah ﷺ passed away. Hadhrat Abu Bakr رضي الله تعالى عنه sat in silence without saying a word. Hadhrat Umar رضي الله تعالى عنه said, "I wished that Rasulullaah ﷺ would remain alive until we had all passed away, so that he would be the last of us alive. (However, we have nothing to fear because) **Even though Muhammad ﷺ has passed away, Allaah has left in our midst a light (the Qur'aan) by which we are guided and which has also guided Muhammad ﷺ**. Abu Bakr رضي الله تعالى عنه is the close companion of Rasulullaah ﷺ. He was 'the second of the two' (in the cave with Rasulullaah ﷺ during the Hijrah[2]) and he is the most worthy of administering the affairs of the Muslims. You should therefore stand up and pledge your allegiance to him."

Although a large group had already pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه in the orchard of the Banu Saa'idah, the general pledge of all the Muslims took place in the Masjid.[3] Imaam Zuhri narrates from Hadhrat Anas رضي الله تعالى عنه that

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.243).

(2) This refers to verse 40 of Surah Taubah in which Allaah says, "If you do not assist him (Rasulullaah ﷺ), then indeed Allaah had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr رضي الله تعالى عنه) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr رضي الله تعالى عنه) (when the Kuffaar were on the verge of capturing them), "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)."

(3) Bukhari.

on that day Hadhrat Umar رضي الله تعالى عنه kept insisting that Hadhrat Abu Bakr رضي الله تعالى عنه mount the pulpit until he was forced to do so. The general public then pledged their allegiance to him.

The Sahabah رضي الله تعالى عنهم pledge their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه in the Orchard

Imaam Zuhri narrates from Hadhrat Anas رضي الله تعالى عنه that the day after the Sahabah رضي الله تعالى عنهم had pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه in the orchard, Hadhrat Abu Bakr رضي الله تعالى عنه sat on the pulpit (in the Masjid) as Hadhrat Umar رضي الله تعالى عنه stood by. Speaking before Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه duly praised Allaah and then said, "O people! What I told you yesterday (that Rasulullaah ﷺ had not passed away) was incorrect. Neither have I found this in the Book of Allaah nor has Rasulullaah ﷺ instructed me to say it. However, I always thought that Rasulullaah ﷺ would be the last of us (and found it difficult to accept that he had left the world before us). Nevertheless, Allaah has left with you His Book by which he guided Rasulullaah ﷺ. If you hold fast to it, Allaah shall guide you to that which He has guided Rasulullaah ﷺ. Allaah has also united you under the leadership of the best amongst you, namely the close companion of Rasulullaah ﷺ who was 'the second of the two when they were in the cave'. So stand up and pledge your allegiance to Abu Bakr رضي الله تعالى عنه." The general public then pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه after some had already pledged their allegiance in the orchard.

Hadhrat Abu Bakr رضي الله تعالى عنه then addressed the people. After duly praising Allaah, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you[2]. Should I do what is right, do assist me and should I do wrong, do correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes for his complaint. On the other hand, the powerful ones amongst you are weak in my eyes and I shall endeavour to take from them the dues (they owe to others), Inshaa Allaah. **Whenever a nation forsakes Jihaad, Allaah humiliates them and whenever immoral behaviour becomes widespread amongst them, Allaah surrounds them with calamities.** Obey me as long as I obey Allaah and His Rasool ﷺ. However, should I ever disobey Allaah and His Rasool ﷺ, you are not obliged to obey me at all. You may now stand up for your salaah. May Allaah shower His mercies on you all." [1]

The Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه and the Lecture that Hadhrat Umar رضي الله تعالى عنه delivered Concerning what Happened in the Orchard of the Banu Saa'idah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that he used to teach the Qur'aan to

(1) Hadhrat Abu Bakr رضي الله تعالى عنه said this because of his humility. Otherwise, the Ulema of the Ummah unanimously agree that he is the best of all the Sahabah رضي الله تعالى عنهم.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.247).

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and he was waiting for Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab رضي الله تعالى عنه performed. When Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه that a man had approached Hadhrat Umar رضي الله تعالى عنه and told him about someone else who had said, "When Umar رضي الله تعالى عنه passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه) because the pledge of allegiance taken to Abu Bakr رضي الله تعالى عنه was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar رضي الله تعالى عنه said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. **There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them.**" Hadhrat Umar رضي الله تعالى عنه then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid رضي الله تعالى عنه had preceded me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar رضي الله تعالى عنه arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid رضي الله تعالى عنه refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar رضي الله تعالى عنه sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! What I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his conveyance can carry him. **However, I do not give permission for anyone who does not understand it well to go and lie about me.**'"

Hadhrat Umar رضي الله تعالى عنه continued, "Allaah had sent Muhammad ﷺ with the truth and revealed a Book to him. Amongst the verses revealed to him were the verses of Rajm (stoning to death of a married person found guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah ﷺ therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, **'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction**

that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ﷺ said, 'Never be excessive in praising me as people were excessive in praising Isa the son of Maryam عليه السلام. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ﷺ.' The news has also reached me that one of you has said, 'When Umar رضي الله عنه passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr رضي الله عنه was a very sudden thing and came to a completion. **Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed).** In addition to this, you have no one today of the calibre of Abu Bakr رضي الله عنه for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ﷺ passed away was that Ali رضي الله عنه, Zubayr رضي الله عنه and those with them stayed behind in the house of Faatima رضي الله عنها the daughter of Rasulullaah ﷺ. On the other hand, every one of the Ansaar stayed behind in the orchard of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr رضي الله عنه. I said, 'O Abu Bakr رضي الله عنه! Let us go to our Ansaar brothers.' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari رضي الله عنه and Hadhrat Ma'n رضي الله عنه) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the orchard of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a blanket. 'Who is that?' I asked. 'Sa'd bin Ubaadah,' they replied. I asked further, 'What is wrong with him?' 'He is ill,' came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, 'We are the Ansaar (helpers) of Allaah's Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ﷺ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.' When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr رضي الله عنه in which (my usual) harshness was well concealed. However, Abu Bakr رضي الله عنه bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr رضي الله عنه did not omit to say anything that impressed me from what I had prepared. Until he had

completed, he either said exactly what I wanted to say or better than that.

He said, 'You (Ansaar) are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. **I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.'** Abu Bakr رضي الله تعالى عنه then took hold of my hand and the hand of Abu Ubaydah bin Jarraah رضي الله تعالى عنه. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr رضي الله تعالى عنه. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaar then said, 'I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.' Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, 'Stretch out your hand, O Abu Bakr!' When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaar then also pledged their allegiance to him. (In the furore) We happened to bump Sa'd bin Ubaadah رضي الله تعالى عنه over. When someone said, 'You have killed Sa'd,' I replied, 'Allaah has killed Sa'd.' By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr رضي الله تعالى عنه. (We acted quickly because) We feared that if we left the Ansaar without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa رضي الله تعالى عنه states that the two men who met Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were Hadhrat Uwaym bin Saa'idah رضي الله تعالى عنه and Hadhrat Ma'n bin Adi رضي الله تعالى عنه. A narration of Sa'eed bin Musayyib clarifies that the Sahabi رضي الله تعالى عنه who said, "I have the perfect solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir رضي الله تعالى عنه.[1]

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما Concerning the Talk of Khilaafah that took Place in the Orchard of the Banu Saa'idah

Hadhrat Umar رضي الله تعالى عنه narrates that what actually happened after Rasulullaah ﷺ passed away was that someone came and informed them that the Ansaar

(1) Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Gharaa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.138,139).

had gathered with Hadhrat Sa'd bin Ubaadah رضي الله عنه in the orchard of the Banu Saa'idah where they intended taking the pledge of allegiance. Hadhrat Umar رضي الله عنه, Hadhrat Abu Bakr رضي الله عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah رضي الله عنه and Hadhrat Ma'n bin Adi رضي الله عنه. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing can be done without your approval." Hadhrat Umar رضي الله عنه says, "We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness."

When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir رضي الله عنه added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr رضي الله عنه. As he started talking, he first bade Hadhrat Umar رضي الله عنه to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. **You also know well that the Arabs will unite only under the leadership of one of them.** While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar رضي الله عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه). Whichever of them you choose to pledge your allegiance, you may be rest assured that he is dependable."

Hadhrat Umar رضي الله عنه says, "By Allaah! There was nothing that I wanted said which Abu Bakr رضي الله عنه did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr رضي الله عنه."

Hadhrat Umar رضي الله عنه then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasulullaah ﷺ is **'the second of the two when they were in the cave'. He is Abu Bakr** رضي الله عنه **who was clearly the very first (to enter Islaam)."**

Hadhrat Umar رضي الله عنه then grabbed the hand of Hadhrat Abu Bakr رضي الله عنه but before he could pledge his allegiance to Hadhrat Abu Bakr رضي الله عنه, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah رضي الله عنه. [1]

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).

The Narration of Hadhrat Ibn Seereen Concerning what Happened in the Hall of the Banu Saa'idah

Hadhrat Ibn Seereen رحمه الله تعالى narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ﷺ passed away), Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه went to the Ansaar. Hadhrat Abu Bakr رضي الله تعالى عنه said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. **This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people.** So come to Umar and pledge your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar رضي الله تعالى عنه. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar رضي الله تعالى عنه said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr رضي الله تعالى عنه." Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, **"You are stronger than me." "But you are more virtuous than me,"** responded Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه repeated this three times. On the third time, Hadhrat Umar رضي الله تعالى عنه added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr رضي الله تعالى عنه." As people were pledging their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه, some people approached Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه (to pledge allegiance to him). Hadhrat Abu Ubaydah رضي الله تعالى عنه said to them, "How can you come to me when you have amongst you 'the second of the two'?" (1)

The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity

A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Muslim narrates that Hadhrat Abu Bakr رضي الله تعالى عنه sent a message to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه saying, "Come forward so that I may make you the Khalifah because I have heard Rasulullaah ﷺ say that every nation has an Ameen (someone most trustworthy) and that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه replied, **"I can never step ahead of a person (yourself) whom Rasulullaah ﷺ had instructed to lead us in salaah."** (2)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136). Haakim (Vol.3 Pg.267) has also reported

A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abul Bakhtari narrates that Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, "Stretch out your hand so that I may pledge my allegiance to you because I have heard Rasulullaah ﷺ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه replied, "I am not likely to step ahead of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away." (1)

Another narration states that Hadhrat Abu Ubaydah رضي الله تعالى عنه said, "Since accepting Islaam I have never seen you do something so ridiculous! How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?" (2)

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه said, "Abu Bakr رضي الله تعالى عنه is the most worthy of it (Khilaafah) because he was 'the second of the two' and the close companion of Rasulullaah ﷺ." (3)

Hadhrat Abu Bakr رضي الله تعالى عنه declines to Accept the post of Khalifah and the statements of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was with Hadhrat Umar رضي الله تعالى عنه when Hadhrat Muhammad bin Masalama رضي الله تعالى عنه broke the sword of Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the strength provided by Allaah. I still wish that someone more powerful than me was in my position today."

Although the Muhaajireen accepted what Hadhrat Abu Bakr رضي الله تعالى عنه had to say, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه said, "The only grievance we have is that we were excluded from the consultations. However, we are also of the

the narration from Muslim Bateen as have Ibn Asaakir, Ibn Shaaheen and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(1) Ahmad. Haythami (Vol.5 Pg.183) has commented on the chain of narrators.

(2) Ibn Sa'd and Ibn Jareer.

(3) *Kanzul Ummaal* (Vol.3 Pg.140).

opinion that Abu Bakr رضي الله تعالى عنه is most worthy of the post after Rasulullaah ﷺ. He was the companion of Rasulullaah ﷺ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ﷺ did instruct him to lead the Muslims in salaah while Rasulullaah ﷺ was alive." (1)

The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Suwayd bin Ghafala narrates that Hadhrat Abu Sufyaan رضي الله تعالى عنه once came to Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه and said, "O Ali and Abbaas! What is wrong that leadership is with the clan of the Quraysh that is the lowest in rank and the fewest in number? By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رضي الله تعالى عنه)." Hadhrat Ali رضي الله تعالى عنه replied, "No, by Allaah! I have no desire for you to fill Madinah with cavalry and infantry. **Had we not believed that Abu Bakr رضي الله تعالى عنه was worthy of the post, we would have never left it to him.** O Abu Sufyaan! The Mu'mineen are a people who wish well for each other. They love each other even though their homes and bodies may be far apart. On the other hand, it is the Munaafiqeen who endeavour to deceive each other." (2)

Another similar narration adds about the Munaafiqeen, "Even though their homes and bodies are close by, they are people who deceive each other. **We have pledged our allegiance to Abu Bakr رضي الله تعالى عنه and he is most worthy of the post.**"(3)

A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Ibn Abjar reports that after the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Abu Sufyaan رضي الله تعالى عنه went to Hadhrat Ali رضي الله تعالى عنه and said, "The smallest clan of the Quraysh has overpowered you with regards to leadership! Listen well! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رضي الله تعالى عنه)." Hadhrat Ali رضي الله تعالى عنه said to him, **"Even if you remain the enemy of Islaam and the Muslims forever, it will not affect Islaam and its people in the least. In our opinion, Abu Bakr رضي الله تعالى عنه is most worthy of the position."** (4)

Hadhrat Murra bin Tayyib narrates that Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه approached Hadhrat Ali رضي الله تعالى عنه to say, "How is it that leadership has gone to that clan of the Quraysh who are the smallest in number and the lowest in rank

(1) Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
(3) *Kanzul Ummaal* (Vol.3 Pg.140).
(4) Ibn Mubaarak, as quoted in *Isti'aab* (Vol.4 Pg.87).

(referring to the clan of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ). By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ)." Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ responded by saying, "For as long as you wish to bear enmity for Islaam and its people, Abu Sufyaan, you will not be able to harm them in the least. We have found Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ to be worthy of the post." (1)

The Differences between Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ Concerning the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Sakhar رَضِيَ اللهُ تَعَالَى عَنْهُ who was Rasulullaah ﷺ's bodyguard(2) narrates that Hadhrat Khaalid bin Sa'eed bin Aas رَضِيَ اللهُ تَعَالَى عَنْهُ was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ said, "O Abu Hasan (Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then said to Hadhrat Khaalid رَضِيَ اللهُ تَعَالَى عَنْهُ, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself." (3)

A Narration of Hadhrat Ummu Khaalid رَضِيَ اللهُ تَعَالَى عَنْهَا Concerning what Happened between Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Khaalid bin Sa'eed t

Hadhrat Ummu Khaalid رَضِيَ اللهُ تَعَالَى عَنْهَا who was the daughter of Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that her father returned from Yemen only after the Muslims had already pledged their allegiance to Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ. Addressing Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ, he said, "Do you people who are from the family of Abd Manaaf accept that a person who does not belong to your clan should be appointed as your leader?" When Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ reported this to Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ ignored it while it remained in the heart of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ continued staying in Madinah for three months without pledging his allegiance to Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ.

When Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ once passed by the house of Hadhrat Khaalid bin

(1) Haakim (Vol.3 Pg.78).

(2) Rasulullaah ﷺ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Maa'idah where Allaah says, "Allaah shall protect you from the people".

(3) Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

Sa'eed رضي الله تعالى عنه one afternoon, Hadhrat Abu Bakr رضي الله تعالى عنه greeted him. Hadhrat Khaalid رضي الله تعالى عنه said, "Do you want me to pledge my allegiance to you?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "All I want you to do is to enter into the agreement that all the Muslims have entered into." Hadhrat Khaalid رضي الله تعالى عنه then said, **"Let us make an appointment for tonight when I shall pledge my allegiance to you."** Hadhrat Khaalid رضي الله تعالى عنه arrived when Hadhrat Abu Bakr رضي الله تعالى عنه was seated on the pulpit and pledged his allegiance.

Hadhrat Abu Bakr رضي الله تعالى عنه always had a good opinion of Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه and respected him. When Hadhrat Abu Bakr رضي الله تعالى عنه once dispatched an army to Shaam, he appointed Hadhrat Khaalid رضي الله تعالى عنه as the commander (and gave him the flag). When Hadhrat Khaalid رضي الله تعالى عنه took the flag home, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "How can you give command to Khaalid when he had made those statements in the past?" Hadhrat Umar رضي الله تعالى عنه insisted so much that Hadhrat Abu Bakr رضي الله تعالى عنه eventually sent Hadhrat Abu Arwa Dowsi to Hadhrat Khaalid رضي الله تعالى عنه with the message, "The Khalifah of Rasulullaah ﷺ requests you to return the flag to us." Hadhrat Khaalid رضي الله تعالى عنه took out the flag and handed it over. He then said, "By Allaah! Just as the appointment to command did not please me, the dismissal does not grieve me. The one to be blamed is someone other than the Khalifah (i.e. Hadhrat Umar رضي الله تعالى عنه)."

Hadhrat Ummu Khaalid narrated further, "It was not long afterwards that Abu Bakr رضي الله تعالى عنه came to apologise to my father and took a promise from him not to every speak ill of Umar رضي الله تعالى عنه. By Allaah! My father then always prayed for Umar رضي الله تعالى عنه until he passed away." (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Marches for Jihaad by Himself and the statement of Hadhrat Ali رضي الله تعالى عنه in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once drew his sword and rode his animal towards Dhu Qassah. Hadhrat Ali رضي الله تعالى عنه took hold of the animal's reins and said, "Where are you off to, O Khalifah of Rasulullaah ﷺ? Today I shall say to you what Rasulullaah ﷺ said to you during the Battle of Uhud; **'Sheath your sword and do not cause me grief (by getting yourself injured or martyred)'. I swear by Allaah that if we suffer any grief through you (coming to harm), Islaam shall never regain its form."** Hadhrat Abu Bakr رضي الله تعالى عنه then returned and dispatched an army instead. (2)

Relinquishing the Post of Khilaafah

The Lecture of Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Khilaafah and his Statement that he Never Desired it for a Single Day or Night

Hadhrat Abu Bakr رضي الله تعالى عنه once said, "O people! You may think that I assumed the

(1) Ibn Sa'd (Vol.4 Pg.97).
(2) Saaji, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). Daar Qutni has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.315).

post as Khalifah because I had aspirations for it and because I desired to gain superiority over you. This is not true! I swear by the Being Who controls my life that I have never assumed the post because of any aspirations and neither to attain superiority over you people or over any Muslim. **I have never desired the position for a single night or day and I have never prayed to Allaah for it either secretly or in public.** However, I have been burdened with this extremely formidable task which I have no strength to carry out without the assistance of Allaah. I do wish that it be handed over to any other companion of Rasulullaah ﷺ provided that he exercises justice. I am therefore returning the portfolio to you and acknowledge no pledge of allegiance from you. You may hand the post over to whoever you please for I am just an ordinary man amongst you." (1)

The Response of the Sahabah ﷻ to Hadhrat Abu Bakr ﷻ and their Statement Confirming that he was the Best Amongst them

Hadhrat Isa bin Atiyya reports that the day after the Sahabah ﷻ had pledged their allegiance to Hadhrat Abu Bakr ﷻ, he stood up to deliver a lecture. He said, "O people! I am cancelling your decision (to appoint me as Khalifah) for I am not the best of you. You should therefore pledge your allegiance to the person who is best amongst you." The Sahabah ﷻ stood up and replied, "O Khalifah of Rasulullaah ﷺ! We swear by Allaah that you are the best amongst us."

Hadhrat Abu Bakr ﷻ then said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. O people! **Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah. Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah and disobey me if I disobey Allaah."** (2)

The Reply that Hadhrat Ali ﷻ gave to Hadhrat Abu Bakr ﷻ Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it

Hadhrat Abul Jahhaaf narrates that for three days after people pledged their allegiance to Hadhrat Abu Bakr ﷻ, he kept his door locked and on each day he would come out to say to the people, "O people! I have cancelled the pledge of

(1) Abu Nu'aym in his *Fadhaa'ilus* Sahabah ﷻ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).
(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.184) has commented on the chain of narrators.

allegiance that you have given me. You may therefore pledge your allegiance to whoever you please." Each time that he said this, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه responded by saying, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" (1)

Hadhrat Zaid bin Ali narrated from his seniors that on three occasions, Hadhrat Abu Bakr رضي الله تعالى عنه announced from the pulpit, "Is there anyone who is displeased (with me being the Khalifah) so that I may relinquish the post?" Each time it was Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه who replied, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" (2)

Accepting Leadership for the Welfare of Deen

What Happened between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ibn Abu Raafi رضي الله تعالى عنه

Hadhrat Raafi ibn Abu Raafi رضي الله تعالى عنه narrated, "After the people had appointed Hadhrat Abu Bakr رضي الله تعالى عنه as Khalifah, I said (to myself), 'This is the very man who told me never to assume leadership over even two persons (contrary to his own advice, he has now become the leader of all the Muslims).' I then left (home) and rode to Madinah. I then confronted Hadhrat Abu Bakr رضي الله تعالى عنه and said, 'O Abu Bakr! Do you recognise me?' 'I certainly do,' he replied. I asked further, 'Do you remember something that you once told me that I should not assume leadership over even two persons? However, you have assumed leadership over the entire Ummah.' He replied, 'When Rasulullaah ﷺ left this world, the people were still new in Islaam. Although I disliked it, I then assumed the post because I feared that (without leadership) they would revert to kufr and dispute with each other. In addition to this, my companions also kept insisting.' Abu Bakr رضي الله تعالى عنه then continued giving me his reasons until my heart was content (that he assumed the post solely for the welfare of the Deen)." (3)

Being Grieved After Acceding to the Post of Khilaafah

Hadhrat Abu Bakr رضي الله تعالى عنه says to Hadhrat Umar رضي الله تعالى عنه, "It was you who forced me to assume this post"

A man from the family of Rabee'ah says that news reached him that Hadhrat Abu Bakr رضي الله تعالى عنه sat at home in grief after he was appointed as Khalifah. When Hadhrat Umar رضي الله تعالى عنه came to the house, Hadhrat Abu Bakr رضي الله تعالى عنه scolded him saying, "It was you who forced me to assume this post." When Hadhrat Abu Bakr

(1) Ushaari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).
(3) Ibn Raahway, Adani, Baghawi and Ibn Khuzaymah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.125).

رضي الله عنه complained to Hadhrat Umar رضي الله عنه that he found passing judgement a worrisome task, Hadhrat Umar رضي الله عنه said, "Don't you know that Rasulullaah ﷺ said, 'When a leader applies himself (and passes a ruling,) he will receive twice the reward if he is correct. On the other hand, if he errs (in his ruling) after applying himself, he will still receive a single reward.'" This statement seemed to ease matters for Hadhrat Abu Bakr رضي الله عنه.(1)

Hadhrat Abu Bakr رضي الله عنه's Last Words to Hadhrat Abdur Rahmaan bin Auf رضي الله عنه

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه narrates that Hadhrat Abu Bakr رضي الله عنه said the following to him on his deathbed, "I have no regrets about anything that I have done except for three things that I wish I had never done. There are also three things I have never done that I wish I had. There are three other things that I wished I had enquired from Rasulullaah ﷺ." Amongst the things that this narration contains is that Hadhrat Abu Bakr رضي الله عنه said, "I wish that on the day that we were (selecting the Khalifah) in the orchard of Banu Saa'idah, I had forced the post on to one of two persons, either Abu Ubaydah bin Jarraah or Umar. One of them would then have been the Ameer while I could have served as his minister." Another thing mentioned in the narration is that he said, "I wish that at the time I had dispatched Khaalid bin Waleed to Shaam, I had also dispatched Umar to Iraq. In that way, I would have spread my right and left arms out in the path of Allaah. As for the three things that I wished I had enquired from Rasulullaah ﷺ, I wish that I had asked him to identify those amongst whom Khilaafah would be so that none would contest it from those who deserve it. I also wish that I had asked Rasulullaah ﷺ whether the Ansaar would have any part in the Khilaafah." (2)

A Leader Appointing his Successor

Hadhrat Abu Bakr رضي الله عنه Consults with other Sahabah رضي الله عنهم on his deathbed Concerning his Successor

Hadhrat Abu Salama bin Abdur Rahmaan and others narrate that when Hadhrat Abu Bakr رضي الله عنه grew extremely ill and was close to death, he called for Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and said, "Tell me about Umar bin Khattaab رضي الله عنه." Hadhrat Abdur Rahmaan رضي الله عنه replied, "You are asking me about someone whom you know better than me." Hadhrat Abu Bakr رضي الله عنه said, "I still want you to tell me." Hadhrat Abdur Rahmaan رضي الله عنه then said, "He is the best of all those whom you see fit as your successor."

Hadhrat Abu Bakr رضي الله عنه then summoned Hadhrat Uthmaan bin Affaan رضي الله عنه and asked him, "Tell me about Umar bin Khattaab." "You know him the best from

(1) Ibn Raahway, Khaythama in his Fadh'aailus Sahabah رضي الله عنهم and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

(2) Abu Ubayd, Uqayli, Tabraani, Ibn Asaakir, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.203) has commented on the chain of narrators.

all of us," responded Hadhrat Uthmaan رضي الله تعالى عنه. "Despite this, O Abu Abdullaah," Hadhrat Uthmaan رضي الله تعالى عنه then said, "I swear by Allaah that as far as I know, his inner self is even better than his (exemplary) outer appearance and there is none like him amongst us." Hadhrat Abu Bakr رضي الله تعالى عنه commented, "May Allaah shower His mercy on you. By Allaah! Should I leave him (as my successor), I would not be doing you any wrong."

Hadhrat Abu Bakr رضي الله تعالى عنه then also consulted with Hadhrat Sa'eed bin Zaid Abu A'war رضي الله تعالى عنه, Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and several other Sahabah رضي الله تعالى عنهم from amongst the Muhaajireen and the Ansaar. Hadhrat Usayd رضي الله تعالى عنه had the following to say, "By Allaah! I rate him the best after you. He is pleased with that which pleases Allaah and angry with that which angers Allaah. His inner self is even better than his (excellent) outer appearance and there is none as capable for the post of Khilaafah as he is."

When some other Sahabah رضي الله تعالى عنهم heard that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه had seen Hadhrat Abu Bakr رضي الله تعالى عنه privately, they went to Hadhrat Abu Bakr رضي الله تعالى عنه and one of them said, "What would you reply to your Rabb if He asked you about appointing Umar as your successor when you have already seen his harshness?" Hadhrat Abu Bakr رضي الله تعالى عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who carries injustice as his provision to the Aakhirah! I would tell my Rabb that I have appointed the best of Your creation as my successor. Convey what I have told you to everyone else." Hadhrat Abu Bakr رضي الله تعالى عنه then lay down, called for Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and told him to write the following:

The Letter of Hadhrat Abu Bakr رضي الله تعالى عنه Detailing the Appointment of Hadhrat Umar رضي الله تعالى عنه as his Successor, his Advice to him and to the Public

"In the name of Allaah the Most Kind, the Most Merciful. The following is the arrangement made by Abu Bakr bin Abu Quhaafa during his last moments in the world, as he prepares to leave it and during the first moments of his life in the Aakhirah as he prepares to enter it. This is a point where even Kuffaar accept Imaan, wrong-doers become convinced and liars speak the truth. I have appointed Umar bin Khattaab as my successor over you. You should listen to him and obey his commands. (In doing this) I have not forfeited any good owing to Allaah, His Rasool ﷺ, His Deen, myself nor owing to you people in any way. If he exercises justice, then this is exactly what I had expected from him. On the other hand, if he has changed, then every man is accountable (to Allaah) for the wrong he does. I have only intended good and have no knowledge of the unseen. (Allaah declares:)

Shortly (after death) the oppressors (wrongdoers) will come to know to

which place they will return (Jahannam).

Peace be to you all together with the mercy of Allaah.

According to the orders of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه then sealed the letter. Some narrators state that Hadhrat Abu Bakr رضي الله تعالى عنه had only dictated the beginning of the letter and had not yet made mention of Hadhrat Umar رضي الله تعالى عنه when he fell unconscious. Although he had not named anyone, Hadhrat Uthmaan رضي الله تعالى عنه wrote the words: "I have appointed Umar bin Khattaab as my successor over you." When Hadhrat Abu Bakr رضي الله تعالى عنه regained consciousness, he asked Hadhrat Uthmaan رضي الله تعالى عنه to read what he had written. When Hadhrat Uthmaan رضي الله تعالى عنه read the part about Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Allaahu Akbar! I see that you feared people would fall into dispute (concerning the Khilaafah) if my soul had left during my state of unconsciousness. **May Allaah reward you with the most excellent rewards on behalf of Islaam and the people of Islaam. I swear by Allaah that you are also worthy of Khilaafah."**

In compliance with the orders of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه then went out with the sealed letter. With him was Hadhrat Umar رضي الله تعالى عنه and Hadhrat Usayd bin Sa'eed Quradhi رضي الله تعالى عنه. Addressing the people, Hadhrat Uthmaan رضي الله تعالى عنه said, "Will you pledge your allegiance to the person mentioned in this letter?" All the people agreed. One of them even said, "We know who he is. He is Umar." Ibn Sa'd says that it was Hadhrat Ali رضي الله تعالى عنه who said this. All the people confirmed their approval and pledged their allegiance (to Hadhrat Umar رضي الله تعالى عنه).

Hadhrat Abu Bakr رضي الله تعالى عنه then called Hadhrat Umar رضي الله تعالى عنه in private and gave him advice. When Hadhrat Umar رضي الله تعالى عنه had left, Hadhrat Abu Bakr رضي الله تعالى عنه raised his hands and prayed, "O Allaah! I have done this only for their welfare and because I feared anarchy. You know best what I have done and I have truly applied my mind to the decision. I **have appointed as their leader the one who is the best amongst them, who is the most capable and who has the greatest desire for their welfare.** O Allaah! The death that You have decreed for me has already arrived, so do succeed me amongst them because they are Your servants and their forelocks are in Your hands. Make their leader righteous for them and make him amongst the Khulafaa Raashideen who follow the way of the Nabi of mercy صلى الله عليه وسلم and the way of the pious ones after him. Also make his subjects righteous for him." (1)

Hadhrat Hasan narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه fell ill and was certain that he would soon leave the world, he gathered the people and said, "You can all see my condition. I am quite certain that I am soon to die. Allaah has freed you from your obligation towards the allegiance you have pledged to me. Allaah has undone the hold I have over you and returned your self-determination to you. You may now appoint whoever you please as your leader. If you appoint

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Kanzul Ummaal* (Vol.3 Pg.145).

someone during my lifetime, it will be more conducive to your unity after my death."

The people then left Hadhrat Abu Bakr رضي الله تعالى عنه alone and left (to consult with each other) but were unable to reach any decision. They then returned to Hadhrat Abu Bakr رضي الله تعالى عنه and said, "O Khalifah of Rasulullaah ﷺ! You choose someone on our behalf." "You people may perhaps disagree with my decision," remarked Hadhrat Abu Bakr رضي الله تعالى عنه. When they assured him that they would not, Hadhrat Abu Bakr رضي الله تعالى عنه reaffirmed their resolution by saying, "Will you promise in Allaah's name that you would be happy with my decision?" "We certainly will," they confirmed. Hadhrat Abu Bakr رضي الله تعالى عنه then said, "Then allow me some time to see what is in the best interests of Allaah, His Deen and His servants."

Hadhrat Abu Bakr رضي الله تعالى عنه later sent for Hadhrat Uthmaan رضي الله تعالى عنه and said, "Recommend someone to me. By Allaah! In my opinion, you are certainly most worthy of the post yourself." When Hadhrat Uthmaan رضي الله تعالى عنه recommended Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه instructed him to write the letter (of appointment). When Hadhrat Uthmaan رضي الله تعالى عنه reached the point where the name (of the successor) was to be written, Hadhrat Abu Bakr رضي الله تعالى عنه passed out. When he regained consciousness, he told Hadhrat Uthmaan رضي الله تعالى عنه to write the name of Hadhrat Umar رضي الله تعالى عنه. (1)

The Reply Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Talha رضي الله تعالى عنه Concerning the Appointment of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Uthmaan bin Ubaydullaah bin Abdullaah bin Umar رضي الله تعالى عنهم narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه was about to pass away, he summoned Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and dictated his last testament to him. However, he passed out before he could name his successor. Hadhrat Uthmaan رضي الله تعالى عنه then himself named Hadhrat Umar bin Khattaab رضي الله تعالى عنه. When Hadhrat Abu Bakr رضي الله تعالى عنه regained consciousness, he asked Hadhrat Uthmaan رضي الله تعالى عنه whether he had written anyone's name. Hadhrat Uthmaan رضي الله تعالى عنه replied, "I feared that you would not regain consciousness and that the people would then fall into dispute. I therefore wrote the name of Umar bin Khattaab."

Hadhrat Abu Bakr رضي الله تعالى عنه said, "May Allaah shower His mercies on you. Had you written your name instead, you are certainly worthy of the post." Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه then entered and said, "I have been sent to represent those behind me. They are saying that knowing the harshness of Umar during your lifetime, how will he be after your death when you hand over our affairs to him? Allaah will certainly question you about this, so think well what reply you shall give." Hadhrat Abu Bakr رضي الله تعالى عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who employs guesswork in deciding (who should take charge of) your affairs! If my Rabb questions me, I shall say, 'I have appointed the best of Your creation as my

(1) Ibn Asaakir and Sayf.

successor'. Convey what I have told you (to all those who have sent you)." (1)

The Narration of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when (her father) Hadhrat Abu Bakr رضي الله تعالى عنه was on his deathbed, he appointed Hadhrat Umar رضي الله تعالى عنه as his successor. Hadhrat Ali رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه then came to Hadhrat Abu Bakr رضي الله تعالى عنه and asked him who he had appointed as his successor. When Hadhrat Abu Bakr رضي الله تعالى عنه informed them that he had appointed Hadhrat Umar رضي الله تعالى عنه, they said, "What reply will you then give to your Rabb?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Do you wish to make me fear Allaah? **I know Allaah and Umar better then the two of you.** I shall say to Allaah that I have appointed over them the best of His creation as my successor." (2)

The narration of Hadhrat Zaid bin Haarith رضي الله تعالى عنه

Hadhrat Zaid bin Haarith رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه was on his deathbed, he sent for Hadhrat Umar رضي الله تعالى عنه to appoint him as his successor. Some people commented, "You wish to appoint Umar as your successor when he is harsh and ill-tempered? When he becomes our leader, he will be even more harsh and ill-tempered. What reply will you give to your Rabb when you meet Him after appointing Umar as your successor over us?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Do you wish to make me fear Allaah?! I shall say, 'O Allaah! I have appointed the best of Your creation as my successor over the people'." (3)

Appointing a Consultative Assembly of Competent People to Decide who Should be the Khalifah

The Assassination of Hadhrat Umar رضي الله تعالى عنه and His Selecting Six Persons to Decide who Should be Khalifah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما narrates that when Abu Lu'lu'ah attacked Hadhrat Umar رضي الله تعالى عنه, he stabbed him twice with his spear. Hadhrat Umar رضي الله تعالى عنه then thought that he had perhaps wronged the people in a manner that he was unaware of. He therefore sent for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما, whom he was very fond of. Hadhrat Umar رضي الله تعالى عنه always kept Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما in close confidence and would listen to what he had to say. Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما, **"I wish to know whether this attack was a conspiracy of the general public."** When

(1) La'alkalaa'i.

(2) Ibn Sa'd (Vol.3 Pg.192), as quoted in *Kanzul Ummaal* (Vol.3 Pg.146). Bayhaqi (Vol.8 Pg.149) has also reported the narration from Hadhrat Aa'isha رضي الله تعالى عنها while Ibn Jareer has reported it from Hadhrat Asmaa bint Umays رضي الله تعالى عنها.

(3) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.3 Pg.146).

Hadhrat Abdullaah bin Abbaas رضي الله عنه went out to investigate, he found that every group of people that he passed was weeping bitterly. He therefore returned to Hadhrat Umar رضي الله عنه and reported, **"O Ameerul Mu'mineen! I saw every group of people that I passed weeping as if they had lost their first child."**
"Who was responsible for the attack?" asked Hadhrat Umar رضي الله عنه. Hadhrat Abdullaah bin Abbaas رضي الله عنه replied, "It was the fire-worshipper Abu Lu'lu'ah who was the slave of Mughiera bin Shu'ba." The signs of happiness were then visible on the face of Hadhrat Umar رضي الله عنه as he said, "All praises are due to Allaah Who has not made my assassin a reciter of 'Laa Ilaaha Illallaah' who could debate with me. Remember that I had prevented you people from bringing any foreign non-Muslim slaves here but you did not obey my instruction. Call my brothers here." When he was asked who his brothers were, Hadhrat Umar رضي الله عنه named Hadhrat Uthmaan رضي الله عنه, Hadhrat Ali رضي الله عنه, Hadhrat Talha رضي الله عنه, Hadhrat Zubayr رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه.
When these Sahabah رضي الله عنهم were sent for, Hadhrat Umar رضي الله عنه rested his head in the lap of his son Hadhrat Abdullaah رضي الله عنه, who informed him when the men had arrived. Hadhrat Umar رضي الله عنه then said to them, "When I pondered deeply about the affairs of the Muslims, I found that you six men are the leaders of the people and the most influential. Leadership can only be amongst you and the affairs of the people will always be properly managed as long as you men remain straight. **Should there arise any disputes, it would be amongst you first."**
Hadhrat Abdullaah bin Umar رضي الله عنه related further, "When I heard my father mention disputes and division, I knew that this would soon take place even though he used the words 'Should there arise'. This is because he seldom mentioned something that I did not see happen. He then started bleeding profusely and I noticed the six men enter into such urgent discussions that I feared they would already pledge their allegiance to one of them. I then said, 'The Ameerul Mu'mineen is still alive! There can never be two Khalifahs staring at the faces of each other.'"
Hadhrat Umar رضي الله عنه then asked them to help him up, which they did. He then said, **"You men should discuss for three days, during which period Suhayb رضي الله عنه should lead people in salaah.** "With whom should we consult?" the men asked. Hadhrat Umar رضي الله عنه replied, **"You should consult with the Muhaajireen, the Ansaar and the commander of every army present here."** Hadhrat Umar رضي الله عنه then asked for some milk to drink but when he drank it, **the milk emerged from his two wounds.** When this happened, Hadhrat Umar رضي الله عنه realised that his death was imminent. He then said, "If I possessed the entire world, I would offer it as ransom to be saved from the terror of what is to come after death. However, with the grace of Allaah, I envisage only good."
Hadhrat Abdullaah bin Abbaas رضي الله عنه commented, "May Allaah reward you with the best of rewards. Did Rasulullaah ﷺ not pray that Allaah should strengthen the Deen and the Muslims through you when they were living in fear in Makkah?

It was a tremendous reinforcement when you accepted Islaam, because of which Islaam, Rasulullaah ﷺ and his Sahabah رضي الله عنهم could come out in the open. When you migrated to Madinah, your migration was a great victory and since those very early days you did not miss a single military expedition that Rasulullaah ﷺ fought against the Mushrikeen. Rasulullaah ﷺ was pleased with you when he left the world, after which you advised his successor according to the pattern shown by Rasulullaah ﷺ. Using those who accepted, you struck those who were averse until people entered into Islaam willingly and unwillingly. The Khalifah of Rasulullaah ﷺ was also happy with you when he left this world. You then assumed the role of Khalifah in the best manner that any person could do. Using you, Allaah has populated many cities, brought plenty of wealth (to the Muslims) and destroyed many enemies. In addition to this, Allaah has also used you to bring abundance into every home in terms of Deen and in terms of their sustenance. Allaah has now brought your life to an end with the great status of martyrdom. How fortunate are you not?"

Hadhrat Umar رضي الله عنه then said, "By Allaah! The one whom you manage to deceive is truly deceived. O Abdullaah! Will you testify on my behalf in front of Allaah on the Day of Qiyaamah?" "I certainly would," Hadhrat Abdullaah bin Abbaas رضي الله عنه assured him. Hadhrat Umar رضي الله عنه then praised Allaah (for having the cousin of Rasulullaah ﷺ as a witness in his favour) and asked his son Hadhrat Abdullaah bin Umar رضي الله عنه to place his cheek on the ground. When Hadhrat Abdullaah bin Umar رضي الله عنه placed his father's cheek on his lap instead, Hadhrat Umar رضي الله عنه insisted that his cheek be placed directly on the ground. Hadhrat Abdullaah bin Umar رضي الله عنه then left his father's beard and cheek, allowing it to touch the ground. Addressing himself, Hadhrat Umar رضي الله عنه said, "O Umar! Your mother and you would be destroyed if Allaah does not forgive you." He then passed away. May Allaah shower His mercy on him.

After Hadhrat Umar رضي الله عنه had passed away, the six appointed Sahabah رضي الله عنهم summoned Hadhrat Abdullaah bin Umar رضي الله عنه. However, he responded by saying that he would not come to them until they carried out the instruction of Hadhrat Umar رضي الله عنه to consult with the Muhaajireen, the Ansaar and the commanders of the armies present in Madinah. When someone mentioned to Hadhrat Hasan Basri رحمه الله the actions of Hadhrat Umar رضي الله عنه before his demise and his fear of Allaah, Hadhrat Hasan رحمه الله commented, **"Such is a true Mu'min. He carries out good deeds in the proper manner together with having fear for Allaah. On the other hand, the Munaafiq combines evil deeds with the false hope of being forgiven.** I swear by Allaah that in times past and present I have never seen a servant of Allaah who excels in doing good deeds without excelling in his fear of Allaah. In times past and present I have also not seen any person excel in evil deeds without excelling in the false hope of being forgiven." [1]

(1) Tabraani, narrating from reliable sources as conformed by Haythami (Vol.9 Pg.76).

The Narration of Ibn Sa'd Concerning the Debts of Hadhrat Umar رضي الله عنه, his Burial with his Two Companions and his Appointment of Six Men to Decide which of the Them Would be the Khalifah

In his narration concerning the assassination of Hadhrat Umar رضي الله عنه, Hadhrat Amr bin Maymoon also says that Hadhrat Umar رضي الله عنه told his son Hadhrat Abdullaah رضي الله عنه to check on his debts and add them up. When Hadhrat Abdullaah bin Umar رضي الله عنه informed his father that the **debts amounted to eighty six thousand.** Hadhrat Umar رضي الله عنه instructed, "If the amount can be paid from the wealth of Umar's family, then pay it from there on my behalf. If this is not possible, ask (my tribe) the Banu Adi bin Ka'b (to settle the debt). If their wealth is also not sufficient, then ask the Quraysh. However, you should not ask from anyone else besides them and (do your best to) settle my debts. I also want you to go to the mother of the Mu'mineen Hadhrat Aa'isha رضي الله عنها. Greet **her with Salaam and say to her that Umar bin Khattaab requests permission to be buried beside his two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه).** However, do not say that the Ameerul Mu'mineen requests for permission because I am not the Ameerul Mu'mineen any more."

When Hadhrat Abdullaah bin Umar رضي الله عنه went to Hadhrat Aa'isha رضي الله عنها, he found her sitting and weeping. He greeted her and then addressed her saying, "Umar bin Khattaab requests permission to be buried beside his two companions." Hadhrat Aa'isha رضي الله عنها replied, **"By Allaah! Although I had originally reserved the place for myself, I shall today give him preference over myself."** When Hadhrat Abdullaah bin Umar رضي الله عنه came back to his father, Hadhrat Umar رضي الله عنه asked, "What news do you have?" Hadhrat Abdullaah bin Umar رضي الله عنه informed Hadhrat Umar رضي الله عنه that Hadhrat Aa'isha رضي الله عنها had granted the permission. Hadhrat Umar رضي الله عنه then commented, "There was nothing more important to me than this. When I die, I want you to carry me on my bed and (when you arrive at the door of Hadhrat Aa'isha رضي الله عنها) then seek permission saying, **'Umar bin Khattaab requests permission to enter.' If she permits my entry, then take me in, otherwise take me to the graveyard of all the Muslims."**

When the body of Hadhrat Umar رضي الله عنه was taken (for burial), it appeared as if the Muslims had never before experienced any tragedy. (Upon arrival at the door of Hadhrat Aa'isha رضي الله عنها) Hadhrat Abdullaah bin Umar رضي الله عنه greeted her with Salaam and said, "Umar bin Khattaab requests permission to enter." Hadhrat Aa'isha رضي الله عنها granted permission and Hadhrat Umar رضي الله عنه was honoured to be buried alongside Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله عنه was about to pass away, the people told him to appoint a successor. He said, "I find none more worthy of leadership than the six men with whom Rasulullaah ﷺ was pleased when he passed away. Whoever

they appoint shall be the Khalifah after me." Hadhrat Umar رضي الله تعالى عنه then named Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. He then added, "If Sa'd becomes the Khalifah, that will be fine. Otherwise, whichever of them becomes the Khalifah should request his assistance because I had not dismissed him (from his post as governor of Kufa) because of any inability or treachery on his part." Hadhrat Umar رضي الله تعالى عنه then detailed the role of his son Abdullaah رضي الله تعالى عنه as someone with whom the six could consult, emphasising that he should not be allowed to assume the post as Khalifah.

When the six Sahabah رضي الله تعالى عنهم got together (after the demise of Hadhrat Umar رضي الله تعالى عنه), Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه proposed that three of them forfeit their entitlement to the other three. Hadhrat Zubayr رضي الله تعالى عنه then handed his over to Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه gave his to Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه gave his to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. The three remaining nominees then consulted with each other when the decision was left to them entirely. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then said to the other two (Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه), "Which of you wishes to absolve himself (from making the decision) and hand over the decision to me. I pledge to Allaah that I shall not be negligent in selecting the one from amongst you who is the best and shall be best for the people." When the two Sahabah رضي الله تعالى عنهما agreed, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه spoke to Hadhrat Ali رضي الله تعالى عنه in confidence saying, "You are the close relative of Rasulullaah ﷺ and amongst the earliest Muslims. I ask you to tell me in Allaah's name whether you would exercise justice if you were appointed Khalifah and that if I appointed Uthmaan as Khalifah, you would listen to him and obey him." When Hadhrat Ali رضي الله تعالى عنه attested that he would do so, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then said the same thing in confidence to Hadhrat Uthmaan رضي الله تعالى عنه. When Hadhrat Uthmaan رضي الله تعالى عنه agreed to do as asked, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه asked Hadhrat Uthmaan رضي الله تعالى عنه to stretch out his hand. When Hadhrat Uthmaan رضي الله تعالى عنه did so, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه pledged his allegiance to Hadhrat Uthmaan رضي الله تعالى عنه and was followed by Hadhrat Ali رضي الله تعالى عنه and the general public. [1]

The Narration of Ibn Abi Shaybah and Ibn Sa'd in this Regard

Hadhrat Amr bin Maymoon reports that when Hadhrat Umar رضي الله تعالى عنه was on his death bed, he called for Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. (When they came) Hadhrat Umar رضي الله تعالى عنه then addressed only Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه. He said to Hadhrat Ali رضي الله تعالى عنه, "O Ali! These people recognise your kinship to

(1) Ibn Sa'd (Vol.3 Pg.344), Abu Ubayd, Ibn Abi Shayba, Bukhari and Nasa'ee.

Rasulullaah ﷺ (that you are his cousin and son-in-law) and the tremendous knowledge and insight that Allaah has granted you (because of which they may select you to be the Khalifah). If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe the Banu Haashim) on to the necks of people."

Hadhrat Umar رضي الله عنه then addressed Hadhrat Uthmaan رضي الله عنه saying, "O Uthmaan! These people know well that you were the son-in-law of Rasulullaah ﷺ and they recognise your age and your respectability. If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe) on to the necks of people." Hadhrat Umar رضي الله عنه then asked the people to summon Hadhrat Suhayb رضي الله عنه. (When he arrived) Hadhrat Umar رضي الله عنه said to him, "Lead the people in salaah for three days during which period this group will gather in a room (to discuss which of them should be the Khalifah). **When they agree on one person, any person who opposes them should be executed."** (1)

Hadhrat Abu Ja'far reports that Hadhrat Umar رضي الله عنه said the following to the (six) members of the consultative assembly: **"Consult with each other about who should be appointed as Khalifah. If your votes are tied at two, two and two (each pair nominating a different person of three candidates), then repeat the consultation. However, if the votes are four to two, accept the opinion of the majority."** (2) A narration from Hadhrat Aslam quotes that Hadhrat Umar رضي الله عنه said, "If the opinions are tied at three to three, **adopt the side of Abdur Rahmaan. Thereafter, you should listen to and obey (the new Khalifah)."**

Another narration from Hadhrat Anas رضي الله عنه states that a short while before Hadhrat Umar رضي الله عنه passed away, he sent for Hadhrat Abu Talha رضي الله عنه and said, **"O Abu Talha! Be the fifth of a group of your people from the Ansaar to be with the consultative assembly.** I suppose that they will gather in a house belonging to one of them, so I want you and your group to stand at the door of that house. You should not allow anyone to enter with them and you should not allow the third day to pass by without them having appointed one of them (as Khalifah)." Hadhrat Umar رضي الله عنه then prayed, "O Allaah! You are my Successor over them." (3)

Who is Most Worthy of Assuming the Office of Khilaafah

The Lecture that Hadhrat Abu Bakr رضي الله عنه Gave in this Regard

Hadhrat Aasim narrates that during his final illness, Hadhrat Abu Bakr رضي الله عنه had the people gathered together and then had some men carry him to the pulpit. This was the last lecture that he ever delivered. After praising Allaah, he said:

(1) Ibn Abi Shaybah and Ibn Sa'd.
(2) Ibn Sa'd.
(3) *Kanzul Ummaal* (Vol.3 Pg.156,157)

"O people! Beware of this world and never place your trust in it for it is extremely deceptive. Rather give preference to the Aakhirah over the world and inculcate great love for it. The love for any one of the two develops hatred for the other. It is by this matter of Khilaafah that all our affairs are governed and its end will be set right only by those factors that set right its initiation. Therefore, the only person worthy of assuming this office is the one who is most powerful amongst you, who can exercise the greatest control over his desires, who is most strict when the occasion demands austerity and most compassionate when the occasion demands leniency. He should be one who is most willing to act on the opinions of people with knowledge and insight and does not engross himself in futilities. He does not grieve over matters that do not present themselves to him, is not shy to learn and is not alarmed by emergencies. He is meticulous about managing finances and will neither embezzle any funds nor fail in his duty towards it in a fit of anger or enmity. He is prepared for things to come and his preparation consists of fear for Allaah and obedience to Him. Such a person is none other than Umar bin Khattaab."

After saying this, Hadhrat Abu Bakr رضي الله تعالى عنه descended from the pulpit. [1]

The Qualities of a Khalifah as Described by Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I served Umar رضي الله تعالى عنه in a manner that no other member of his family served him. I was also very informal with him in a manner that no member of his household was. He would sit with me and show me a lot of respect. We were sitting alone in his house one day when he heaved such a sigh that made me think he was about to die. I asked, 'Some grave matter of concern, O Ameerul Mu'mineen?' He replied, 'Some grave concern indeed.' 'What is it?' I asked. He then asked me to come closer to him. When I did so, he said, 'I can find no one worthy of this post of Khilaafah.' I then named certain individuals and asked him what he thought of them. These happened to be the six men whom he chose as the consultative assembly. Umar رضي الله تعالى عنه said something about each one of these men and then said, **'No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly.'"**[2]

Another narration also from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "I was sitting with Umar رضي الله تعالى عنه one day when he heaved such a sigh that I thought his ribs would crack. I said to him, 'O Ameerul Mu'mineen! It can only be a grave worry that would cause you to sigh like that.' He agreed by saying, 'It is indeed something grave. I do not know to whom I should hand the post of Khilaafah over to.' He then turned to me and said, 'Perhaps you deem your companion (Ali

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147)
(2) Ibn Sa'd.

رضي الله تعالى عنه) to be worthy of the post?' 'I certainly do,' I replied, 'he was one of the first Muslims and he possesses great qualities.' Umar رضي الله تعالى عنه commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar رضي الله تعالى عنه says, "No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to say, "These traits were combined in no other person besides Umar رضي الله تعالى عنه." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه mentioned, "I used to serve Umar رضي الله تعالى عنه and always stood in awe of him. I went to his house one day as he sat there all alone. He then heaved such a heavy sigh that I thought he was about to die. He then raised his head to the sky and again breathed a heavy sigh. I then plucked up the courage and said to myself,' By Allaah! I am certainly going to ask him about this.' I then said to him, 'By Allaah! It must have been a grave concern that has made you sigh like this O Ameerul Mu'mineen. 'He replied, 'By Allaah! The concern is grave indeed! I cannot find anyone suitable to fill this post of Khilaafah. Perhaps you feel that your companion (Ali رضي الله تعالى عنه) is worthy of the post.' I responded by saying, 'O Ameerul Mu'mineen! Is he not worthy of the post since he had made Hijrah? Is he not worthy of the post because of his close companionship with Rasulullaah ﷺ? Is he not worthy of the post because of his family ties with Rasulullaah ﷺ?' Umar رضي الله تعالى عنه commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar رضي الله تعالى عنه says, "No person can bear the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه also adds that Hadhrat Umar رضي الله تعالى عنه said, **"None can shoulder this post of Khilaafah besides a person who does not compromise on principles, who does not behave ostentatiously (in a boastful manner) and who does not give in to vain desires. None can shoulder this responsibility from Allaah besides someone who never utters any word that forces him to contradict his resolve and who judges with fairness even against his own people."** (2)

Hadhrat Umar رضي الله تعالى عنه once said, "It is improper for anyone to assume his post of Khilaafah except someone who possesses four qualities. Someone who is lenient without being weak, who is strong without being harsh, who is cautious about monetary affairs without being miserly and who is generous without being extravagant. If any one of these qualities is missing, the other three will become useless." (3) Another narration quotes Hadhrat Umar رضي الله تعالى عنه as saying, "None can shoulder this responsibility from Allaah besides a person who does not

(1) Abu Ubayd in his *Gharaa'ib* and Khateeb in *Ruwaatul Maalik*.
(2) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.3 Pg.158,159).
(3) Abdur Razzaaq.

compromise on principles, who does not behave ostentatiously who does not give in to vain desires, who is not concerned with developing his standing and who never conceals the truth even when angry." (1)

Hadhrat Sufyaan bin Abi Awjaa narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once said, "By Allaah! I know not whether I am a Khalifah or a king. If I am a king, then the matter is serious indeed." Someone from the audience said, "O **Ameerul Mu'mineen! There is a distinct difference between the two. A Khalifah only takes something rightfully and then uses it rightfully. By the grace of Allaah, you are exactly like this. On the other hand, a king oppresses people by usurping things from some and then giving them to others."** Hadhrat Umar رضي الله تعالى عنه remained silent. (2)

Hadhrat Salmaan رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once asked them, "Am I a king or a Khalifah?" Hadhrat Salmaan رضي الله تعالى عنه replied, "If you had ever (unlawfully) taken even a Dirham or less from the property of the Muslims and then used it illegally, you would be a king and not a Khalifah." Hadhrat Umar رضي الله تعالى عنه then began to weep bitterly. (3)

A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar رضي الله تعالى عنه once addressed his companions. Amongst them was Hadhrat Talha رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه and Hadhrat Ka'b رضي الله تعالى عنه. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan رضي الله تعالى عنه then testified with full conviction that Hadhrat Umar رضي الله تعالى عنه was a Khalifah and not a king. Hadhrat Umar رضي الله تعالى عنه responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ﷺ." Hadhrat Salmaan رضي الله تعالى عنه then qualified his statement by saying, **"I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."**

Hadhrat Ka'b رضي الله تعالى عنه then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b رضي الله تعالى عنه then addressed Hadhrat Umar رضي الله تعالى عنه saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar رضي الله تعالى عنه then asked, "How is this?" Hadhrat Ka'b رضي الله تعالى عنه (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar رضي الله تعالى عنه. "No," replied Hadhrat Ka'b رضي الله تعالى عنه, "but I have found mention of you by your qualities. I

(1) Abdur Razzaaq, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
(2) Ibn Sa'd (Vol.3 Pg.221).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).

have found (the following) 'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'." [1]

Leniency and Firmness of a Khalifah

Hadhrat Sa'eed bin Musayyib رحمه الله reports that when Hadhrat Umar رضي الله عنه was appointed as Khalifah, he delivered a lecture to the people from the pulpit of Rasulullaah ﷺ. After praising Allaah, he said:

"O people! I know well the feelings of you people that I am too harsh and stern. However, I was like that because I had been with Rasulullaah ﷺ as his servant and attendant and Rasulullaah ﷺ was as Allaah describes him in the Qur'aan: **"extremely forgiving and merciful towards the Mu'mineen"**. I was therefore like a drawn sword for him unless he chose to sheath me or prevent me from doing something, in which case I would desist. Otherwise, I would be stern with people in place of the leniency that Rasulullaah ﷺ showed. This was my behaviour alongside Rasulullaah ﷺ until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune. I then adopted the same attitude with the Khalifah of Rasulullaah ﷺ Abu Bakr رضي الله عنه. You people know well his respectability, his humility and his leniency. I was also at his service like a sword in his defence, combining my sternness with his leniency. If he took the initiative in any matter before I could, I would restrain myself. Otherwise, I would forge ahead. This was my behaviour alongside him until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune.

Now that the Khilaafah has been handed over to me, I know well that some of you would say, 'He was stern with us when someone else was the Khalifah, what will now happen once he is himself the Khalifah?' You people have no need to ask anyone about me because you know me and have had experiences with me. You know as much about the practices of your Nabi ﷺ as I do. I have asked Rasulullaah ﷺ everything that I needed to ask and I now have no regrets about not asking him anything that I had wanted to ask. **Now that I am Khalifah, you should understand well that the sternness you have been seeing in me shall be multiplied against an oppressor and a criminal. It will also be employed to take back from the strong ones what they had taken from the weak.** However, despite all of this sternness, I shall still place my cheek on the ground for people who abstain from immoral behaviour and evil and who are obedient. If there ever arises any differences between myself and any of you concerning any matter of judgement, I shall not refuse to walk with him to (a third party) whom you choose, who will look into the matter causing the conflict. So fear Allaah, O servants of Allaah and assist me against yourselves by restraining yourselves from carrying rumours and also assist me against myself by enjoining **what is good and forbidding me from evil and presenting me with**

(1) Nu'aym bin Hammaad in his Fitan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.389).

good counsel in the task that Allaah has appointed me to." [1]

Hadhrat Muhammad bin Zaid رضي الله عنه reports that Hadhrat Ali رضي الله عنه, Hadhrat Uthmaan رضي الله عنه, Hadhrat Zubayr رضي الله عنه, Hadhrat Talha رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Sa'd رضي الله عنه once got together. Because Hadhrat Abdur Rahmaan bin Auf رضي الله عنه was the most at ease with Hadhrat Umar رضي الله عنه, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه then went to Hadhrat Umar رضي الله عنه and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar رضي الله عنه said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf رضي الله عنه replied, "I swear by Allaah that it was certainly them." Hadhrat Umar رضي الله عنه then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!" [2]

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله عنه once said, "I swear by Allaah that for the sake of Allaah my heart had become so soft that it was softer than butter and at times it had become so hard for Allaah's sake that it was harder than a stone." [3]

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that when Hadhrat Umar رضي الله عنه became the Khalifah, someone said to him, "Some people had made an effort to ensure that this post should be turned away from you." When Hadhrat Umar رضي الله عنه asked the reason fro this, the person replied, "They felt that you were too harsh." To this, Hadhrat Umar رضي الله عنه commented, **"All praise be to Allaah Who has filled my heart with mercy for them and filled their hearts with awe for me."** [4]

Detaining People by Whom Divisions will be Caused in the Ummah

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله عنه passed away, certain

(1) Haakim, Laalkalaa'I and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).
(2) Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.
(3) Abu Nu'aym in his *Hilya*.
(4) Mutakhab *Kanzul Ummaal* (Vol.4 Pg.382).

members of the Quraysh had already become irritated by him. They were people whom Hadhrat Umar رضي الله تعالى عنه had detained in Madinah (did not permit them to leave the city). However, Hadhrat Umar رضي الله تعالى عنه still continued showering favours on them. Hadhrat Umar رضي الله تعالى عنه used to say, "What I fear most for this Ummah is that you should disperse into the various cities (and neglect the seat of Khilaafah)." Besides the few individuals from the Muhaajireen whom Hadhrat Umar رضي الله تعالى عنه had confined to Madinah, Hadhrat Umar رضي الله تعالى عنه did not impose the restriction to other people of Makkah.

Whenever one of these Muhaajireen who had been confined to Madinah would seek permission to fight in a battle, Hadhrat Umar رضي الله تعالى عنه said to him, "Your expeditions with Rasulullaah ﷺ had been sufficient to enter you (to Jannah). **Better for you than fighting in battles today, is for you not to see the world and for the world not to see you."** (Hadhrat Umar رضي الله تعالى عنه wanted these Sahabah رضي الله تعالى عنهم to remain in Madinah so that Muslims from other parts would come to Madinah to benefit from them. In this manner, Muslims would preserve their attachment with the seat of Khilaafah, thereby strengthening their unity.)

When Hadhrat Uthmaan رضي الله تعالى عنه became the Khalifah, he allowed them to go free and they dispersed in the various cities. Large numbers of people then started affiliating with them (and staying where they stayed). (Two of the narrators named) Hadhrat Muhammad and Hadhrat Talha commented, "This was the first weakness that entered Islaam and was certainly the first tragedy to befall the Ummah (because instead of developing their affiliation with the seat of Khilaafah, it caused Muslims to rather develop local ties, thus weakening the capital city)."(1)

Hadhrat Qais bin Abi Haazim reports that when Hadhrat Zubayr رضي الله تعالى عنه sought permission from Hadhrat Umar رضي الله تعالى عنه to march for a battle, Hadhrat Umar رضي الله تعالى عنه said to him, "You should rather remain seated in your house because you have already fought by the side of Rasulullaah ﷺ." However, Hadhrat Zubayr رضي الله تعالى عنه repeated the request and it was on the third or fourth occasion that Hadhrat Umar رضي الله تعالى عنه said, "Rather remain seated at home because I swear by Allaah that if you and your companions leave the borders of Madinah, you may start insurrection against the companions of Muhammad ﷺ." (2)

Rasulullaah ﷺ Consults with knowledgeable People

Rasulullaah ﷺ Consults with the Sahabah رضي الله تعالى عنهم Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr

Hadhrat Anas رضي الله تعالى عنه states that when Rasulullaah ﷺ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah رضي الله تعالى عنهم. When

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.139). Tabari (Vol.5 Pg.134) has also reported the narration.

(2) Haakim (Vol.3 Pg.120), narrating from reliable sources, as confirmed by *Dhahabi*.

Hadhrat Abu Bakr رضي الله تعالى عنه voiced his opinion (to march), Rasulullaah ﷺ turned away from him. Thereafter, when Hadhrat Umar رضي الله تعالى عنه voiced his opinion, Rasulullaah ﷺ turned away from him as well. Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه (from the Ansaar) then said, "It is our opinion that Rasulullaah ﷺ wants..." The complete narration has passed at the beginning of "The Chapter Concerning Jihaad"[1].

In his narration describing the Battle of Badr, Hadhrat Umar رضي الله تعالى عنه says that when Rasulullaah ﷺ consulted with Hadhrat Abu Bakr رضي الله تعالى عنه, **Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه (about what to do with the prisoners of war captured at Badr),** Hadhrat Abu Bakr رضي الله تعالى عنه said, "O Rasulullaah ﷺ! These people are our cousins, our relatives and our brothers. My opinion is that we take ransoms for them, which would assist us against the Kuffaar. Perhaps Allaah would guide them and they would eventually become our allies."

Rasulullaah ﷺ then asked Hadhrat Umar رضي الله تعالى عنه what his opinion was. He replied, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar رضي الله تعالى عنه) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas رضي الله تعالى عنه) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have." Hadhrat Umar رضي الله تعالى عنه relates further, "Rasulullaah ﷺ opted for the opinion of Abu Bakr and chose not to accept what I proposed. He therefore took ransom from the prisoners. The following day I found Rasulullaah ﷺ and Abu Bakr weeping. 'O Rasulullaah ﷺ!' I asked, 'Do inform me what makes you and your companion weep like this so that I may also weep with you if I am able to. If I am unable to weep, I shall pretend to do so to sympathise with your weeping.'"

Rasulullaah ﷺ replied by saying, "I am weeping because of the opinion that your companions presented to me to accept ransom from the prisoners. I had been shown their punishment from as close as that tree (referring to a tree nearby). Allaah has also revealed a verse of the Qur'aan stating:

﴿مَاكَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ﴾ (الانفال آيت ٦٧)

'It is not for a Nabi (not becoming of a Nabi) that he takes prisoners until he has thoroughly beaten (the enemy) in the land (However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners). You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah desires the Aakhirah (for you). Allaah is Mighty, the Wise (what He desires for you is

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah y".

best)[1] [2]

The Narration of Hadhrat Anas رضي الله تعالى عنه About the Consultation Regarding the Prisoners of Badr

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ consulted with the Sahabah رضي الله تعالى عنهم about what was to be done with the prisoners captured during the Battle of Badr, he said, "Allaah has now granted you control over them." Hadhrat Umar رضي الله تعالى عنه then said, "Execute them all O Rasulullaah ﷺ!" However, Rasulullaah ﷺ ignored his remark and said, "O people! Allaah had now granted you control over them whereas they had been your brothers just yesterday." When Hadhrat Umar رضي الله تعالى عنه repeated his remark, Rasulullaah ﷺ again ignored it. When Rasulullaah ﷺ once again repeated what he had said, Hadhrat Abu Bakr رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I feel that we should forgive them and take ransoms from them." The worry on the face of Rasulullaah ﷺ then disappeared and he subsequently forgave them and took the ransom. Allaah then revealed the following verse of the Qur'aan:

﴿لَوْلَا كِتَابٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ۝﴾ (الانفال آیت ٦٨)

If it were not for an order that Allaah had already been preordained *(that some of the prisoners were to become Muslims)*, a great punishment would have afflicted you on account of what *(ransom)* you took *(in exchange for the freedom of the prisoners)*. {Surah Anfaal, verse 68}[3]

The Narration of Hadhrat Ibn Mas'ood رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Mas'ood reports that after the Battle of Badr, Rasulullaah ﷺ said, "What is your opinion concerning these prisoners?" Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "O Rasulullaah ﷺ! They are your people and your family. Allow them to live and grant them respite. Perhaps Allaah shall forgive them." Hadhrat Umar رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! They exiled you and called you a liar. Bring them closer so that I may execute them all." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه then spoke. He said, "O Rasulullaah ﷺ! Look for a valley that had plenty of firewood. Put them all there and then set it alight upon them." Rasulullaah ﷺ then entered his room without passing any

(1) Surah Anfaal, verse 67. The verses after this read as follows "If it were not for an order that Allaah had already been preordained (that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners). So partake of (enjoy) the spoils (ransom) you have received (regarding it to be) lawful and pure (for you). Fear Allaah (and sincerely seek forgiveness from Him) ! Verily Allaah is Most Forgiving, Most Merciful (and will therefore forgive your shortcomings)."

(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Abi Shaybah, Abu Awaanah, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Ibn Hibbaan, Abu Shaykh, Ibn Mardway, Abu Nu'aym and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.265).

(3) Ahmad, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403). *Haythami* (Vol.6 Pg.87) has commented on the chain of narrators.

decision. In the meanwhile some people said that Rasulullaah ﷺ would adopt the opinion of Hadhrat Abu Bakr رضي الله تعالى عنه. Others felt that he would accept the opinion of Hadhrat Umar رضي الله تعالى عنه, while another group felt that it would be the opinion of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه that would be accepted.

When Rasulullaah ﷺ emerged, he said, "Verily Allaah has softened the hearts of some men so much that they have become softer than milk. Allaah has also hardened the hearts of other men so much that their hearts have become harder than stones. Your likeness, O Abu Bakr, is like that of Ibraheem عليه السلام who prayed:

﴿فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (ابراهيم آيت ٣٦)

> 'So whoever will follow me *(by believing in Towheed)*, then he is certainly from me *(from among the adherents of my religion)*. And whoever will disobey me, then *(I pray that you give him the ability to obey me because)* surely You are Most Forgiving, Most Merciful.' {Surah Ibraheem, verse 36}

Your likeness, O Abu Bakr, is also like that of Isa عليه السلام who will pray:

﴿اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝﴾

(المائده آيت ١١٨)

> 'If You punish them *(my followers)*, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, and if You forgive them, then surely You are the Mighty, the Wise *(and Your reason for doing so is filled with wisdom)*.' {Surah Maa'idah, verse 118}

Your likeness, O Umar, is like that of Nooh عليه السلام who prayed:

﴿رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ۝﴾ (نوح آيت ٢٦)

> 'O my Rabb! Do not leave even one of the Kaafiroon *(alive)* on earth.' {Surah Nooh, verse 26}

Your likeness, O Umar, is also like that of Moosa عليه السلام who prayed:

﴿رَبَّنَا اطْمِسْ عَلٰى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ۝﴾ (سورة يونس آيت ٨٨)

> 'O our Rabb! Destroy their wealth *(so that they cannot use it for evil purposes)* and harden their hearts so that they do not have Imaan until they witness a painful punishment *(a time when having Imaan will be futile since it will be too late)*.' {Surah Yunus, verse 88}

Because you people are poverty-stricken, no prisoner shall be freed without either ransom or execution."

Narrating further, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "I then said, 'O Rasulullaah ﷺ! Do exclude Sahl bin Baydaa from this because I have heard him accept Islaam.' Rasulullaah ﷺ then remained silent and there was not a day that I saw myself more fearful than that day when I thought that a rock from

the sky would soon fall on me. Rasulullaah ﷺ then said, 'Sahl bin Baydaa is excluded.' It was after this incident that Allaah revealed the verses:

﴿مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ لَوْ لَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ۝﴾ (سورة الانفال: آيت٦٧، ٦٨)

It is not for a Nabi *(not becoming of a Nabi)* that he takes prisoners until he has thoroughly beaten *(the enemy)* in the land *(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)*. You desire the things *(wealth)* of this world *(for yourselves by accepting the ransom)* while Allaah desires the Aakhirah *(for you)*. Allaah is Mighty, the Wise *(what He desires for you is best)*. If it were not for an order that Allaah had already been preordained *(that some of the prisoners were to become Muslims)*, a great punishment would have afflicted you on account of what *(ransom)* you took *(in exchange for the freedom of the prisoners)*. {Surah Anfaal, verses 67,68}[1]

Rasulullaah ﷺ Consults with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه Concerning the Produce of Madinah

Hadhrat Zuhri narrates that when the Muslims were suffering extreme hardship (during the Battle of Ahzaab), Rasulullaah ﷺ sent for Uyayna bin Hisn and Haarith bin Auf Murri who were the two leaders of the Banu Ghitfaan tribes. He offered them a third of the produce of Madinah on condition that they withdraw their men from fighting the Muslims. The treaty was being concluded between Rasulullaah ﷺ and the two leaders and they were already in the process of writing the document. Verbal discussions were still underway and the treaty was not yet concluded. The witnesses had also not yet been called. **However, when Rasulullaah ﷺ intended to conclude the agreement, he first summoned the two Sa'ds (Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه). He presented the situation to them and asked them for their opinions.**

The two men asked, "O Rasulullaah ﷺ! Is this something that you are doing because you wish to do it, or something that Allaah has commanded you to do, in which case we have no option but to carry it out? Or is it something that you are doing for our benefit?" Rasulullaah ﷺ replied, "I am doing this only for your benefit because I see that the Arabs are attacking you from a united

(1) Ahmad, Tirmidhi and Haakim, narrating from reliable sources. Ibn Mardway has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله عنهما and Hadhrat Abu Hurayrah رضي الله عنه. A similar narration has also been reported from Hadhrat Abu Ayyoob Ansaari رضي الله عنه, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.297).

platform and are ravaging you from all sides. By engaging in this treaty, I wish to dilute their strength somewhat."

Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! These people and us had been ascribing partners to Allaah and worshipping idols. Neither did we worship Allaah nor did we recognise who He was. (During those times) These people had never entertained hopes of eating a single date from Madinah unless it was offered to them as a token of hospitality or they bought it. How can we now give them any portion of our wealth once Allaah has honoured us with Islaam, guided us to it and accorded us tremendous respect because of it. By Allaah! We have no need for this treaty. By Allaah! All that we are willing to give them are the strokes of our swords until the time arrives when Allaah passes judgement between us and them." Rasulullaah ﷺ said, **"You know best what you want." Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه then took hold of the script and erased whatever was written on it. He then said, "They may now do their best to try to harm us!"** (1)

The narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه concerning this consultation

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Haarith once approached Rasulullaah ﷺ and said, "If you do not give us half the produce of Madinah, we shall fill her with cavalry and infantry." Rasulullaah ﷺ replied by saying, **"Wait until I consult with the Sa'ds (referring to Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه)."** (When Rasulullaah ﷺ consulted with them,) They said, "By Allaah! Even during the Period of Ignorance we never gave in to such humiliation, why should we do so now when Allaah has blessed us with Islaam." Rasulullaah ﷺ then got back to Haarith and informed him accordingly. Haarith responded by scowling, "You have betrayed me, O Muhammad!" (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه also reports that Haarith from the Banu Ghitfaan tribe once approached Rasulullaah ﷺ with the demand, "Give us half the produce of Madinah." Rasulullaah ﷺ replied, "Not until I have consulted with the Sa'ds." **Rasulullaah ﷺ then sent for Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, Sa'd bin Rabee رضي الله تعالى عنه, Sa'd bin Khaythama رضي الله تعالى عنه and Sa'd bin Mas'ood رضي الله تعالى عنه. Rasulullaah ﷺ then addressed them saying,** "I know that the Arabs are attacking you from a united platform. However, Haarith has come with a request that they be given half the produce of Madinah (in exchange of making peace with you). If you wish, you may give him half of this year's crop and then see what you decide for the forthcoming years."

They responded by saying, "If it is revelation from the heavens, then we are prepared to accept the command of Allaah and if it is your wish and what you desire, then we are prepared to support your wishes. However, if you are doing

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.104).
(2) Bazzaar.

this out of compassion for us, then by Allaah, there was a time when they and us were on an equal footing. They were then unable to take a single date from us unless it was bought or given as a token of hospitality." Rasulullaah ﷺ then said to them, "It is as you say (I am doing this out of compassion for you)." Rasulullaah ﷺ then addressed Haarith (and those with him) and said, "You have heard what they have to say." Haarith (and the others) glowered, "You have betrayed us, O Muhammad!" (1)

Hadhrat Musaddad reports from Hadhrat Umar رضي الله تعالى عنه that he would also be present when Rasulullaah ﷺ would spend nights discussing the affairs of the Muslims with Hadhrat Abu Bakr رضي الله تعالى عنه. (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with Men of knowledge

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with Men of Knowledge and Insight who Constituted the Consultative Assembly During his Period and the Period of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr رضي الله تعالى عنه needed to consult with men of knowledge and wisdom, he would summon certain men from the Muhaajireen and the Ansaar. **They included Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه**. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr رضي الله تعالى عنه passed like this, and when Hadhrat Umar رضي الله تعالى عنه became the Khalifah afterwards, he also used to summon these men. **When Hadhrat Umar رضي الله تعالى عنه was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ubay رضي الله تعالى عنه and Hadhrat Zaid رضي الله تعالى عنه**. (3)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Concerning the Demarcation of Land for Certain Sahabah رضي الله تعالى عنهم

Hadhrat Ubaydah reports that Uyayna bin Hisn and Aqra bin Haabis once approached Hadhrat Abu Bakr رضي الله تعالى عنه saying, "O successor of Rasulullaah ﷺ! There is a barren piece of land in our area that bears no grass and is useless. If you see it fit, do make it over to us so that we may work on it and cultivate it." Hadhrat Abu Bakr رضي الله تعالى عنه decided to make it over to them and had the title deed written in their favour. He appointed Hadhrat Umar رضي الله تعالى عنه as witness to the

(1) Tabraani. *Haythami* (Vol.6 Pg.132) has commented on the chain of narrators.
(2) *Kanzul Ummaal* (Vol.4 Pg.45).
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

deed, but because Hadhrat Umar رضي الله عنه was not present there, the two men had to take the deed to him so that he may be witness to it.

When Hadhrat Umar رضي الله عنه heard what the deed contained, he took it from the two men, spat on it and thereby erased what was written on it. The two men were infuriated and addressed him with harsh words. Hadhrat Umar رضي الله عنه said, "Rasulullaah ﷺ used to appease you (by granting you properties) at a time when Islaam was weak. Allaah has now strengthened Islaam (and there is no need to appease you), so you may go and do whatever you can against me. May Allaah offer you no protection even if you ask for it!" The two men stormed back to Hadhrat Abu Bakr رضي الله عنه in a fury and said, "By Allaah! We do not know whether the Khalifah is yourself or Umar!" Hadhrat Abu Bakr رضي الله عنه replied, "In fact he could have been the Khalifah if he chose to."

Hadhrat Umar رضي الله عنه then arrived in a rage and when he stood before Hadhrat Abu Bakr رضي الله عنه, he asked, "Tell me about this land that you handed over to these two men. Does it belong to you or is it the public property of the Muslims?" Hadhrat Abu Bakr رضي الله عنه replied, "It is the public property of the Muslims." "Then why did you give it to these two men rather than anyone else from amongst the Muslims?" Hadhrat Umar رضي الله عنه demanded to know. Hadhrat Abu Bakr رضي الله عنه replied, "I had consulted with these people around me and they indicated that I do so." Hadhrat Umar رضي الله عنه said, "Although you consulted with those around you, did you obtain the opinion and consent of every Muslim?" (Because it is not possible to seek the opinion of every person in every matter,) Hadhrat Abu Bakr رضي الله عنه (chose not to reply to Hadhrat Umar رضي الله عنه and rather) said, "I did tell you that you are more capable of Khilaafah than I am, but you overpowered me (and forced me to assume the task instead)." (1)

The Question of the Kharaaj from Bahrain

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr رضي الله عنه and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr رضي الله عنه acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar رضي الله عنه. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah رضي الله عنه, it was he who brought the written agreement to Hadhrat Umar رضي الله عنه. When Hadhrat Umar رضي الله عنه looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha رضي الله عنه became extremely angry and returned to Hadhrat Abu Bakr رضي الله عنه, saying, **"Are you the Ameer or Umar?" Hadhrat Abu Bakr رضي الله عنه replied, "He is the Ameer although it is me who has to be obeyed."** Upon hearing this, Hadhrat Talha رضي الله عنه was silent (because while his remark was such that it would have led to disunity, the

(1) Ibn Abi Shayba, Bukhari in his *Taareekh*, Ibn Asaakir, Bayhaqi and Ya'qoob bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.189). The author of *Isaaba* (Vol.3 Pg.55) and (Vol.1 Pg.59) has commented on the chain of narrators. Abdur Razzaaq has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.80).

reply of Hadhrat Abu Bakr رضي الله تعالى عنه was one that engendered unity). (1)

Consultation with the Sahabah رضي الله تعالى عنهم in Battle

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه saying, "Rasulullaah ﷺ used to consult in matters of war, so ensure that you do the same." (2)

A narration of Hadhrat Abdullaah bin Abi Awfa رضي الله تعالى عنه has already passed discussing the consultation of Hadhrat Abu Bakr رضي الله تعالى عنه with men of knowledge before engaging the Romans in battle. (3)

Hadhrat Umar رضي الله تعالى عنه Consults with Men of knowledge

Hadhrat Umar رضي الله تعالى عنه Informs his Consultative Assembly about his Proposal to the Daughter of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abu Ja'far narrates that Hadhrat Umar رضي الله تعالى عنه requested Hadhrat Ali رضي الله تعالى عنه for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali رضي الله تعالى عنه said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar رضي الله تعالى عنه said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali رضي الله تعالى عنه then agreed to let Hadhrat Umar رضي الله تعالى عنه marry his daughter. Hadhrat Umar رضي الله تعالى عنه then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ﷺ and the pulpit. They included Hadhrat Ali رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Talha رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Whenever any matter presented itself to him from far off places, Hadhrat Umar رضي الله تعالى عنه would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ﷺ said, **'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ﷺ and now I wish to become his relative as well."** (4)

(1) Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).

(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.5 Pg.319). BAzzaar and Uqayli have also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

(3) This narration is found under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله تعالى عنهم About Fighting the Romans" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Senior Sahabah رضي الله تعالى عنهم Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard".

(4) Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Consult with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and the Good Comments that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه made about him

Hadhrat Ataa bin Yasaar reports that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه used to call for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and consult with him along with those Sahabah رضي الله تعالى عنهم who participated in the Battle of Badr (the senior Sahabah رضي الله تعالى عنهم). During the periods of **Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to issue Fataawaa (rulings) and did so until he passed away.**

Hadhrat Ya'qoob bin Zaid narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to consult with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about every matter of importance and would say to him, "Dive into the matter, dear diver (because he was capable of reaching the essence of the problem at hand)."

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رضي الله تعالى عنه. I have seen Umar رضي الله تعالى عنه summon him to solve intricate problems and say, 'An intricate problem has presented itself to you.' Umar رضي الله تعالى عنه would then do only what Abdullaah bin Abbaas رضي الله تعالى عنه proposed even though he was surrounded by Muhaajireen and Ansaar who had participated in the Battle of Badr." (1)

Hadhrat Ibn Shihaab reports that whenever an intricate problem presented itself before Hadhrat Umar رضي الله تعالى عنه, he would summon some young men to consult and choose to act according to the sharpness of their intellect. (2)

Another narration states that Hadhrat Umar bin Khattaab رضي الله تعالى عنه would engage in so much consultation that he would even consult women (when the need arose). In fact, there were several occasions when he liked the opinions that they expressed and acted on it. (3)

A Remarkable Lecture of Hadhrat Umar رضي الله تعالى عنه Concerning Consultation

Hadhrat Muhammad, Talha and Ziyaad all report that Hadhrat Umar رضي الله تعالى عنه once left Madinah and dismounted at an oasis called Siraar (3 miles from Madinah) where he instructed that the army comes to a halt. The soldiers did not know whether he intended to camp there or proceed further. Whenever the Muslims intended to know something from Hadhrat Umar رضي الله تعالى عنه, they always sent either Hadhrat Uthmaan رضي الله تعالى عنه or Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. In fact, during the period of Hadhrat Umar رضي الله تعالى عنه's Khilaafah, Hadhrat Uthmaan رضي الله تعالى عنه

Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.

(1) Ibn Sa'd.

(2) Bayhaqi and Ibn Sam'aani.

(3) Bayhaqi and Ibn Seereen, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

was known as "Radeef". According to the Arabs, a "Radeef" is a person who is regarded as the leader's second-in-command and the term is coined for the one whom the people popularly see as the leader's successor. However, whenever these two men were unable to extract from Hadhrat Umar رضي الله تعالى عنه the information the people required, they would then send Hadhrat Abbaas رضي الله تعالى عنه.
Hadhrat Uthmaan رضي الله تعالى عنه then asked Hadhrat Umar رضي الله تعالى عنه, "Has any intelligence reached you? What do you intend doing?" Hadhrat Umar رضي الله تعالى عنه then announced that the people should gather as they do for salaah and when they had assembled around him, he informed them of the latest intelligence. He then waited for their response. Majority of the people echoed that Hadhrat Umar رضي الله تعالى عنه should march ahead with them in tow. Hadhrat Umar رضي الله تعالى عنه commended this opinion for he did not like to disregard their opinion. He chose to rather dissuade them in a kind manner. He therefore said, "Prepare yourselves and prepare others. I shall continue with you unless I receive an opinion that is more appropriate."
Hadhrat Umar رضي الله تعالى عنه then sent for men of insight and the cream of Rasulullaah ﷺ's companions and the most prominent Arab leaders gathered together. Hadhrat Umar رضي الله تعالى عنه said to them, "I feel that I should proceed with the army, but I wish you to give me your opinion on the matter." The men gathered for discussion and unanimously agreed that another companion of Rasulullaah ﷺ should be sent (as commander of the army) while Hadhrat Umar رضي الله تعالى عنه stayed behind (in Madinah) to dispatch reinforcements. They felt that if victory is achieved, the result would be what everyone desired and if not, another commander and another army could always be sent. In this manner (they said), the Kuffaar would be further enraged, the Muslims would guard against making mistakes and Allaah's assistance would arrive according to His promise.
Hadhrat Umar رضي الله تعالى عنه then again announced that the people should gather as they do for salaah and they did. Hadhrat Umar رضي الله تعالى عنه also sent for Hadhrat Ali رضي الله تعالى عنه whom he had appointed as his deputy in Madinah and for Hadhrat Talha رضي الله تعالى عنه whom he had sent ahead with the scouting party. At the same time, he also sent for Hadhrat Zubayr رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, whom he had appointed as commanders of the two flanks of the army. (When everyone was present,) Hadhrat Umar رضي الله تعالى عنه then stood amongst the people and said:
"Verily Allaah has gathered the Muslims around Islaam, has created love between their hearts and made them brothers in Islaam. The Muslims are therefore like a single body in their relationship with each other. No part is free from pain when another part is suffering. It is therefore incumbent on the Muslims that their matters be decided by mutual consultation between their men of insight (the consultative assembly). The masses need to follow the one who is their leader and are also bound by the decision of the consultative assembly. The people will have to adopt the course that these men plan. In fact, even the Ameer is bound by the decision that the consultative assembly make. People are also

bound to follow the battle strategies that these men outline and approve of. O people! I was also a man like the rest of you (marching in Jihaad) until the men of knowledge and insight amongst you stopped me from proceeding ahead. I am now also of the opinion that I should rather stay behind (in Madinah) and send someone else (as commander of the army). I have already presented this matter to all whom I have sent ahead and all who have been left behind."

Although Hadhrat Umar رضي الله تعالى عنه has appointed Hadhrat Ali رضي الله تعالى عنه as his deputy in Madinah and had made Hadhrat Talha رضي الله تعالى عنه the commander of the scouting group that had already reached a place called Ahwas, he ensured that even they were present to make the decision. (1)

Hadhrat Umar bin Abdul Azeez رحمه الله تعالى narrates that when Hadhrat Umar رضي الله تعالى عنه was informed about the martyrdom of Hadhrat Abu Ubaydah bin Mas'ood and that the Persians had rallied around a common leader from the house of the Kisra, he summoned the Muhaajireen and the Ansaar and marched until they reached a place called Siraar. The rest of the narration is similar to the one mentioned above. (2)

The Letter that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Sa'd رضي الله تعالى عنه

Hadhrat Muhammad bin Sallaam Baykindi narrates that even during the Period of Ignorance Hadhrat Amr bin Ma'diyakrib رضي الله تعالى عنه had achieved many feats. He became a Muslim after arriving with a delegation to meet Rasulullaah ﷺ. Hadhrat Umar bin Khattaab رضي الله تعالى عنه sent him to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه (who was commanding the Muslim army) in Qaadisiyyah, where he (his military genius) was being put to the test. Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Sa'd رضي الله تعالى عنه saying, "I am reinforcing you with two thousand men. They are Amr bin Ma'diyakrib رضي الله تعالى عنه and Tulayha bin Khuwaylid (Asadi) رضي الله تعالى عنه. Consult with them in military matters but do not appoint them to posts of command (because their daunting courage would place the lives of others at risk)." (3)

Appointing an Ameer

The First Commander Appointed in Islaam

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates, "When Rasulullaah ﷺ arrived in Madinah, the Juhayna tribe approached him with the request, 'Now that you have arrived in our midst, do make a treaty with us so that we may bring our people to you.' After Rasulullaah ﷺ had made the treaty with them, they accepted Islaam. Rasulullaah ﷺ then dispatched us during the month of Rajab with instructions to attack the Banu Kinaana tribe, who lived close to where the Juhayna tribe lived. We were not even a hundred men when we attacked them,

(1) Ibn Jareer.
(2) Ibn Jareer.
(3) Tabraani. *Haythami* (Vol.5 Pg.319) has commented on the chain of narrators.

whereas they were greater in number. When we sought assistance from the Juhayna tribe, they refused to render any saying, 'Why are you fighting during a sacred month.' We told them that we were only fighting people who had exiled us from a sacred place (Makkah) during a sacred month[1]."

"We then asked each other what to do. While some of us felt that we should report the matter to Rasulullaah ﷺ, others were of the opinion that we should remain where we were. Me and a few others opted to rather attack a caravan of the Quraysh. During those times, the practice was that whoever took anything as booty from the enemy, the possessions became his own property. So while we proceeded to attack the caravan, our companions went back to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ's face became red with anger and he stood up saying, **'You left me as a united group and return separated!** It was this very disunity that destroyed the nations before you. I shall now appoint as your commander a man who may not be the best of you but who is certainly the most enduring through hunger and thirst.' **Rasulullaah ﷺ then appointed Abdullaah bin Jahash Asadi رضي الله عنه as our commander, who was the first commander appointed in Islaam."** [2]

Appointing an Ameer over Ten Persons

Hadhrat Shihaab Ambari narrates, "I was the first to set alight the gates of Tustar when Hadhrat Ash'ari رضي الله عنه was struck down by an arrow. When the city was conquered, **Hadhrat Ash'ari رضي الله عنه appointed me as Ameer over ten members of my tribe."** [3]

Appointing an Ameer for a Journey

Hadhrat Umar رضي الله عنه once said, **"When there are three person travelling, they should appoint one of them as Ameer. This appointment has been commanded by Rasulullaah ﷺ."** [4]

Who Qualifies to be an Ameer?

Those who Know Most Qur'aan Qualify to be Ameer

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once dispatched an exceptionally large expedition. Rasulullaah ﷺ made each one of them recite whatever portion of the Qur'aan he knew. When Rasulullaah ﷺ came to a man who was one of the youngest and asked him what portion of the Qur'aan he knew, he named several Surahs that he knew including Surah Baqara. **"Do you**

(1) The Arabs considered the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab as sacred months in which fighting was forbidden.

(2) Ahmad. Ibn Abi Shayba has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.60), as did Baghawi, as quoted in Isaaba (Vol.2 Pg.278). Bayhaqi has also reported the narration in his Dalaa'il with the following difference: They asked, "Why are you fighting during a sacred month." We said to them, "In this sacred month we are only fighting people who had exiled us from a sacred place (Makkah)." This is reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.248). *Haythami* (Vol.6 Pg.66) has commented on the chain of narrators.

(3) Ibn Abi Shayba, as quoted in *Isaaba* (Vol.2 Pg.159).

(4) Bazzaar, Ibn Khuzayma, Daar Qutni and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.344).

know Surah Baqara?" Rasulullaah ﷺ enquired. When the man replied in the affirmative, Rasulullaah ﷺ said, "Go ahead! You are now their Ameer." One of the prominent persons amongst them said, "The only thing that prevented me from learning Surah Baqara was the fear that I would be unable to recite it in Tahajjud salaah." Rasulullaah ﷺ said, "Learn the Qur'aan and recite it because the example of a person who learns the Qur'aan and recites it is like a bag full of musk, from which fragrance emanates and spreads in every direction. On the other hand, the example of a person who learns the Qur'aan and then sleeps with it in his heart is like a bag of musk, the mouth of which has been sealed." (1)

The Narration of Hadhrat Uthmaan رضي الله تعالى عنه about those Knowing the Most Qur'aan to be the Most qualified for the Post of Ameer

Hadhrat Uthmaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched an expedition towards Yemen and appointed as their Ameer someone who was the youngest amongst them. However, a few days had passed and they had not yet left. Rasulullaah ﷺ met one of the men and addressing him by his name asked, "What is the matter? Why have you not yet left?" He replied, "O Rasulullaah ﷺ! Our Ameer has a problem with his leg." Rasulullaah ﷺ then went to the man and seven times recited:

"بِسْمِ اللّٰهِ وَبِاللّٰهِ اَعُوْذُ بِاللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّمَا فِيْهَا"

"I commence in the name of Allaah, I seek refuge in Allaah, in the power of the bad in all things *(in it)*"

Thereafter, Rasulullaah ﷺ blew on him and he was cured. An elderly person (belonging to the expedition) said, "O Rasulullaah ﷺ! How can you appoint him as our Ameer when he is the youngest of us all?" When Rasulullaah ﷺ mentioned the man's knowledge of the Qur'aan, the elderly person said, "O Rasulullaah ﷺ! I would have certainly learnt the Qur'aan had I not feared that I would be complacent and not recite it in the Tahajjud salaah." Rasulullaah ﷺ then mentioned, "The example of the Qur'aan is like a bag that you fill with musk. Such is the example of the Qur'aan when the Qur'aan is in your heart and you recite it." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Refuses to give Authority/ Leadership to the Veterans of Badr and the Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abu Bakr bin Muhammad Ansaari reports that it was once said to Hadhrat Abu Bakr رضي الله تعالى عنه, "O successor of Rasulullaah ﷺ! Why do you not give command to the veterans of Badr?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "I certainly acknowledge their high status, but (I do not give them command because) I do

(1) Tirmidhi, Ibn Majah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.12).
(2) Tabraani. *Haythami* (Vol.7 Pg.161) has commented on the chain of narrators.

not like to taint them with this world." (1)

Hadhrat Imraan bin Abdullaah reports that Hadhrat Ubay bin Ka'b رضي الله تعالى عنه once asked Hadhrat Umar رضي الله تعالى عنه, "What is it that you do not give me command?" Hadhrat Umar رضي الله تعالى عنه replied, "I do not like to taint your Deen." (2)

The letter of Hadhrat Umar رضي الله تعالى عنه Concerning the Appointment of Commanders and his description of an Ameer

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to them:

I have sent Ammaar bin Yaasir رضي الله تعالى عنه as your Ameer and Abdullaah bin Mas'ood رضي الله تعالى عنه as your teacher and minister. They are both amongst the chosen companions of Rasulullaah صلى الله عليه وسلم and veterans of Badr. Learn from them and follow their example. By sending Abdullah to you, I have actually sacrificed my own need for him. I have also sent Uthmaan bin Hunayf رضي الله تعالى عنه as to survey the rural areas of Iraq. I have stipulated that their wages should be a goat every day. Half the goat and its innards should be given to Ammaar رضي الله تعالى عنه (because as the Ameer, he would naturally have guests to feed) and the other half should be shared between the other three men (i.e. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Uthmaan bin Hunayf رضي الله تعالى عنه and Hadhrat Hudhayfa bin Yamaan رضي الله تعالى عنه, who was sent as an assistant surveyor)." (3)

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله تعالى عنه once asked, "Tell me who I should appoint to take charge of a public matter that is of great concern to me?" When the name of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was suggested, Hadhrat Umar رضي الله تعالى عنه noted that he was not up to the task. When another name was suggested, Hadhrat Umar رضي الله تعالى عنه said, "I have no need for him." When Hadhrat Umar رضي الله تعالى عنه was asked who it was that he required, he replied, "Someone who will be like one of the people when he becomes the Ameer (because of his humility) and when he is not the Ameer, he appears to be the Ameer (because of his high sense of responsibility)." The people (with Hadhrat Umar رضي الله تعالى عنه) then said, "We know of none suitable besides Rabee bin Ziyaad Haarithi." "That is true," confirmed Hadhrat Umar رضي الله تعالى عنه. (4)

Who will be Successful as an Ameer

Hadhrat Abu Waa'il Shaqeeq bin Salama reports that Hadhrat Umar رضي الله تعالى عنه once appointed Hadhrat Bishr bin Aasim رضي الله تعالى عنه to collect the Zakaah of the Hawaazin tribe. However, when Hadhrat Bishr رضي الله تعالى عنه failed to do so, Hadhrat Umar رضي الله تعالى عنه met him and asked, "What has kept you back? Is it not necessary to listen to me

(1) Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.146).
(2) Ibn Sa'd (Vol.3 Pg.60).
(3) Ibn Sa'd, Haakim and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.314). Tabraani has also reported the narration without the part mentioning Hadhrat Uthmaan bin Hunayf رضي الله تعالى عنه. *Haythami* (Vol.9 Pg.291) has commented on the chain of narrators and Bayhaqi (Vol.9 Pg.136) has also reported the narration in detail with another chain of narrators.
(4) Abu Ahmad Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

and to obey me?" "Of course," replied Hadhrat Bishr رضي الله تعالى عنه, "but I have heard Rasulullaah ﷺ say, **'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'"**

Hadhrat Umar رضي الله تعالى عنه left in a very distressed and worried state. Hadhrat Abu Dharr رضي الله تعالى عنه then met him and asked, "Why do I see you so distressed and worried?" Hadhrat Umar رضي الله تعالى عنه replied, "Why should I not be distressed and worried when I have heard Bishr bin Aasim say, "I have heard Rasulullaah ﷺ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'" Hadhrat Abu Dharr رضي الله تعالى عنه asked, "Did you not hear Rasulullaah ﷺ say this?" When Hadhrat Umar رضي الله تعالى عنه said that he had not, Hadhrat Abu Dharr رضي الله تعالى عنه said, "I testify that I had certainly heard Rasulullaah ﷺ state, "Whoever is appointed to carry out any public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam, and Jahannam is extremely black and dark.' Now which of these two narrations instils more fear in your heart?" Hadhrat Umar رضي الله تعالى عنه replied, "They have both instilled great fear in my heart. Who will then be able to accept the responsibility and do justice to it?"

Hadhrat Abu Dharr رضي الله تعالى عنه replied, "The person whose nose Allaah intends cutting and whose cheek Allaah wishes to bring to the ground (whom Allaah wishes to disgrace). However, we know only good of your Khilaafah. Then again, it is possible that if you hand over the post to someone who does not exercise justice, you will also not be saved from the sin (of his injustice)." [1]

Refusing to be an Ameer

Hadhrat Miqaad bin Aswad رضي الله تعالى عنه Refuses to be an Ameer and the Statement of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once appointed Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه as Ameer of a troop of cavalrymen. When he returned from the expedition, Rasulullaah ﷺ asked him what he thought about being

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.44). Haythami (Vol.5 Pg.205) has commented on the chain of narrators. Abdur Razzaaq, Abu Nu'aym, Abu Sa'eed Naqqaash, Baghawi and Daar Qutni have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163). Ibn Abi Shayba and Ibn Mandah have also reported it with another chain of narrators, as quoted in *Isaaba* (Vol.1 Pg.152).

an Ameer. He replied, "I was helped to sit and to stand (the men gave me great honour) to the extent that I feel as if I am no longer myself (my humility has been diminished)." Rasulullaah commented, "Leadership it like that (it does that to a person)." Hadhrat Miqdaad then said, "I swear by the Being Who has sent you with the truth that I shall never again assume any post of leadership." Thereafter, Hadhrat Miqdaad would even decline when people asked him to lead them in salaah. (1)

Another narration from Hadhrat Anas quotes that Hadhrat Miqdaad said, "I was helped on to my conveyance and helped to dismount until I felt as if I was superior to the others." Rasulullaah then told him, "Such is leadership. You may therefore either accept it or reject it." Hadhrat Miqdaad then swore, "I swear by the Being Who has sent you with the truth that I shall never again assume command of even two persons." (2)

The Narration of Tabraani about the Incident of Hadhrat Miqdaad

Hadhrat Miqdaad bin Aswad says, "Rasulullaah sent me on an expedition. When we returned, he asked me, 'How do you find yourself?' I replied, 'I gradually started to think that the others were my servants. I swear by Allaah that after this I shall never again take command of even two persons." (3)

It is reported that Rasulullaah once appointed someone to lead an expedition. When the man had completed his duties and returned, Rasulullaah asked him, "How was it to be the Ameer?" The man replied, "Although I behaved like one of them, they all mounted when I did and dismounted when I did." Rasulullaah commented, "Leaders stand at the door of oppression (are prone to oppress) except for those whom Allaah saves (from committing oppression)." The man then said, "I swear by Allaah that I shall never again accept command from you or from anybody else." Rasulullaah then smiled broadly until even his back teeth were visible. (4)

The Advice Hadhrat Abu Bakr gave to Hadhrat Raafi Taa'I About Being an Ameer

Hadhrat Raafi Taa'i narrates that he accompanied Hadhrat Abu Bakr on an expedition and when they were returning, he asked Hadhrat Abu Bakr for some advice. Hadhrat Abu Bakr said, "Establish the Fardh salaah at its fixed hours, pay the Zakaah due on your wealth with the pleasure of your heart, fast during the month of Ramadhaan and perform pilgrimage to the House of Allaah (Hajj). Remember well that Hijrah in Islaam is an excellent virtue, and to make Jihaad in Hijrah is very good. Also remember that you should never

(1) Bazzaar, *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.174). A similar narration has also been reported from Hadhrat Miqdaad himself, albeit briefly.
(3) Tabraani. *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.
(4) Tabraani. *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

become an Ameer. This post of leadership that appears to be so pleasurable today will soon become so widespread that people who are not fit for it will have it. The person who becomes an **Ameer shall be amongst those to experience the longest reckoning (on the Day of Qiyaamah) and also the harshest of punishment (for failing in his duties).** On the other hand, the person who does not become an Ameer will be amongst those to experience the shortest reckoning and the lightest of punishment. This is because **leaders are most prone to oppress the Mu'mineen** and whoever oppresses the Mu'mineen has breached his pledge with Allaah since the Mu'mineen are Allaah's neighbours and His slaves. By Allaah! If even the goat or camel of your neighbour has to come to some harm, you would spend the night with swollen veins (in anger) repeatedly saying, 'My neighbour's goat!' or 'My neighbour's camel!' (More than this) Allaah has a greater right to get angry for the sake of His neighbours." [1]

The Incident that Occurred between Hadhrat Abu Bakr رضي الله عنه and Hadhrat Raafi رضي الله عنه Concerning Leadership

Hadhrat Raafi رضي الله عنه narrates that Rasulullaah ﷺ dispatched Hadhrat Amr bin Al Aas رضي الله عنه as commander of the army that marched to the Battle of Dhaatus Salaasil. Together with him in the army Rasulullaah ﷺ also sent Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه and other leading Sahabah رضي الله عنهم. The army proceeded until they set up camp at the two mountains of the Tay tribe. When Hadhrat Umar رضي الله عنه suggested that they find a guide to show them the road, the others said that the only guide can be Raafi bin Amr because he had been a 'rabeel'. The narrator of the Hadith says that he asked his teacher Hadhrat Taariq what a 'rabeel' was and he was informed that a 'rabeel' was a robber who single-handedly tackles a group of people and robs them all.

Hadhrat Raafi رضي الله عنه narrates further, "When we had completed the expedition and returned to the place from where we had left, I had already judged Abu Bakr رضي الله عنه to be an excellent man, so I approached him and said, 'O man of Halaal! From amongst all your companions, I have judged you to be the best, so tell me something that will make me part of your people and just like you if I remember it.' Abu Bakr رضي الله عنه said, **'Can you remember your five fingers?'** When I replied in the affirmative he said, 'Testify that there is none worthy of worship but Allaah the One Who has no partner, that Muhammad ﷺ is the Rasul of Allaah, establish salaah, pay Zakaah if you have wealth, perform the pilgrimage to the Kabah and fast during Ramadhaan. Can you remember this?' 'Of course,' I replied. He then added, 'And there is also something else, that you should never become the Ameer of even two persons.' I said, 'Can anyone be given command other than you veterans of Badr?' He replied, 'This post will soon spread until it reaches you and even people whose status is inferior to yours.'

Abu Bakr رضي الله عنه then continued, 'Verily when Allaah sent His messenger, people

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

started entering the fold of Islaam. Amongst them were those whom Allaah had guided and who (gladly) entered Islaam. Others were those whom the sword had compelled (to accept Islaam). All these people have sought Allaah's protection and are Allaah's neighbours in his custody. **When a man becomes the Ameer and the people (under his command) oppress each other, Allaah will take revenge from him if he does not give back to the oppressed what the oppressors had taken from them.** This is just like the case when your neighbour's goat is taken away and you spend the entire day with swollen veins out of feeling for your neighbour. In the same way, Allaah also lends his support to His neighbours.'"

Hadhrat Raafi رضي الله تعالى عنه reports further, "It was a year later that Abu Bakr رضي الله تعالى عنه was made the Khalifah. I then rode off to meet him. I introduced myself as Raafi and reminded him where I had been his guide. When he confirmed that he remembered who I was, I said, 'You used to prevent me from becoming an Ameer and now you have mounted a much greater task as the Ameer of the entire Ummah of Muhammad ﷺ.' He replied, 'Indeed, because the one who does not enforce the Book of Allaah amongst the people shall earn the curse of Allaah." (1)

The Sahabah رضي الله تعالى عنهم Prefer Fighting Rather than Taking Command

Hadhrat Sa'eed bin Amr bin Sa'eed bin Al Aas narrates that his uncles Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه, Hadhrat Abaan bin Sa'eed bin Al Aas رضي الله تعالى عنه and Hadhrat Amr bin Sa'eed bin Al Aas رضي الله تعالى عنه all returned to Madinah from their posts (as governors of various districts) when they heard about the demise of Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه said to them, "None are more qualified to be governors than those whom Rasulullaah ﷺ himself appointed (you should therefore return to your posts)." However, they replied, "We shall not command for anyone." They then returned to Shaam where all of them were martyred." (2)

The Incident that Occurred between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abaan bin Sa'eed رضي الله تعالى عنه Concerning an Appointment to Command and Hadhrat Umar رضي الله تعالى عنه Dispatches Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه to Bahrain

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo narrates that when Hadhrat Abaan bin Sa'eed رضي الله تعالى عنه returned to Madinah, Hadhrat Umar رضي الله تعالى عنه said to him, "You have no right to come here and leave your post without the permission of your leader, especially under the present circumstances (when people are revolting and the enemy is ready to pounce on us). It however seems that you have no fear " Hadhrat Abaan رضي الله تعالى عنه replied, "I swear by Allaah that I shall never accept command from anyone after Rasulullaah ﷺ. If I were to accept

(1) Tabraani. *Haythami* (Vol.5 Pg.202) has commented on the chain of narrators.
(2) Haakim, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

command from anyone after Rasulullaah ﷺ, I would accept a post from Abu Bakr رضي الله تعالى عنه because of his virtue and his early entry into Islaam. However, I would still not want to accept any post of command from anyone after Rasulullaah ﷺ."

When Hadhrat Abu Bakr رضي الله تعالى عنه consulted with the Sahabah رضي الله تعالى عنهم about whom to send to Bahrain, Hadhrat Uthmaan رضي الله تعالى عنه said, "Send the person whom Rasulullaah ﷺ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land." Hadhrat Uthmaan رضي الله تعالى عنه was referring to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr رضي الله تعالى عنه refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ﷺ." Hadhrat Abu Bakr رضي الله تعالى عنه then confirmed that Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه would be sent to Bahrain. (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Refuses to Accept an Appointment as Ameer

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once summoned him to accept a post as governor, but he refused to accept the post. Hadhrat Umar رضي الله تعالى عنه said, "You dislike an appointment to a post when someone better than you actually asked for it." When Hadhrat Abu Hurayrah رضي الله تعالى عنه asked who it was that asked for a post, Hadhrat Umar رضي الله تعالى عنه replied, "Yusuf bin Ya'qoob عليه السلام." Hadhrat Abu Hurayrah رضي الله تعالى عنه then said, "Yusuf عليه السلام was the Nabi of Allaah and the son of a Nabi, while I am merely Abu Hurayrah the son of Umayma. I fear three and two things (equalling five)." "Why don't you just say 'five things'?" enquired Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Hurayrah رضي الله تعالى عنه replied, "I fear that I should say anything without knowledge, pass wrong judgement (as a governor, because of which I would) have my back lashed, have my wealth taken away and my reputation insulted." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Refuses to be Appointed as judge

Hadhrat Abdullaah bin Mowhab reports that Hadhrat Uthmaan رضي الله تعالى عنه once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Go and pass judgement between the people." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه requested, "Will you not excuse me, O Ameerul Mu'mineen?" Hadhrat Uthmaan رضي الله تعالى عنه emphatically said, "Never! I have sworn that you must be the judge." "Do not be hasty," Hadhrat Abdullaah bin Umar رضي الله تعالى عنه spoke, "have you heard Rasulullaah ﷺ say, 'The person who

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.380). Abu Moosa has also reported the narration in his *Dhayl*, but the author of *Isaaba* (Vol.4 Pg.241) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.59) has also reported the narration with some additions at the beginning.

seeks protection from Allaah has sought a great source of protection.'" When Hadhrat Uthmaan confirmed that he had heard the Hadith, Hadhrat Abdullaah bin Umar said, "I then seek Allaah's protection from being a judge."

Hadhrat Uthmaan then asked, "What prevents you when your father was a judge?" Hadhrat Abdullaah bin Umar replied, "I have heard Rasulullaah say, **'The person who is a judge and passes judgement in ignorance shall be one of the inmates of Jahannam. As for the one who is a knowledgeable judge and passes correct and just judgement, he will plead (before Allaah on the Day of Qiyaamah) for an acquittal (that he should neither receive any rewards nor any sin).'** What have I to hope for after this?"[1] A narration of Ahmad adds that after this, Hadhrat Uthmaan excused Hadhrat Abdullaah bin Umar and told him not to inform anyone else about it (otherwise none would be prepared to act as judge and society would suffer).

Hadhrat Abdullaah bin Umar narrates that Hadhrat Uthmaan wanted him to act as judge, but he refused saying, "I have heard Rasulullaah say, 'Judges are of three types; one will attain salvation while two will end up in Jahannam. Those who pass judgement unjustly or by the dictates of their desires shall be destroyed while the one who passes judgement with the truth will attain salvation." [2]

The Incident that Occurred Between Hadhrat Abdullaah bin Umar and Ummul Mu'mineen Hadhrat Hafsah Concerning Dowmatul Jandal

Hadhrat Abdullaah bin Umar narrates, "It was on the day that Hadhrat Ali [3] and Hadhrat Mu'aawiya gathered at Dowmatul Jandal (to reconcile their differences) that (my sister) Ummul Mu'mineen Hafsa said to me, 'It is really not nice that you refrain from participating in a reconciliation that Allaah has brought about between the Ummah of Muhammad since you are the brother-in-law of Rasulullaah and the son of Umar bin Khattaab." That day, Hadhrat Mu'aawiya arrived on a huge Bactrian camel and announced, "Who is desirous of Khilaafah? Who is willing to risk his neck for it?" Hadhrat Abdullaah bin Umar says, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its

(1) Tabraani in his *Kabeer* and *Awsat*, Bazaar and Ahmad narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.193).

(2) Tabraani in his *Kabeer* and *Awsat*, narrating from reliable sources in his *Kabeer*, as confirmed by *Haythami* (Vol.4 Pg.193). Abu Ya'la has reported a similar narration and Ibn Sa'd (Vol.4 Pg.108) as well, but in more detail.

(3) According to *Haythami* (Vol.4 Pg.208), it was actually Hadhrat Hasan bin Ali and not Hadhrat Ali. One of the narrators had erred.

bounties and refrained from saying it." (1)

A narration of Abu Husayn states that Hadhrat Mu'aawiya رضي الله عنه said, "Who is more worthy than us of this post (of Khilaafah)?" Hadhrat Abdullaah bin Umar رضي الله عنه said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck (to bring you into Islaam).' However, I then thought about the bounties of Jannah and feared that I would be spoiling them (by saying this)." (2)

A narration of Imaam Zuhri states that when Hadhrat (Hasan bin) Ali رضي الله عنه and Hadhrat Mu'aawiya رضي الله عنه got together, Hadhrat Mu'aawiya رضي الله عنه announced, **"Who is most worthy of the post of Khilaafah then me?"** Hadhrat Abdullaah bin Umar رضي الله عنه said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck because of your Kufr (myself).' However, I feared that (if I said this) thoughts would be entertained about me that are not true (people would think that I desired to be the Khalifah which was not true)."

Imraan bin Husayn رضي الله عنه Refuses to be an Ameer

Hadhrat Abdullaah bin Saamit رضي الله عنه reports that when Ziyaad wanted to dispatch Hadhrat Imraan bin Husayn رضي الله عنه as governor of Khurasan, he refused to accept the post. His friends asked, "Are you forsaking the opportunity to be governor of Khurasan?" He replied, "It does not please me at all that I should suffer the heat of Khurasan (do the hard work of governing) while they (Ziyaad and his followers) enjoy its coolness (by using the income from the region). I fear that if I am ever facing the enemy in battle and then a letter would come to me from Ziyaad, which if I obey will result in my destruction and if I ignore it, will result in my execution (at the hands of Ziyaad)."

Ziyaad then appointed Hadhrat Hakam bin Amr Ghifaari رضي الله عنه as governor of Khurasan and Hadhrat Hakam رضي الله عنه accepted the post. Hadhrat Imraan رضي الله عنه then asked someone to summon Hadhrat Hakam رضي الله عنه to him. A messenger went to Hadhrat Hakam رضي الله عنه and when he arrived, Hadhrat Imraan رضي الله عنه said to him, "Did you hear Rasulullaah ﷺ say that no person should be obeyed when it (obedience to the person) entails disobedience to Allaah?" When Hadhrat Hakam رضي الله عنه confirmed that he had heard this from Rasulullaah ﷺ, Hadhrat Imraan exclaimed, "Alhamdu Lillaah!" or "Allaahu Akbar!"

Another narration from Hadhrat Hasan states that when Ziyaad appointed Hadhrat (Hakam) Ghifaari رضي الله عنه as commander of the army, Hadhrat Imraan bin Husayn رضي الله عنه went to see him. Hadhrat Imraan رضي الله عنه met him in public and asked, "Do you know why I have come to you?" When Hadhrat Hakam رضي الله عنه asked why he had come, Hadhrat Imraan رضي الله عنه said, "Do you remember what Rasulullaah ﷺ said to the person whose Ameer told him to throw himself into the fire and he was then stopped and prevented (by others from doing what he was commanded). When the incident was reported to Rasulullaah ﷺ, he

(1) Tabraani in his *Kabeer*, narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.208). Ibn Sa'd (Vol.4 Pg.134) has reported a similar narration.

(2) Ibn Sa'd.

said to the person, 'Had he fallen into the fire, both of them would have entered Jahannam. There is no obedience (to anyone) when it entails disobeying Allaah." Hadhrat Hakam رضي الله تعالى عنه confirmed that he remembered the Hadith. Hadhrat Imraan رضي الله تعالى عنه then said, "I only wished to remind you of this Hadith."(1)

Respecting the Khalifahs and Ameers and Obeying their Commands

The Incident that occurred between Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Ammaar رضي الله تعالى عنه During an Expedition

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed bin Mughiera Makhzoomi on expedition. With him was Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه. The expedition left and finally drew close to the people whom they intended to ambush early in the morning. They set up camp there late at night. However, someone warned the people (about the presence of the Sahabah رضي الله تعالى عنهم) and they all fled to a place of safety. One of the men amongst them who had accepted Islaam together with his family stayed behind. He instructed his family to load their goods and then told them to wait until he returned.

He then proceeded to meet Hadhrat Ammaar رضي الله تعالى عنه and said, "O Abu Yaqdhaan! My family and I have accepted Islaam. Will this help me if I stay behind (in the town) because all my people had fled when they heard about your arrival?" Hadhrat Ammaar رضي الله تعالى عنه said to him, "You may stay behind, for you are safe." The man and his family then went back. When Hadhrat Khaalid رضي الله تعالى عنه launched the attack the next morning, he found that the people had all fled. He then captured the man and his family. Hadhrat Ammaar رضي الله تعالى عنه said, "You can do nothing to a man who has accepted Islaam." Hadhrat Khaalid رضي الله تعالى عنه said, "What have you to do with this? When I am the Ameer, how could you grant a person amnesty without my permission?" Hadhrat Ammaar رضي الله تعالى عنه replied, "I can indeed grant amnesty without your permission even though you are the Ameer. This man has accepted Imaan and if he wished to, he could have left with the others. Because he has Imaan, I instructed him to stay behind." The two Sahabah رضي الله تعالى عنهم then argued until they started abusing each other.

When they returned to Madinah, they both went to Rasulullaah ﷺ and Hadhrat Ammaar رضي الله تعالى عنه told him about the man and what he had done. **Rasulullaah ﷺ then authorised the amnesty that Hadhrat Ammaar رضي الله تعالى عنه had granted but at the same time also forbade people from granting amnesty to others without the permission of the Ameer.** The two Sahabah رضي الله تعالى عنهم then again

(1) Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.226). Tabraani has also reported the narration and according to some of his narrations, Rasulullaah ﷺ said, "There is no obedience to the creation when it entails disobeying the Creator."

started arguing in the presence of Rasulullaah ﷺ. To this, Hadhrat Khaalid رضي الله تعالى عنه remarked, "O Rasulullaah ﷺ! This slave is insulting me in your presence! I swear by Allaah that had you not been here, he would have never used such terms for me." Rasulullaah ﷺ said, "O Khaalid! Do not harass Ammaar because Allaah dislikes anyone who dislikes Ammaar and Allaah curses anyone who curses Ammaar." Hadhrat Ammaar رضي الله تعالى عنه then stood up and left. Hadhrat Khaalid رضي الله تعالى عنه followed him, grabbed hold of his clothing and continuously made attempts to please Hadhrat Ammaar رضي الله تعالى عنه until Hadhrat Ammaar رضي الله تعالى عنه was pleased with him.

Another narration states that it was then that Allaah revealed the verse:

﴿أَطِيعُوا اللّٰهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّٰهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝﴾

(سورة نساء آیت ٥٩)

Obey Allaah, obey the Rasool ﷺ and those in command among you *(your military commanders).* If you dispute regarding any matter, then refer it to Allaah and the Rasool ﷺ *(so that Allaah and His Rasool ﷺ may pass judgement in the matter i.e. find the solution in the Qur'aan or in the Ahaadeeth)* if you believe in Allaah and the Last Day. This is best *(for all)* and gives the best result *(because you will then not be basing your decisions on your personal opinions).* {Surah Nisaa, verse 59}(1)

The Incident that occurred Between Hadhrat Auf bin Maalik رضي الله تعالى عنه and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه

Hadhrat Auf bin Maalik Ashja'ee رضي الله تعالى عنه reports that he was amongst those Muslims who marched with Zaid bin Haaritha رضي الله تعالى عنه for the Battle of Mu'ta. His companion was a man who had come with reinforcements from Yemen. He had nothing but his sword with him. When one of the Muslims slaughtered a camel, the man (from Yemen) asked him for a piece of the leather, which he gladly gave. The man made the piece of leather into a shield for himself and we then proceeded. When we faced the large Roman army there was a man amongst them riding a red horse. His saddle and his weapons were gold plated and he attacked the Muslims very fiercely. The man from Yemen waited for him behind a boulder and when the Roman passed by, the Yemeni hamstrung his horse. As the Roman fell, the Yemeni attacked and killed him. He then took possession of the Roman's

(1) Ibn Jareer and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.242). Abu Ya'la, Ibn Asaakir, Nasa'ee, Tabraani and Haakim have reported the narration in detail from Hadhrat Khaalid رضي الله تعالى عنه, while Ibn Abi Shaybah, Ahmad and Nasa'ee have also reported it briefly, as quoted in *Kanzul Ummaal* (Vol.7 Pg.73). Haakim (Vol.3 Pg.390) has attested to its authenticity, as confirmed by Dhahabi. *Haythami* (Vol.9 Pg.294) mentions that Tabraani has also reported the narration both in detail and in brief, similar to the narration of Ahmad and with reliable chains of narrators.

belongings. After Allaah had granted victory to the Muslims, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه (who was made the commander after the other commanders had been martyred) sent for the Yemeni and took away the belongings he had taken from the Roman.

Hadhrat Auf bin Maalik رضي الله تعالى عنه approached Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and said, "O Khaalid! Don't you know that Rasulullaah صلى الله عليه وسلم has decreed that the one who kills an enemy soldier should take all his possessions?" Hadhrat Khaalid رضي الله تعالى عنه replied, "Certainly, but I think that these possessions are too much." Hadhrat Auf رضي الله تعالى عنه objected by saying, "You must return it to him otherwise I shall definitely expose you before Rasulullaah صلى الله عليه وسلم." Hadhrat Khaalid رضي الله تعالى عنه still refused to return it.

Hadhrat Auf رضي الله تعالى عنه narrated further that when they both got to Rasulullaah صلى الله عليه وسلم, he related to Rasulullaah صلى الله عليه وسلم the entire story of the Yemeni and how Hadhrat Khaalid رضي الله تعالى عنه had treated him. When Rasulullaah صلى الله عليه وسلم asked Hadhrat Khaalid رضي الله تعالى عنه the reason for his action, he replied, "O Rasulullaah صلى الله عليه وسلم! I thought that the possessions were too much." Rasulullaah صلى الله عليه وسلم then instructed Hadhrat Khaalid رضي الله تعالى عنه to return the goods to the Yemeni. At this, Hadhrat Auf رضي الله تعالى عنه commented, "So there! Did I not tell you that I would do this (complain about you to Rasulullaah صلى الله عليه وسلم and have you punished)?" "What was that all about?" Rasulullaah صلى الله عليه وسلم enquired. When Hadhrat Auf رضي الله تعالى عنه informed Rasulullaah صلى الله عليه وسلم (about his threat to Hadhrat Khaalid رضي الله تعالى عنه), Rasulullaah صلى الله عليه وسلم became extremely angry and said, "Do not return the goods Khaalid! Will you people not leave my commanders alone for my sake (will you not show them respect)?! You people (under their command) receive the benefit of the good they command while they suffer the consequences of their improper commands." (1)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Concerning Respect for a Leader

Hadhrat Raashid bin Sa'd reports that some wealth once came to Hadhrat Umar رضي الله تعالى عنه and he was distributing it amongst the people when they started crowding around him. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه arrived and forced his way through the crowd until he reached Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه lifted up his whip over Hadhrat Sa'd رضي الله تعالى عنه and said, **"You came here as if you have no fear for Allaah's commander on earth! I wish to teach you that Allaah's commander on earth also has no fear for you."** (2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Abdullaah bin Yazeed narrates that Rasulullaah صلى الله عليه وسلم once dispatched Hadhrat Amr bin Al Aas رضي الله تعالى عنه as commander of a military expedition that

(1) Ahmad, Muslim and Abu Dawood, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249). Bayhaqi (Vol.6 Pg.310) has also reported a similar narration.

(2) Ibn Sa'd (Vol.3 Pg.206)

included Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. When they reached the place where the battle was to be fought, Hadhrat Amr bin Al Aas رضي الله تعالى عنه issued the command that no fires were to be lit. This angered Hadhrat Umar رضي الله تعالى عنه and he was about to object when Hadhrat Abu Bakr رضي الله تعالى عنه stopped him and said to him, "Rasulullaah ﷺ has made him your commander because of his knowledge of warfare." Hadhrat Umar رضي الله تعالى عنه then simmered down. (1)

The Narration of Hadhrat Ayaad bin Ghanam رضي الله تعالى عنه Concerning Respect for the Ameer

Hadhrat Jubayr bin Nufayr رضي الله تعالى عنه reports that Hadhrat Ayaadh bin Ghanam Ash'ari رضي الله تعالى عنه severely punished the governor of Daaraa when the Muslims conquered the place. Hadhrat Hishaam bin Hakeem رضي الله تعالى عنه came to him and harshly reprimanded him (for this act). After a few days, Hadhrat Hishaam رضي الله تعالى عنه apologetically came back to Hadhrat Ayaadh رضي الله تعالى عنه and said, "Do you not know that Rasulullaah ﷺ said, 'The people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world'?"

Hadhrat Ayaadh رضي الله تعالى عنه responded by saying, "O Hishaam! We have heard what you heard, we have seen what you have seen and we have been in the company of Rasulullaah ﷺ just as you have been. O Hishaam! Did you not hear Rasulullaah ﷺ say, '**Whoever wishes to advise their leader should never address it to him in public. He should rather take him by the hand and address him in private. If the leader accepts it, he accepts it. Otherwise, the advisor has discharged the obligation and the right he owes to his leader.**' However, O Hishaam, you have been very bold against Allaah's commander. Do you not fear that Allaah's commander would have you killed and you would be known as one whom the commander had executed?"(2)

The Statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Drawing Weapons Against the Ameer

Hadhrat Zaid bin Wahab reports that during the time of Hadhrat Hudhayfah رضي الله تعالى عنه, some people complained to him about the Ameer. A man then entered the large (Jaami) Masjid and weaved his way through the people until he reached Hadhrat Hudhayfah رضي الله تعالى عنه. He stood by the head of Hadhrat Hudhayfah رضي الله تعالى عنه and said, "O companion of Rasulullaah ﷺ! Will you not enjoin good and forbid evil?" Knowing what the man meant (that Hadhrat Hudhayfah رضي الله تعالى عنه ought to

(1) Bayhaqi (Vol.9 Pg.41). Haakim has reported the narration from Hadhrat Abdullaah bin Buraydah who narrates from his father that Rasulullaah ﷺ had dispatched Hadhrat Amr bin Al Aas رضي الله تعالى عنه as commander of the expedition that fought the Battle of Dhaatus Salaasil. The rest of the report is the same. The chain of narrators are reliable, as confirmed by Imaam Dhahabi.

(2) Haakim (Vol.3 Pg.290), but Dhahabi has commented on the chain of narrators. Bayhaqi (Vol.8 Pg.164) has reported the narration from the same narrators. The narration also appears in *Majma'uz Zawaa'id* (Vol.5 Pg.229) with confirmation of its reliability. A narration of Ahmad states that when Daaraa was conquered, Hadhrat Ayaadh رضي الله تعالى عنه had its leader lashed, after which Hadhrat Hishaam رضي الله تعالى عنه harshly reprimanded him. The rest of the narration is similar as the above. *Haythami* (Vol.5 Pg.229) has commented on the chain of narrators.

oppose the Ameer), Hadhrat Hudhayfah looked up and said to him, "Undoubtedly, enjoining good and forbidding evil is an excellent deed. However, drawing weapons against your Ameer is certainly not a Sunnah practice." (1)

A Narration of Hadhrat Abu Bakrah Concerning Respect for an Ameer

Hadhrat Ziyaad bin Kusayb Adawi reports that Abdullaah bin Aamir used to deliver lectures to the people while wearing fine clothing and with well groomed hair. After leading the salaah one day and entering his room, Mirdaas Abu Bilaal commented, "Would you look at the people's Ameer and leader! He wears fine clothes and adopts the appearance of the sinners!" Hadhrat Abu Bakrah was sitting next to the pulpit. When he heard this, he told his son Usayli to call Abu Bilaal. When Abu Bilaal arrived, Hadhrat Abu Bakrah said to him, "I have heard the comment you have just made about the Ameer. I have heard Rasulullaah say, **'Allaah will honour the person who honours His Ameer and will disgrace the person who disgraces Allaah's Ameer."** (2)

The Ameer is Obeyed only when he Instructs what is Right

Hadhrat Ali bin Abi Taalib reports that Rasulullaah once appointed a Sahabi form the Ansaar as commander of an expedition. Rasulullaah dispatched the expedition with instructions to listen to and to obey their commander. However, the others happened to aggravate their commander in some way and he ordered them to gather firewood. When they did as they were ordered, he instructed them to light a fire. After they had lit the fire, he said to them, "Did Rasulullaah not instruct you listen to me and to obey me?" When they acknowledged the instruction, he said, "Then enter this fire." The men started looking at each other saying, "It was the fire (of Jahannam) that we were escaping from when we went to Rasulullaah ." In the meantime, the commander's anger abated and the fire died off.

When the men returned and reported the incident to Rasulullaah , he said, "Had they entered it, they would have never emerged from it (because after death they would have entered the fire of Jahannam). **Obedience is only in matters of good."** (3)

(1) Bazzaar. *Haythami* (Vol.5 Pg.224) has commented on the chain of narrators.
(2) Bayhaqi (Vol.8 Pg.163).
(3) Bukhari and Muslim. Bukhari and Muslim have also reported the narration from Hadhrat Abdullaah bin Abbaas , as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.226). Ibn Jareer has also reported the narration from Hadhrat Abdullaah bin Abbaas while Ibn Abi Shaybah has reported it from Hadhrat Abu Sa'eed Khudri . According to a narration in *Kanzul Ummaal* (Vol.3 Pg.170), Hadhrat Abu Sa'eed Khudri has named the Ansaari commander as Hadhrat Abdullaah bin Hudhaafa Sahmi . As quoted in *Isaaba* (Vol.2 Pg.296), Bukhari has also given the same name in the narration of Hadhrat Abdullaah bin Abbaas .

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning Respecting the Ameer

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once with a group of the Sahabah رضي الله تعالى عنهم when he turned to them and said, "Do you not know that I am verily the Rasul of Allaah sent to you?" The Sahabah رضي الله تعالى عنهم replied, "But of course. We testify that you are certainly the Rasul of Allaah." Rasulullaah ﷺ then asked them, "Do you not know that whoever obeys me obeys Allaah and obedience to me is part of obedience to Allaah?" The Sahabah رضي الله تعالى عنهم responded by saying, "But of course. We testify that whoever obeys you obeys Allaah and obedience to you is part of obedience to Allaah." Rasulullaah ﷺ went on to say, "For you to obey me is part of obedience to Allaah and for you to obey your leaders is part of obedience to me. In fact, even if they perform salaah sitting down, you should also perform salaah sitting down." (1)

The Advice Rasulullaah ﷺ gave to Hadhrat Abu Dharr رضي الله تعالى عنه Concerning Showing Respect to the Ameer

Hadhrat Asmaa bint Yazeed رضي الله تعالى عنها reports that Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه used to serve Rasulullaah ﷺ and would return to the Masjid after he had completed. The Masjid was his home where he used to lie down (to sleep). Rasulullaah ﷺ happened to enter the Masjid one night where he found Hadhrat Abu Dharr رضي الله تعالى عنه sleeping on the ground. Rasulullaah ﷺ prodded him gently with his foot until Hadhrat Abu Dharr رضي الله تعالى عنه sat upright. Rasulullaah ﷺ then said to him, "Did I not see you sleeping in the Masjid?" "Where should I sleep?" asked Hadhrat Abu Dharr رضي الله تعالى عنه, "I have no home besides this."

Rasulullaah ﷺ then sat with him and said, "What will you do when the people expel you from the Masjid?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "I shall then go to Shaam, which is the place of migration (of the previous Ambiyaa), the place where mankind will be resurrected and the land of many Ambiyaa. I shall then become one of its people." Rasulullaah ﷺ asked further, "What will you then do if they exile you from Shaam?" "I shall then return (to Madinah), which will be my home and place of residence." Rasulullaah ﷺ again enquired, "And what if they exile you from here for the second time?" Hadhrat Abu Dharr رضي الله تعالى عنه resolved, "I shall then take up my sword and fight until I die."

Rasulullaah ﷺ smiled at him and placed his hand on him saying, "Should I rather guide you to something that is better than that?" Hadhrat Abu Dharr رضي الله تعالى عنه exclaimed, "Why not, O Rasulullaah ﷺ? May my parents be sacrificed for you!" Rasulullaah ﷺ said, "Follow them wherever they lead you and go along to wherever they drive you until you eventually meet me in that condition."(2)

(1) Abu Ya'la and Ibn Asaakir, both narrating from reliable sources, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168). Ahmad has also reported the narration but *Haythami* (Vol.5 Pg.223) has commented on the chain of narrators.

Another narration from Hadhrat Abu Dharr states that Rasulullaah asked, "What will you then do when you are removed from there (Madinah)?" Hadhrat Abu Dharr replied, "I shall take my sword and strike anyone who wants to remove me." Rasulullaah then placed his hand on the shoulder of Hadhrat Abu Dharr t and said, "Overlook (what they do) O Abu Dharr. You should rather follow them wherever they lead you and go along to wherever they drive you even though you have to adopt this attitude even with an Abyssinian slave."

Hadhrat Abu Dharr says, "When I settled in Rabdha (on the instruction of Ameerul Mu'mineen Hadhrat Uthmaan), it once occurred that the Iqaamah (for salaah) was already called out and an Abyssinian man who had been appointed to collect Zakaah went forward (to lead the salaah). However, when he saw me, he started going back and putting me forward. I said to him, 'Stay where you are, for I am obeying the command of Rasulullaah .'"[1]

Another narration states that when Hadhrat Abu Dharr went to Rabdha, he once found an Abyssinian slave of Hadhrat Uthmaan there. The man called out the Adhaan and the Iqaamah and then asked Hadhrat Abu Dharr to go forward (to lead the salaah). Hadhrat Abu Dharr said, "No. Rasulullaah instructed me to listen and to obey even an Abyssinian slave." The slave then went forward and Hadhrat Abu Dharr performed salaah behind him. [2]

Hadhrat Umar said, "Listen and obey (your Ameer) even though the person appointed as your Ameer is an Abyssinian slave with mutilated lim bs. Exercise patience if he harms you and if he gives you an instruction, carry it out. Also exercise patience if he deprives you and even if he oppresses you. However, if he ever intends to diminish your Deen, then tell him, 'You may have my blood but not my Deen!' Also ensure that you never separate from the Jamaa'ah." [3]

The Narration of Hadhrat Umar Concerning Showing Respect for the Ameer and his Incident with Hadhrat Alqama in this Regard

Hadhrat Hasan narrates that Hadhrat Alqama bin Alaatha once met Hadhrat Umar late at night. Because Hadhrat Umar resembled Hadhrat Khaalid bin Waleed (Hadhrat Alqama mistook him as Hadhrat Khaalid) and said, "O Khaalid! That man (Hadhrat Umar) has dismissed you from your post (as commanding officer)! It is all because of his narrow sightedness. In fact, my cousin and I were about to ask him for something but we shall now never ask him anything because he has dismissed you." Hadhrat Umar said to him, "Is there anything else you wish to say?" Hadhrat Alqama continued, "Nevertheless, our leaders are people who have a right over us (that we have to obey them in all conditions). We shall have our rewards with Allaah

(1) Ibn Jareer.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(3) Ibn Abi Shaybah, Ibn Jareer, Bayhaqi, Nu'aym bin Hammaad and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

when we fulfil the rights we owe to them."

The next morning, Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Khaalid bin Waleed رضي الله تعالى عنه, "What has Alqama said to you since last night?" Hadhrat Khaalid رضي الله تعالى عنه replied, "By Allaah! He has not said anything to me!" Hadhrat Umar رضي الله تعالى عنه said, "And you are even swearing in Allaah's name about it." The narration of Hadhrat Abu Nadhrah adds that Hadhrat Alqama then said to Hadhrat Khaalid رضي الله تعالى عنه, "Be quiet, O Khaalid (Do not deny it)." Another narration[1] concludes with the words of Hadhrat Umar رضي الله تعالى عنه who said, "You are both speaking the truth." The narration of Zubayr bin Bakkaar states that Hadhrat Umar رضي الله تعالى عنه then granted Hadhrat Alqama what he wanted and thus satisfied his need. This narration also adds that (during the night conversation) when Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Alqama what he had to say, Hadhrat Alqama replied, "All I can advocate is that we listen and obey. Hadhrat Umar رضي الله تعالى عنه later said (to Hadhrat Alqama) that if everyone else shared his attitude, it would be more precious to him (Hadhrat Umar رضي الله تعالى عنه) than all the wealth in the world. [2]

An Incident of a Leper Concerning Respect for the Ameer

Hadhrat Ibn Abi Mulaykah says that Hadhrat Umar رضي الله تعالى عنه once passed by a lady suffering from leprosy as she was busy performing Tawaaf. He said to her, "**O servant of Allaah! Do not cause difficulty to the people (because they are afraid to perform Tawaaf with you here). It would be best for you to remain at home.**" She then remained at home (and stopped going to the Masjidul Haraam). It later occurred that a man passing by her said to her, "The person who had prevented you has passed away. You may now come out." She responded by saying, "**It is not befitting of me to obey him while he was alive and then disobey him after his death.**" [3]

The Consequences of Disobeying the Ameer

Hadhrat Shamar narrates from a man who had been the chief of an area during the Khilaafah of Hadhrat Ali رضي الله تعالى عنه that Hadhrat Ali رضي الله تعالى عنه once issued an order to them and then asked, "Will you do as you have been ordered?" When the said that they would not, Hadhrat Ali رضي الله تعالى عنه said, "I swear by Allaah that you must do **as you have been commanded otherwise the Jews and the Christians will definitely mount you necks.**" [4]

Co-operation between Leaders

The Incident Between Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once sent

(1) From Sayf bin Amr, also narrating from Hadhrat Hasan.
(2) Ya'qoob bin Sufyaan and Zubayr bin Bakkaar, as quoted in *Isaaba* (Vol.2 Pg.504).
(3) Maalik, as quoted in *Kanzul Ummaal* (Vol.5 Pg.192).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

Hadhrat Amr bin Al Aas رضي الله عنه (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baliy tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baliy tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas رضي الله عنه). When Hadhrat Amr bin Al Aas رضي الله عنه arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah ﷺ asking for reinforcements.

Rasulullaah ﷺ prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه as their Ameer and when they met Hadhrat Amr bin Al Aas رضي الله عنه, he said to them, "I am your Ameer now for I had sent the message to Rasulullaah ﷺ asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah رضي الله عنه." Hadhrat Amr bin Al Aas رضي الله عنه reiterated what he said by saying, "You are only the reinforcements that I had requested."

Hadhrat Abu Ubaydah رضي الله عنه was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ﷺ gave to me was, 'When you reach your companion, co-operate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah رضي الله عنه handed over the commend to Hadhrat Amr رضي الله عنه. (1)

Another narration from Zuhri states that Rasulullaah ﷺ dispatched two expeditions against the Banu Kalb tribe, the Ghassaan tribe and other Kuffaar tribes located in the rural towns of Shaam. Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه as Ameer of one expedition and Hadhrat Amr bin Al Aas رضي الله عنه as Ameer of the other. Marching in the army of Hadhrat Abu Ubaydah رضي الله عنه was Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. When the two armies were about to leave, Rasulullaah ﷺ called for Hadhrat Abu Ubaydah رضي الله عنه and Hadhrat Amr رضي الله عنه and said to them, "Never oppose each other."

When the two armies had left (Madinah), Hadhrat Abu Ubaydah رضي الله عنه took Hadhrat Amr رضي الله عنه aside and said to him, "Rasulullaah ﷺ had emphatically advised us never to oppose each other. It is either you who will obey me or I that will obey you." Hadhrat Amr رضي الله عنه replied, "I'd rather that you obey me." Hadhrat Abu Ubaydah رضي الله عنه then accepted to be under the command of Hadhrat Amr رضي الله عنه, who became the commander of both armies.

Hadhrat Umar رضي الله عنه became angry at this arrangement and said (to Hadhrat Abu Ubaydah رضي الله عنه), "You have chosen to be under the command of Naabigha's son and have made him your Ameer, the Ameer of Abu Bakr رضي الله عنه and our Ameer?!" What sort of idea is this?" Hadhrat Abu Ubaydah رضي الله عنه pacified Hadhrat Umar رضي الله عنه by saying, "Dear brother! Rasulullaah ﷺ emphatically

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273). as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".

advised me and Amr never to oppose each other. I therefore feared that if I do not obey him, I would be disobeying Rasulullaah ﷺ. In this way, more people would be the cause of spoiling my relationship with Rasulullaah ﷺ. I swear by Allaah that I shall now obey him until we return." When they returned from the expedition, Hadhrat Umar رضي الله عنه complained about this to Rasulullaah ﷺ. Rasulullaah ﷺ said, "After this, I shall appoint only someone from yourselves (senior Muhaajireen) as your Ameer." (1)

The Rights that Subjects Owe to their Ameer

The Statement of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Salama bin Shihaab Abdi reports that Hadhrat Umar رضي الله عنه once said, "O citizens! We (leaders) have a right that you owe to us. It is that you always wish well for us even in our absence and that you assist us in all good works. Take note that there is nothing more beloved to Allaah and which has a more widespread benefit than the tolerance and compassion of an Ameer towards his subjects. **On the contrary, there is nothing more detested by Allaah than the foolishness of an Ameer and his harshness."** (2)

Another narration from Hadhrat Abdullaah bin Akeem states that Hadhrat Umar رضي الله عنه said, "There is no tolerance more loved by Allaah than the tolerance and compassion of an Ameer (towards his subjects). There is also no foolishness that is more detested by Allaah than the foolishness and harshness of an Ameer. Those who overlook things that happen to him will receive health and safety and those who exercise justice between people even when it concerns himself shall be granted success in his affairs. **Suffering disgrace when being obedient is closer to goodness than winning honour through sin."** (3)

Prohibition from Speaking ill of the Ameer

The Narration of Hadhrat Anas رضي الله عنه in this Regard

Hadhrat Anas رضي الله عنه narrates, "The senior companions of Rasulullaah ﷺ used to prevent us from certain misdeeds. They would say, **'Never speak ill of your leaders, never betray them and never disobey them.** Fear Allaah and exercise patience because the event (Qiyaamah/death) is close by." (4)

Refraining from Speaking the Truth Before Leaders

In this Regard, Hadhrat Abdullaah bin Umar رضي الله عنهما Tells Hadhrat Urwa رضي الله عنه that they used to consider this as an act of Hypocrisy

Hadhrat Urwa رضي الله عنه narrates that he once approached Hadhrat Abdullaah bin

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.319).
(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). Tabari (Vol.5 Pg.32) has reported a similar narration.
(3) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

Umar bin Khattaab رضي الله عنهما and said, "O Abu Abdur Rahmaan! Sometimes we sit with these leaders of ours and we confirm what they say even though we know that it is not true. Even when they make unjust decisions, we still support them and make it seem credible to them. What do you think about this?" Hadhrat Abdullaah bin Umar رضي الله عنهما said, "Dear nephew! During the time we were with Rasulullaah ﷺ we regarded this to be an act of hypocrisy but I do not know what you regard it to be." (1)

Another narration from the father of Hadhrat Aasim bin Muhammad states that someone once said to Hadhrat Abdullaah bin Umar رضي الله عنهما, "When we are with our leaders, we say things that are quite the opposite of what we say when we leave them." Hadhrat Abdullaah bin Umar رضي الله عنهما commented, "We used to regard this as an act of hypocrisy." (2) Bukhari has reported a similar narration from Hadhrat Muhammad bin Zaid but adds that Hadhrat Abdullaah bin Umar رضي الله عنهما said, "During the time of Rasulullaah ﷺ, we regarded this to be an act of hypocrisy."

Hadhrat Mujaahid reports that when a man came to Hadhrat Abdullaah bin Umar رضي الله عنهما, the latter asked him, "How is the relationship between you people and Abu Unays (the Ameer)?" The man replied, "Our relationship is that when we meet with him, we tell him what he likes to hear and sing a different tune when we go away from him." Hadhrat Abdullaah bin Umar رضي الله عنهما commented, "When we were with Rasulullaah ﷺ, this is the thing we regarded as hypocrisy." (3)

Hadhrat Sha'bi reports that they once said to Hadhrat Abdullaah bin Umar رضي الله عنهما, "When we enter the courts of these people (our leaders), we say the things they like to hear but then say the opposite when we leave their presence." Hadhrat Abdullaah bin Umar رضي الله عنهما said, "During the time of Rasulullaah ﷺ, we used to regard this as an act of hypocrisy." (4)

The Narration of Hadhrat Alqama bin Waqqaas Concerning the Prohibition of Laughing and Jesting in the Presence of the Ameer

Hadhrat Alqama bin Waqqaas narrates that there was a useless man who used to enter the courts of the governors and make them laugh. Hadhrat Alqama's grandfather said to the man, "Shame on you! Why do you enter the courts of these people and make them laugh?! I have heard from Bilaal bin Haarith رضي الله عنه who was a companion of Rasulullaah ﷺ that Rasulullaah ﷺ said, 'A servant (of Allaah) may utter a word that pleases Allaah without him realising its true potential and because of it, Allaah becomes pleased with him until the day he meets Allaah. On the contrary, a servant (of Allaah) may utter a word that displeases Allaah without him realising its true potential and because of it, Allaah becomes displeased with him until the day he meets Allaah.'" (5)

Another narration from Hadhrat Alqama states that Hadhrat Bilaal bin Haarith

(1) Bayhaqi (Vol.8 Pg.165).
(2) Bayhaqi (Vol.8 Pg.164), as quoted in Targheeb wat Tarheeb (Vol.4 Pg.382).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.93).
(4) Abu Nu'aym in his *Hilya* (Vol.4 Pg.332).
(5) Bayhaqi (Vol.8 Pg.165).

Muzani رضي الله عنه said to him, "I see that you enter the courts of these governors and overwhelm them. Do check what you are saying to them because I have heard Rasulullaah ﷺ say, " A servant (of Allaah) may utter a word..." The rest of the narration is like the one mentioned above.

The Statement of Hadhrat Hudhayfa رضي الله تعالى عنه that the Doors of the Rulers are Dens of Evil

Hadhrat Hudhayfa رضي الله عنه once said, "Beware of the dens of evil!" "What are the dens of evil, O Abu Abdullaah?" someone enquired from him. He replied, "The doors of the rulers. A person enters the court of a ruler and then confirms the lies he speaks and praises him for qualities he does not possess." (1)

The Advice Hadhrat Abbaas رضي الله تعالى عنه gave his Son in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that his father (Hadhrat Abbaas رضي الله عنه) once said to him, "Dear son! I notice that the Ameerul Mu'mineen calls for you, allows you to be close to him and even consults with you together with the Sahabah رضي الله عنهم of Rasulullaah ﷺ. Now remember these three things that I am telling you. Fear Allaah and never let him encounter any lies from you (never tell him a lie). You should also never disclose any of his secrets and never backbite about anyone in his presence." One of the narrators by the name of Aamir says that he said to Hadhrat Abdullaah bin Abbaas رضي الله عنه, "Each one of these advices are better than a thousand." Hadhrat Abdullaah bin Abbaas رضي الله عنه in turn said, "Each one of them is better than ten thousand." (2)

Hadhrat Sha'bi reports that Hadhrat Abbaas رضي الله عنه once said to his son Hadhrat Abdullaah رضي الله عنه, "I notice that that great man (referring to Hadhrat Umar رضي الله عنه) allows you to sit close to him and includes you amongst people with whom you do not belong (the veterans of Badr). You should therefore remember three things that I shall tell you. Never let him encounter any lies from you (never tell him a lie), never disclose any of his secrets and never backbite about anyone in his presence." (3)

Speaking the Truth to the Ameer and Rejecting his Command if it Conflicts with the Commands of Allaah

The Incident between Hadhrat Ubay رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and his Statement that there is no Good in an Ameer in whose Presence The Truth Cannot be Spoken

Hadhrat Hasan رضي الله عنه narrates that Hadhrat Umar رضي الله عنه once refused to

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.227).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.318). Tabraani has also reported the narration but *Haythami* (Vol.4 Pg.221) has commented on the chain of narrators..
(3) Bayhaqi (Vol.8 Pg.197).

accept a verse of the Qur'aan from Hadhrat Ubay رضي الله تعالى عنه (saying that it is either not in the Qur'aan or not as Hadhrat Ubay رضي الله تعالى عنه said it appeared). Hadhrat Ubay رضي الله تعالى عنه said, "I had heard it from Rasulullaah ﷺ at a time when you were preoccupied with trade in Baqee." Hadhrat Umar رضي الله تعالى عنه then said, "You have spoken the truth. (I knew that the verse is in the Qur'aan but I refused to accept it because) I only wanted to test whether there are people amongst you who would speak the truth (before the Ameer). **There is no good in an Ameer in whose presence the truth cannot be spoken and who does not speak the truth."** (1)

Hadhrat Abu Mijlaz reports that Hadhrat Umar رضي الله تعالى عنه accused Hadhrat Ubay رضي الله تعالى عنه of lying when he recited the verse(2):

"مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيٰنِ"

Hadhrat Ubay رضي الله تعالى عنه retorted by saying, "Your lie is worse!" Someone reprimanded Hadhrat Ubay رضي الله تعالى عنه by saying, "Are you calling the Ameerul Mu'mineen a liar?" Hadhrat Ubay رضي الله تعالى عنه replied, "I have more respect for the rights of the Ameerul Mu'mineen than you have. However, I have falsified him only to confirm the truth of Allaah's Book and I can never confirm what the Ameerul Mu'mineen says when it entails falsifying the Book of Allaah." Hadhrat Umar رضي الله تعالى عنه then said, "He has spoken the truth." (3)

Hadhrat Basheer bin Sa'd Says to Hadhrat Umar رضي الله تعالى عنه: "If you do that, we will Set you Straight as an Arrow is Straightened "

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه reports that in a gathering of Muhaajireen and Ansaar, Hadhrat Umar رضي الله تعالى عنه once asked, "What will you people do if I were permissive in certain matters?" When everyone remained silent, Hadhrat Umar رضي الله تعالى عنه repeated the question for a second and then a third time. Hadhrat Basheer bin Sa'd then responded by saying, **"If you do that, we will set you straight as an arrow is straightened."** Hadhrat Umar رضي الله تعالى عنه commented, **"You are then certainly the ones (capable of being with me)! You are then certainly the ones!"** (4)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه in this Regard

Hadhrat Moosa bin Abu Isa narrates that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه went to the pond of the Banu Haaritha, he met Hadhrat Muhammad bin Maslama رضي الله تعالى عنه there. Hadhrat Umar رضي الله تعالى عنه asked him, "What do you think of me?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه replied, "I swear by Allaah that in my opinion you are as I like to see you and as anyone who likes good likes to see you. I see that you are meticulous in collecting wealth, are also abstinent from it

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.2).
(2) Surah Maa'idah, verse 107.
(3) Abd bin Humayd, Ibn Jareer and Ibn Adi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.285).
(4) Ibn Asaakir and Abu Dharr Harawi in his *Majaami*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

and distribute it justly. If however, you stray, we shall straighten you just as arrows are straightened with weights." Hadhrat Umar رضي الله عنه then said "Excellent! (You say,) 'If however, you stray, we shall straighten you just as arrows are straightened with weights'. All praise belongs to Allaah Who has placed me amongst people who will rectify me when I stray." (1)

Hadhrat Mu'aawiya رضي الله عنه tells someone who Objected to his words, "This Man has Given me Life, May Allaah give him Life"

Hadhrat Abu Qabeel narrates that Hadhrat Mu'aawiya رضي الله عنه once ascended the pulpit on the day of Jumu'ah and said in his lecture, "The wealth is all ours and the spoils of war are all ours. We shall give it to whom we will and refuse whoever we will." Since no one responded to this statement, Hadhrat Mu'aawiya رضي الله عنه repeated it the following Jumu'ah. When no one objected this time as well, he again repeated it on the third Jumu'ah. On that occasion, a man in the Masjid stood up and said, "Never! The wealth is ours and the spoils of war are ours. If anyone poses an obstacle between us and it, we shall have him dealt with by Allaah or by our swords."

After Hadhrat Mu'aawiya رضي الله عنه descended from the pulpit, he sent for the man, who was allowed in his court. "He is destroyed!" the people commented. However, when the people entered the court of Hadhrat Mu'aawiya رضي الله عنه, they found the man sitting with Hadhrat Mu'aawiya رضي الله عنه on his bed. Hadhrat Mu'aawiya رضي الله عنه then said to the people, "This man has given me life, may Allaah give him life. I have heard Rasulullaah ﷺ say, 'Soon after me there shall come rulers who will say (wrong) things and no one would object to them. They will fall over each other in Jahannam just as monkeys (jumping from a tree) fall over each other.' When no one objected to what I said on the first Jumu'ah, I feared that I would be amongst these rulers. When no one objected on the second Jumu'ah, I said to myself that I must be from amongst them. However, when I spoke on the third Jumu'ah, this man objected. He has given me life, may Allaah give him life." (2)

The Incident of Hadhrat Abu Ubaydah رضي الله عنه and Hadhrat Khaalid bin Waleed رضي الله عنه in this Regard

Hadhrat Khaalid bin Hakeem bin Hizaam reports that when Hadhrat Abu Ubaydah رضي الله عنه was governor of Shaam, he punished some of the local (Kuffaar) persons (for not paying the Jizya(3)). Hadhrat Khaalid bin Waleed رضي الله عنه stood up and spoke to him (about the error of his act). The people commented, "You have made the Ameer angry." Hadhrat Khaalid bin Waleed رضي الله عنه said, "I had never intended to make him angry but I have heard Rasulullaah ﷺ say that

(1) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).
(2) Tabraani in his *Kabeer* and *Awsat* and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.236).
(3) According to a narration of Baawardi.

the people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world." (1)

The Narration of Hadhrat Hasan رضي الله عنه in this Regard

Hadhrat Hasan reports that when Ziyaad dispatched Hadhrat Hakam bin Amr Ghifaari رضي الله عنه as governor of Khurasan, the Muslims there managed to win a large amount of booty. Ziyaad then wrote to Hadhrat Hakam رضي الله عنه saying, "The Ameerul Mu'mineen (Hadhrat Mu'aawiya رضي الله عنه) has written to say that all the gold and silver should be reserved for him and should therefore not be distributed amongst the Muslims." Hadhrat Hakam رضي الله عنه wrote back to Ziyaad saying, "You have written to me about the letter of the Ameerul Mu'mineen. However, I have received the Book of Allaah before the letter of the Ameerul Mu'mineen (I shall therefore not obey his command which contradicts that of the Qur'aan). I swear by Allaah that even if the skies and earth have to close up on a person, Allaah will create an escape for him between them and give him peace if he is one who fears Allaah."

Hadhrat Hakam رضي الله عنه then had an announcer announce to the people that they should present themselves for the booty by the morning. He then distributed the booty (including the gold and silver) amongst the people. When he did this, Hadhrat Mu'aawiya رضي الله عنه sent some people to arrest Hadhrat Hakam رضي الله عنه and place him in shackles. Hadhrat Hakam رضي الله عنه passed away in these shackles and was buried in Khurasan. He said, "I shall contest (my case against Mu'aawiya رضي الله عنه in the court of Allaah)." (2)

Another narration adds that after Hadhrat Hakam رضي الله عنه had distributed the booty amongst the people, he prayed, "O Allaah! If You have any good for me with You, then raise me to You." He then passed away in the town of Maroo in Khurasan. (3) Isaaba (Vol.1 Pg.347) states that it was actually when Hadhrat Hakam رضي الله عنه received the letter of Ziyaad noting his displeasure, he prayed to Allaah (for a swift death), after which he passed away.

The Way that Hadhrat Imraan bin Husayn رضي الله عنه Dealt with the Zakaah Monies

Hadhrat Ataa reports that Ziyaad or his son once sent Hadhrat Imraan bin Husayn رضي الله عنه to collect Zakaah. When Hadhrat Imraan رضي الله عنه returned, he brought nothing back. "Where is the money?" asked Ziyaad (or his son). "Did you send me to bring back any money?" Hadhrat Imraan رضي الله عنه asked, **"I collected it as we used to do during the time of Rasulullaah ﷺ and used it in the avenues we used it during the time of Rasulullaah ﷺ (I distributed it amongst the needy of the area)."** (4)

(1) Ibn Abi Aasim, Baghawi, Ahmad, Bukhari in his *Taareekh*, Baawardi and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.403). *Haythami* (Vol.5 Pg.234) has commented on the chain of narrators.
(2) Haakim (Vol.3 Pg.442).
(3) Isti'aab (Vol.1 Pg.316).
(4) Haakim (Vol.3 Pg.471), narrating from reliable sources, as confirmed by Dhahabi.

The Rights that the Ameer Owes to his Subjects

Hadhrat Umar رضي الله عنه Enquires from Delegations about the Qualities of Their Governors

Hadhrat Aswad bin Yazeed narrates that whenever a delegation came to Hadhrat Umar رضي الله عنه, he would ask them about their governor. He would ask, "Does he visit the ill? Does he respond to the pleas of slaves? How does he treat those who stand at his door (to have a need fulfilled)?" If the delegates had to give a negative answer to any of the questions, Hadhrat Umar رضي الله عنه would dismiss the governor. (1)

Hadhrat Ibraheem reports that when Hadhrat Umar رضي الله عنه appointed a governor to an area and a delegation had to come to him from the same area, he would ask them, "How is your governor? Does he visit the slaves? Does he follow funeral processions? How is his door (is he accessible)? Is it welcoming?" If the people replied that the governor's door was welcoming and that he visited the slaves, Hadhrat Umar رضي الله عنه would leave the man in his post. Otherwise, he would send a messenger to dismiss him. (2)

The Conditions Hadhrat Umar رضي الله عنه Made with his Governors

Hadhrat Aasim bin Abi Nujood states that whenever Hadhrat Umar رضي الله عنه dispatched governors, he would make the conditions with them that they should never ride Turkish horses, should not eat refined white flour, should not wear fine clothing and should not lock their doors to those who were in need. He made it clear to them that if they were ever to do any of this, they would be liable for punishment. It was only after making these conditions that he saw them off (walked a distance with them). When he was about to return, he would further tell them, "I am not sending you to give you sovereignty over the blood of people, over their skins, over their honour and over their wealth. I am sending you to ensure that the people establish salaah, to distribute the spoils of war amongst them and to judge between them with justice. If you encounter any difficulties, do refer it to me. Beware that you never hit an Arab for this would humiliate them. Never prevent them from returning to their homelands because this would place them in great difficulty and never level false accusations against them because you would then be depriving them (of their rights). Also ensure that you keep the (words of the) Qur'aan separate (from the Ahadeeth and from commentaries so that these are nor confused as part of the Qur'aan)." (3)

Another similar narration states that Hadhrat Umar رضي الله عنه said, "Keep the Qur'aan separate and report fewer narrations from Rasulullaah ﷺ. I shall also join you in doing this." Hadhrat Umar رضي الله عنه would also enforce the necessary

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166). Tabari (Vol.5 Pg.33) has also reported a similar narration.

(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

punishment on his governors (when they deserved it) and whenever a complaint was brought to him about any governor, he would gather the complainant and the governor in one place. Thereafter, if the complaint was proven to be valid and the governor needed to be taken to task, Hadhrat Umar رضي الله تعالى عنه would take him to task. (1)

Hadhrat Abu Khuzayma bin Thaabit رضي الله تعالى عنه reports that whenever Hadhrat Umar رضي الله تعالى عنه appointed someone as governor, he would make a group of the Ansaar and some others witness (to the appointment) and say (to the new governor), "I am not sending you to give you sovereignty over the blood of people..." The rest of the narration is similar to the one quoted earlier. (2)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning the Duties of an Ameer

Hadhrat Abdur Rahmaan bin Saabit reports that Hadhrat Umar رضي الله تعالى عنه once sent for Hadhrat Sa'eed bin Aamir Jumhi رضي الله تعالى عنه and said to him, "We wish to appoint you in command of this regiment whom you should lead into enemy territory to wage war with them." Hadhrat Sa'eed رضي الله تعالى عنه said, "O Umar! Please do not try me." Hadhrat Umar رضي الله تعالى عنه resolved "I shall never leave you. You people have cast this responsibility (of Khilaafah) on my neck and now you wish to leave me all alone! I am sending you with a group of people from whom you are not the best. I am not sending you to whip them or to humiliate them but only to lead them in Jihaad against their enemies and to distribute their booty amongst them." (3)

The Statement of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه in this Regard

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once addressed the people saying, "The Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه has sent me here to teach you the Book of your Rabb, the Sunnah of your Nabi صلى الله عليه وسلم and to administrate over municipal affairs." (4)

Condemning Rulers who Live Lives Above the Standards of the Common People and who Veil Themselves from people in Need

An Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Amr bin Al Aas رضي الله تعالى عنه in this Regard

Hadhrat Abu Saalih Ghifaari narrates that Hadhrat Amr bin Al Aas رضي الله تعالى عنه (while in Egypt) once wrote to Hadhrat Umar رضي الله تعالى عنه stating: "We have reserved a house

(1) Tabari (Vol.5 Pg.19).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149).
(4) Ibn Asaakir and Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149), narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.213).

for you here next to the Jaami Masjid." Hadhrat Umar رضي الله عنه wrote back saying. "Why should a man living in Hijaaz have a house in Egypt?" Hadhrat Umar رضي الله عنه then ordered that the area be converted into a marketplace for the Muslims. (1)

Hadhrat Umar رضي الله عنه Writes to Hadhrat Amr bin Al Aas رضي الله عنه to Demolish a Pulpit

Hadhrat Tameem Jayshani رضي الله عنه reports that Hadhrat Umar رضي الله عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله عنه:
"The news has reached me that you have had a pulpit made by which you climb high above the people's necks (when delivering a sermon). Is it not sufficient for you to remain standing with the Muslims beneath your heels. I command you in the name of Allaah that you should demolish it." (2)

The Letter of Hadhrat Umar رضي الله عنه to Hadhrat Utba bin Farqad about not Raising his Standards above that of the Public

Hadhrat Abu Uthmaan reports that Hadhrat Umar رضي الله عنه wrote a letter to them when they were in Azerbaijan. He wrote:
"O Utba bin Farqad! Your position and wealth has not been the fruits of your efforts, nor the fruits of your father's or mother's efforts. Feed the people in their homes with that which you feed yourself in your home. Guard yourself against indulging in luxuries, from imitating the appearance of the Mushrikeen and from wearing silk clothing." (3)

Hadhrat Umar رضي الله عنه Takes the Ameer of Hims to Task for Constructing a Lofty Residence

Hadhrat Urwa bin Ruwaym narrates that Hadhrat Umar رضي الله عنه was inquiring about the condition of the people (during the Hajj) when some people from Hims passed by him. "How is your Ameer?" asked Hadhrat Umar رضي الله عنه. They replied, "He is the best of Ameers except for the fact that he had built a lofty residence in which he lives.
Hadhrat Umar رضي الله عنه then wrote a letter, which he sent with a messenger with instructions to burn the building down. When the messenger reached Hims, he gathered firewood and set fire to the door. When the Ameer was informed about it, he said, "Leave him alone because he has been sent (by the Ameerul Mu'mineen)." The messenger then handed the letter over to the Ameer. (After reading the letter) The Ameer did not even put the letter down when he rode off to Hadhrat Umar رضي الله عنه. When Hadhrat Umar رضي الله عنه saw him arrive, he told the Ameer to meet him at Harra where the Zakaah camels were kept.
(When he met him there) Hadhrat Umar رضي الله عنه asked him to remove his clothes and then gave him a garment of camel hide to wear. Hadhrat Umar رضي الله عنه then

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
(2) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.458).

instructed him to fetch water from the well to give the camels to drink. The man continued going in and out of the well until he was exhausted. Hadhrat Umar رضي الله تعالى عنه then asked him, "How much longer will you be in this world?" "For only a short while," came the reply. Hadhrat Umar رضي الله تعالى عنه commented, "Then is it for this short while that you have built the mansion and adopted a standard of living that exceeds those of the poor, the widows and orphans? Go back to your post and never repeat yourself." (1)

Hadhrat Umar رضي الله تعالى عنه Takes Hadhrat Sa'd رضي الله تعالى عنه to task for Building a Mansion

Hadhrat Attaab bin Rifaa'ah narrates that Hadhrat Umar رضي الله تعالى عنه once received the news that Hadhrat Sa'd رضي الله تعالى عنه had built a mansion and had a door put on it, saying that the noise from the marketplace has now been cut off (form entering the mansion). Hadhrat Umar رضي الله تعالى عنه then dispatched Hadhrat Muhammad bin Maslama رضي الله تعالى عنه, whom he always sent when he needed a task done exactly as he wanted. The instructions he gave Hadhrat Muhammad bin Maslama رضي الله تعالى عنه was to bring Hadhrat Sa'd رضي الله تعالى عنه to him and to burn down the door.

(When Hadhrat Muhammad bin Maslama رضي الله تعالى عنه arrived in Kufa) Someone came to Hadhrat Sa'd رضي الله تعالى عنه and informed him (about the arrival) and when the features (of Hadhrat Muhammad bin Maslama رضي الله تعالى عنه) were described to Hadhrat Sa'd رضي الله تعالى عنه, he recognised him. Hadhrat Sa'd رضي الله تعالى عنه then went to meet Hadhrat Muhammad bin Maslama رضي الله تعالى عنه, who said to him, "The news has reached the Ameerul Mu'mineen that you commented about the noise being cut off." When Hadhrat Sa'd رضي الله تعالى عنه swore that he never made such a statement, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "We shall do as we have been commanded while you will have to convey what you said (to the Ameerul Mu'mineen)."

When Hadhrat Sa'd رضي الله تعالى عنه offered to provide Hadhrat Muhammad bin Maslama رضي الله تعالى عنه with provisions for the journey, he refused to take any and rode off until he reached Madinah. When Hadhrat Umar رضي الله تعالى عنه saw him, he said, "If I did not have a good opinion of you, I would have thought that you did not fulfil the task." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه informed Hadhrat Umar رضي الله تعالى عنه that he had hurried back and assured Hadhrat Umar رضي الله تعالى عنه, "I have fulfilled the task. However, Sa'd رضي الله تعالى عنه excuses himself and swears that he had never made the statement."

Hadhrat Umar رضي الله تعالى عنه asked, "Did he give you any provisions for the journey?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه replied, "No, but what prevented you from giving me provisions?" Hadhrat Umar رضي الله تعالى عنه said, "I disliked giving you any provisions because although you would have had ease, I would have had to suffer for it (in the Aakhirah) since hunger is killing the people around me in Madinah. Have you not heard Rasulullaah ﷺ say that a Mu'min should not fill his belly while his neighbour goes hungry?"(2)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
(2) Ibn Mubaarak, Ibn Raahway and Musaddad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). The

Another narration from Hadhrat Abu Bakrah رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه states that the news that reached Hadhrat Umar رضي الله تعالى عنه stated that Hadhrat Sa'd رضي الله تعالى عنه kept aloof from the people and locked them out of his house. Hadhrat Umar رضي الله تعالى عنه then dispatched Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه with instructions to go to Hadhrat Sa'd رضي الله تعالى عنه and if he found the door locked, he was to burn it down. (1)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and a group of Sahabah رضي الله تعالى عنهم in Shaam

Hadhrat Abu Dardaa رضي الله تعالى عنه once sought permission from Hadhrat Umar رضي الله تعالى عنه to go to Shaam. Hadhrat Umar رضي الله تعالى عنه told him that he would be allowed to go there only on condition that he became a governor of one of the areas. When Hadhrat Abu Dardaa رضي الله تعالى عنه refused to be a governor, Hadhrat Umar رضي الله تعالى عنه refused to grant the permission. Hadhrat Abu Dardaa رضي الله تعالى عنه then said, **"I shall go there to teach people the Sunnah of their Nabi ﷺ and lead them in salaah." Hadhrat Umar رضي الله تعالى عنه then granted him permission.**

Hadhrat Umar رضي الله تعالى عنه later visited Shaam and when he drew close to where the Sahabah رضي الله تعالى عنهم were staying, he stopped until evening fell. When the night cast its veil over him, he called to his slave saying, "O Yarfa! Let us go to Yazeed bin Abi Sufyaan رضي الله تعالى عنه. You will see that he has story-tellers with him, lanterns will be burning and rugs of silk(2) and velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Yazeed bin Abi Sufyaan رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Yazeed رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Yazeed رضي الله تعالى عنه first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه then opened the door and found story-tellers there, lanterns burning and rugs of silk and velvet. Hadhrat Umar رضي الله تعالى عنه urgently instructed Yarfa to shut the door and struck Hadhrat Yazeed رضي الله تعالى عنه with his whip right between the ears. Hadhrat Umar رضي الله تعالى عنه then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

Hadhrat Umar رضي الله تعالى عنه and Yarfa then left Hadhrat Yazeed رضي الله تعالى عنه. Hadhrat Umar

entire narration is reported in *Isaaba* (Vol.3 Pg.384) except that the narrator's name appears as Abaaya bin Rifaa'ah instead of Attaab bin Rifaa'ah. *Haythami* (Vol.8 Pg.167) has commented on the chain of narrators.

(1) Tabraani. *Haythami* (Vol.8 Pg.168) has commented on the chain of narrators.

(2) These rugs may not have been pure silk, but a mixture of silk and more of another fabric. There were also some Sahabah رضي الله تعالى عنهم who were of the opinion that although wearing clothing of silk is Haraam, there was nothing wrong with sitting on silk rugs. It is also possible that the rugs were being used by the governors of the Byzantine Empire who were the former rulers of the region and the Sahabah رضي الله تعالى عنهم were only temporarily using the quarters of these rulers until they could consolidate their own quarters.

رضي الله تعالى عنه said, "O Yarfa! Come with me to Amr bin Al Aas رضي الله تعالى عنه. You will see that he has story-tellers with him, lanterns will be burning and rugs of velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."
The two men proceeded until they reached the door of Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Amr رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Amr رضي الله تعالى عنه first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه then opened the door and found story-tellers there, lanterns burning and rugs of velvet. Hadhrat Umar رضي الله تعالى عنه urgently instructed Yarfa to shut the door and struck Hadhrat Amr رضي الله تعالى عنه with his whip right between the ears. Hadhrat Umar رضي الله تعالى عنه then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.
After leaving Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "O Yarfa! Let us go to Abu Moosa Ash'ari رضي الله تعالى عنه. You will see that he has story-tellers with him, lanterns will be burning and rugs of wool will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."
The two men proceeded until they reached the door of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Moosa رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Abu Moosa رضي الله تعالى عنه first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه then opened the door and found story-tellers there, lanterns burning and rugs of wool spread out. Hadhrat Umar رضي الله تعالى عنه struck Hadhrat Abu Moosa رضي الله تعالى عنه with his whip right between the ears and then said, "You too, O Abu Moosa (have you also changed since leaving Madinah)?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "O Ameerul Mu'mineen! This is what I have (which is less than the others) You have already seen what my companions are doing whereas I had also received what they have received (but have not gone to the extent they have)." Hadhrat Umar رضي الله تعالى عنه asked, "Then what is all this about?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "The people of the city believe that this is the only way by which to rule." Hadhrat Umar رضي الله تعالى عنه then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.
When the two had left Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "O Yarfa! Come with me to my brother (Hadhrat Abu Dardaa رضي الله تعالى عنه). You will see that he has no story-tellers with him, no lanterns will be burning and his

door will be unlocked. You will greet him and he will reply, after which you will ask permission to enter and he will grant you permission without enquiring who you are."

The two men proceeded until they reached the door of Hadhrat Abu Dardaa رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Abu Dardaa رضي الله تعالى عنه granted permission. As Hadhrat Umar رضي الله تعالى عنه pushed open the door, he found that it had no lock. The two men entered the dark room and Hadhrat Umar رضي الله تعالى عنه had to feel his way around until he found Hadhrat Abu Dardaa رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه felt the pillow of Hadhrat Abu Dardaa رضي الله تعالى عنه, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa رضي الله تعالى عنه, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa رضي الله تعالى عنه asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar رضي الله تعالى عنه confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "You are late. We had been waiting for you all year." Hadhrat Umar رضي الله تعالى عنه said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa رضي الله تعالى عنه said, "O Umar! Do you not remember a Hadith that Rasulullaah ﷺ mentioned to us?" "Which Hadith?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "(The Hadith in which Rasulullaah ﷺ said,) **'The limit of a person's possessions in this world should be like the provisions of a traveller.'"** "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah رضي الله تعالى عنهم then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived. (1)

Enquiring about the Condition of the Citizens

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abu Saalih Ghifaari narrates that there was an extremely old blind lady living on the outskirts of Madinah whom Hadhrat Umar رضي الله تعالى عنه used to regularly visit at night. He would go there to fetch water for her (from the well) and do other chores for her. However, whenever he got to her, he would find that someone else had beat him there and had already seen to her needs. He went to her many times only to find that he was not the first to get there. (One day) He sat in wait for the person (who always beat him) and found that the person was Hadhrat Abu Bakr رضي الله تعالى عنه. **Hadhrat Abu Bakr رضي الله تعالى عنه would tend to the old lady even though he was the Khalifah. Hadhrat Umar رضي الله تعالى عنه exclaimed, "By my life! It could only be you!"** (2)

(1) Ibn Asaakir and Yashkari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.77).
(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.4 Pg.347).

Hadhrat Awzaa'ee reports that Hadhrat Talha رضي الله تعالى عنه once spotted Hadhrat Umar رضي الله تعالى عنه coming out (of his house) late at night. Hadhrat Umar رضي الله تعالى عنه entered a house and then another house. The following morning, Hadhrat Talha رضي الله تعالى عنه went to the house, where he found an old woman who was blind and crippled. Hadhrat Talha رضي الله تعالى عنه asked her, "Why does that man come to you?" She then informed Hadhrat Talha رضي الله تعالى عنه that Hadhrat Umar رضي الله تعالى عنه had been frequently coming to her for many years to see to her needs and remove all the filth from her house. Hadhrat Talha رضي الله تعالى عنه then said to himself, "Shame on you, O Talha! Were you searching for faults in Umar?!" (1)

Passing Judgement by what is Apparent

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Utba bin Mas'ood says that he heard Hadhrat Umar رضي الله تعالى عنه say, "People would be taken to task by means of revelation during the time of Rasulullaah ﷺ (when Allaah would send revelation to disclose the secrets of some people). **However, revelation has been terminated and now we are able to take you people to task by your apparent actions.** Therefore, we will trust and bring close to us only those people whose apparent actions appear good to us because we have no knowledge of his inner self. Allaah is the One Who will take him to task for his inner condition. On the other hand, we cannot trust and cannot believe those whose apparent actions appear evil to us even though he may claim that his inner condition is good." (2)

Hadhrat Hasan states that in the first lecture that Hadhrat Umar رضي الله تعالى عنه delivered (after becoming the Khalifah), he first praised Allaah and then said:

"(Now that I have become Khalifah) I am being tested through you people and you will be tested through me. I have been made the Khalifah after my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه). We shall therefore deal directly with those in our presence and to deal with those who are not in our presence, we shall appoint over them people who are capable and trustworthy. We shall treat well those people who do good and punish those who do evil. May Allaah forgive you and I." (3)

Inspecting the Performance of those Appointed to Posts

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Tawoos narrates that Hadhrat Umar رضي الله تعالى عنه once asked (the people), "Tell me whether I would be discharging my responsibility if I appoint over you a person who is the best of you in my knowledge and then I command him to be just?" "Most certainly," came the reply. Hadhrat Umar رضي الله تعالى عنه then said, "No (I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.48).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147). Bayhaqi (Vol.8 Pg.201) has also reported a similar narration and states that Bukhari has also reported it in his *Saheeh*.

(3) Ibn Sa'd (Vol.3 Pg.196) and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

would still not have discharged my responsibility), unless I inspect whether or not he is doing what I have commanded him to do." (1)

Continuously dispatching Troops

The Statement of Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله عنه in this Regard

Hadhrat Abdullaah bin Ka'b bin Maalik Ansaari رضي الله عنه that a regiment of the Ansaar were posted to Persian territory with their Ameer. Although Hadhrat Umar رضي الله عنه would continuously dispatch troops every year (to relieve others), he happened to be preoccupied (with other tasks) and failed to relieve the particular regiment. When their term expired, the troops posted at that border (the regiment of Ansaar) returned. Hadhrat Umar رضي الله عنه became very angry and threatened action against them (because he had not yet sent anyone in their place). They all happened to be Sahabah رضي الله عنهم of Rasulullaah ﷺ and they said, "O Umar! You were too preoccupied to worry about us and failed to implement the command of Rasulullaah ﷺ to continuously dispatch troops." (2)

The Consideration the Ameer ought to Give to the people when they are Faced with a Problem

The Incident between Hadhrat Umar رضي الله عنه and Hadhrat Abu Ubaydah رضي الله عنه During the Plague of Amwaas

Hadhrat Abu Moosa رضي الله عنه narrates that as soon as the Ameerul Mu'mineen (Hadhrat Umar رضي الله عنه) heard about the plague that was affecting the people in Shaam, he wrote the following letter to Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه:
"I require you to fulfil a need I have and I cannot do so without you having it fulfilled. If this letter of mine reaches you at night, I emphatically command you not to let the morning arrive without you riding off to me (in Madinah). If this letter of mine reaches you in the morning, I emphatically command you not to let the evening arrive without you riding off to me."
(After reading the letter) Hadhrat Abu Ubaydah رضي الله عنه remarked, "I know well what need has presented itself to the Ameerul Mu'mineen. He wishes to preserve someone who cannot remain living (he wants me to escape the plague by returning to Madinah)." Hadhrat Abu Ubaydah رضي الله عنه then wrote back to Hadhrat Umar رضي الله عنه saying:
"I am part of a Muslim army. I am not prepared to leave them to save my own life. I am well aware of the need that has presented itself to you. You wish to preserve someone who cannot remain living. When this letter of mine reaches

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
(2) Abu Dawood and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

you, do absolve me of your command and permit me to remain here."

When Hadhrat Umar رضي الله عنه read this letter, his eyes welled with tears and he began to weep. The people with him asked, "O Ameerul Mu'mineen! Has Abu Ubaydah رضي الله عنه passed away?" "No," replied, Hadhrat Umar رضي الله عنه, "but it is as if he already has." Hadhrat Umar رضي الله عنه then wrote back to Hadhrat Abu Ubaydah t saying:

"Indeed the entire land of Jordan has been affected by the epidemic whereas the region of Jaabiya is free from it. You should therefore take the Muhaajireen there."

When Hadhrat Abu Ubaydah t had read the letter, he said, "We shall certainly listen to and obey this command of the Ameerul Mu'mineen." Hadhrat Abu Moosa رضي الله عنه reports further, "Abu Ubaydah رضي الله عنه then ordered me to mount my animal and to keep the people in their living quarters. In the meantime, my wife also got affected by the plague. When I reported this to Abu Ubaydah رضي الله عنه, he personally proceeded to confine the people to their quarters, after which he was also afflicted and passed away. The plague then came to an end."

Hadhrat Abul Muwajjih says, "It is believed that Hadhrat Abu Ubaydah رضي الله عنه was part of an army of thirty six thousand people. Every one of them save six thousand died." (1)

Another narration states that (when he read the letter from Hadhrat Umar رضي الله عنه) Hadhrat Abu Ubaydah رضي الله عنه said, "May Allaah forgive the Ameerul Mu'mineen. He wishes to preserve the lives of people who cannot remain living (forever)." Hadhrat Abu Ubaydah رضي الله عنه then wrote back to Hadhrat Umar رضي الله عنه saying, "Verily, I am with an army from amongst the armies of the Muslims whom I am not prepared to leave to save my own life from that which had afflicted them." (2)

Yet another narration states that Hadhrat Abu Ubaydah رضي الله عنه wrote to Hadhrat Umar رضي الله عنه saying:

"O Ameerul Mu'mineen! I knew well your need from me. However, I am part of a Muslim army that I do not wish to leave to save my own life. I have no desire to leave them until Allaah passes His decree concerning me and concerning them. O Ameerul Mu'mineen! Do release me from your command (to return to Madinah) and leave me with my army." (3)

Compassion of the Ameer

The Hadith of Hadhrat Abu Usayd رضي الله عنه in this Regard

Hadhrat Abu Ja'far reports that Hadhrat Abu Usayd رضي الله عنه once brought to Rasulullaah ﷺ some captives from Bahrain. Looking at a woman from amongst them weeping, Rasulullaah ﷺ asked, "What is the matter?" She replied, "He has sold my son." "Have you sold her son?" Rasulullaah ﷺ asked.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.324).

(2) Haakim, narrating from reliable sources, as confirmed by Dhahabi.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.78). Tabari (Vol.4 Pg.201) has also reported the narration.

"Yes," replied Hadhrat Abu Usayd رضي الله تعالى عنه. "To which tribe?" Rasulullaah ﷺ asked further. Hadhrat Abu Usayd رضي الله تعالى عنه replied, "To the Banu Abs tribe." Rasulullaah ﷺ then instructed Hadhrat Abu Usayd رضي الله تعالى عنه saying, "Ride to them and bring him back yourself." (1)

The Lecture of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Buraydah رضي الله تعالى عنه narrates that he was sitting with Hadhrat Umar رضي الله تعالى عنه one day when he heard a scream. Hadhrat Umar رضي الله تعالى عنه instructed his slave Yarfa to see where the noise was coming from. After checking, Yarfa reported, "The mother of a girl from the Quraysh is being sold (as a slave, because of which the child is screaming)." Hadhrat Umar رضي الله تعالى عنه then instructed him to summon the Muhaajireen and the Ansaar. After a short while, the room and the entire house was filled. After praising Allaah, Hadhrat Umar رضي الله تعالى عنه then said: "Do you people know whether the severing of family ties was amongst the teachings that Rasulullaah ﷺ brought?" When they replied in the negative, Hadhrat Umar رضي الله تعالى عنه continued, "Because it has started to spread rapidly amongst you." He then recited the following verse of the Qur'aan:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوْا فِي الْأَرْضِ وَتُقَطِّعُوْا أَرْحَامَكُمْ ۝﴾

(سورة محمد آيت ٢٢)

> It is possible that if you are given authority *(to rule over others)*, you would spread corruption on earth and *(let alone harming others, you would even)* sever family ties. {Surah Muhammad ﷺ, verse 22}

Hadhrat Umar رضي الله تعالى عنه continued, "What form of severing family ties is worse than selling the mother of a girl from amongst you when Allaah has given you abundance?" The Sahabah رضي الله تعالى عنهم said, "Do as you see fit." Hadhrat Umar رضي الله تعالى عنه then wrote to all the regions (of the Islaamic Empire) instructing that the mother of no free woman should be sold (as a slave) because it entails severing family ties which is not permissible. (2)

A Hadith of Abu Uthmaan Nahdi in this Regard

Hadhrat Abu Uthmaan Nahdi reports that after Hadhrat Umar رضي الله تعالى عنه had appointed a man from the Banu Asad tribe as governor, the man came to him to collect the certificate of appointment. In the meantime, one of Hadhrat Umar رضي الله تعالى عنه's children was brought to him and he started kissing the child. The man from the Banu Asad tribe asked, "Do you kiss children, O Ameerul Mu'mineen? By Allaah! I have never kissed a child to this day." Hadhrat Umar رضي الله تعالى عنه then said, "In that case, I swear by Allaah that you will be even less compassionate towards people. Give the certificate of appointment back. You should never act as governor for me ever again." Hadhrat Umar رضي الله تعالى عنه then cancelled his appointment. (3)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.229).
(2) Ibn Mundhir, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.226).
(3) Bayhaqi (Vol.9 Pg.41) and Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

A narration of Hadhrat Muhammad bin Sallaam states that Hadhrat Umar رضي الله عنه said (to the man), **"What crime is it of mine that mercy has been extracted from your heart?** Allaah has mercy only on those servants of his who show mercy." Hadhrat Umar رضي الله عنه then removed him from the post and said, **"If you have no mercy for your own children, how will you have mercy on the masses?"**[1]

The Justice and Equity that Rasulullaah ﷺ and the Sahabah رضي الله عنهم Practised

The Incident of the Makhzoomiyyah Woman and the Lecture Rasulullaah ﷺ Gave

Hadhrat Urwa رضي الله عنه narrates that in the time of Rasulullaah ﷺ a woman stole during the conquest of Makkah. The members of her tribe (the Banu Makhzoom) hurried to Hadhrat Usaama bin Zaid رضي الله عنه to ask him to intercede (on her behalf before Rasulullaah ﷺ so that her hand should not be cut off). When Hadhrat Usaama رضي الله عنه spoke about it to Rasulullaah ﷺ, Rasulullaah ﷺ's face turned red (with anger) and he said, "Are you talking to me about (waiving) a penalty that Allaah has imposed?" Hadhrat Usaama رضي الله عنه cowered and said, "Seek Allaah's forgiveness for me, O Rasulullaah ﷺ!" That evening, Rasulullaah ﷺ stood up to deliver a lecture. After duly praising Allaah, he said: **"The nations before you were destroyed because whenever a noble person amongst them stole, they let it be. However, when a weak person (from a family holding no status) stole,** they imposed the penalty on him. I swear by the Being Who controls my life that even if Faatima رضي الله عنها the daughter of Muhammad ﷺ has to steal, I would cut off her hand."

Rasulullaah ﷺ then issued the necessary instructions and the woman's hand was cut off. She then repented sincerely to Allaah and even got married. Hadhrat Aa'isha رضي الله عنها says, "Thereafter, she used to come to me and I would present her needs to Rasulullaah ﷺ." [2]

The Narration of Hadhrat Abu Qataadah رضي الله عنه in this Regard

Hadhrat Abu Qataadah رضي الله عنه reports, "After we had left with Rasulullaah ﷺ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Hadhrat Umar رضي الله عنه and asked, 'What has happened to the people

(1) Daynowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

(2) Bukhari in two instances, as well as Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.418). The other four books of the Sihaah Sitta have also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.26).

(Why did the Muslims suddenly flee)?' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah ﷺ sat down and said, **'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.'** I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah ﷺ repeated the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah ﷺ repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah ﷺ again repeated the announcement, I stood up. Rasulullaah ﷺ asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah ﷺ! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool ﷺ, should he give you what is taken from the enemy?' Rasulullaah ﷺ confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim."

The Incident of Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه with a Jew

Hadhrat Abdullaah bin Abu Hadrad Aslami رضي الله تعالى عنه narrates that he owed four Dirhams to a Jewish man, who then complained about him (to Rasulullaah ﷺ) saying, "O Muhammad ﷺ! That man owes me four Dirhams but he keeps overpowering me (refuses to pay whenever I ask him). Rasulullaah ﷺ said to Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه, "Pay this man his dues." Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه replied, "I swear by the Being Who has sent you with the truth that I cannot pay him." "Pay this man his dues," Rasulullaah ﷺ repeated. Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه pleaded, "I swear by the Being Who controls my life that I am unable to pay him. I have already informed him that you would soon send us to Khaybar from where I hope to return with some spoils of war that you give us. I would then be able to pay him back with this." However, Rasulullaah ﷺ again instructed, "Pay the man his dues." It was the habit of Rasulullaah ﷺ that he never repeated anything after the third time (saying something three times meant that it was final).

Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه then proceeded to the marketplace. He was wearing a turban on his head and a shawl as his lower garment. He **removed the turban from his head and used it as a lower garment.** He then removed the shawl and said (to the Jew), "Buy this shawl from me." The Jew bought it from him for four Dirhams. An old woman then passed by and asked,

"What is the matter, O companion of Rasulullaah ?" when Hadhrat Abdullaah bin Abu Hadrad related the incident to her, she took off a shawl she was wearing and threw it over him saying, "Take this shawl." (1)

The Incident of Two Men from the Ansaar in this Regard

Hadhrat Ummu Salama reports that two men from the Ansaar brought to Rasulullaah their dispute concerning some inheritance for which they could produce no evidence nor any witnesses. Rasulullaah said to them, "You are bringing your dispute to me when I can pass judgement only by my estimation in matters concerning which no revelation has come to me. Therefore, if I decide in the favour of someone because of his stronger case, thereby severing any right of his brother, he should not accept it. In that case, I would be apportioning for him a part of Jahannam. On the Day of Qiyaamah he will come with it as a yoke around his neck."

The two men started weeping and each one of them said, "O Rasulullaah ! I hand over my right to him." Rasulullaah said, "Since you want it that way, go and ponder about the right, divide it between yourselves and draw lots (to decide who should have which share). Each one of you should then permit his share for the other (so that none stands responsible for taking the right of the other)." (2)

An Incident of a Bedouin in this Regard

Hadhrat Abu Sa'eed reports that a Bedouin once came to Rasulullaah to demand payment of a debt Rasulullaah owed to him. He behaved very harshly with Rasulullaah saying, "I shall continue plaguing you until you pay the debt!" The companions of Rasulullaah admonished the man saying, "Shame on you! Do you know with whom you are talking?!" The man said, "I am only asking for my right." Rasulullaah said to them, "Why are you not defending the one who has a right?"

Rasulullaah then sent for Hadhrat Khowla bint Qais and asked her, "Borrow me some dates if you have any and I shall pay you back when I receive some dates." She said, "Most certainly! May my parents be sacrificed for you, O Rasulullaah !" She then borrowed the dates to Rasulullaah , with which he paid the Bedouin off together with something extra. The man then said, "You have given me full payment, may Allaah give you in full." Rasulullaah then said, "They are the best of people (who support those with a right). There is no good in a nation whose weak people cannot claim their right without hesitation." (3)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.181). Ahmad has reported a similar narration, as quoted in *Isaaba* (Vol.2 Pg.295).
(2) Ibn Abi Shaybah and Abu Sa'eed Naqqaash, as quoted in *Kanzul Ummaal* (Vol.3 Pg.182).
(3) Ibn Maajah, Bazzaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.271).

The Narration of Hadhrat Khowla bint Qais رضي الله تعالى عنها in this Regard

Hadhrat Khowla bint Qais رضي الله تعالى عنها who was the wife of Hadhrat Hamza bin Abdul Muttalib رضي الله تعالى عنه narrates, "Rasulullaah ﷺ owed a Wasaq[1] of dates to a man from the Banu Saa'idah tribe. When the man came to claim repayment, Rasulullaah ﷺ instructed someone from the Ansaar to pay it. When the Ansaari paid the man in dates which were of an inferior quality, he refused to accept it. The Ansaari said, "Are you refusing Rasulullaah ﷺ?" The man said, "Yes. Who is more worthy of exercising justice than Rasulullaah ﷺ?" Rasulullaah ﷺ's eyes welled with tears as he said, "He is right. Who is more worthy of exercising justice than me? May Allaah not bless a nation whose weak ones cannot claim their rights from their powerful ones and cannot demand them either." Rasulullaah ﷺ then said, **"O Khowla! Count and settle his debt because when a creditor is satisfied when he leaves his debtor, all creatures on earth and fish in the oceans pray for him (the debtor).** However, when a debtor delays in paying when he has the means to pay, Allaah records a sin in his records for every day and night that passes (without him paying)." [2]

The Justice of Hadhrat Abu Bakr رضي الله تعالى عنه

The Narration of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه stood up one Friday and announced, "Bring the Zakaah camels tomorrow morning so that we may distribute them. Remember that none should come to see us without permission." A woman said to her husband, "Take this rein (to be given with the camels to the poor). Perhaps Allaah shall make it a means of providing a camel for us." The man arrived at a time when Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were with the camels and entered (the enclosure) with them. Hadhrat Abu Bakr رضي الله تعالى عنه turned around and asked, "Who allowed you to come here?" Hadhrat Abu Bakr رضي الله تعالى عنه then took the rein from the man and hit him with it. After he had completed distributing the camels, Hadhrat Abu Bakr رضي الله تعالى عنه summoned the man and handing him the rein, said, "Take your revenge." Hadhrat Umar رضي الله تعالى عنه quickly intervened and said, "By Allaah! He should not take revenge from you. You should not make this a custom (that people should take revenge from an Ameer who needs to teach a lesson to people)." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Then who will defend me in Allaah's court on the Day of Qiyaamah?" Hadhrat Umar رضي الله تعالى عنه replied, "Compensate him somehow." Hadhrat Abu Bakr رضي الله تعالى عنه then instructed his slave to give the man a riding camel together with its carriage and blanket. In addition to this, he also

(1) A unit weight equal to approximately 25 kg.
(2) Tabraani and Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.270), narrating from reliable sources.

gave him five Dinaars (gold coins). In this manner, Hadhrat Abu Bakr رضي الله تعالى عنه secured the man's pardon. [1]

The Justice of Hadhrat Umar Farooq رضي الله تعالى عنه

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه

Hadhrat Sha'bi reports that a dispute arose between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "Appoint someone to decide the matter between us." They then agreed to appoint Hadhrat Zaid bin Thaabit رضي الله تعالى عنه (to settle the matter) between them. When the two men came to Hadhrat Zaid رضي الله تعالى عنه, he made place at the head side of his bedding saying, "Sit here, O Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه said, "That is the first wrong you have committed in your decision-making procedure. I shall rather sit with my contestant." The two men then sat in front of Hadhrat Zaid رضي الله تعالى عنه. Hadhrat Ubay رضي الله تعالى عنه made his claim and Hadhrat Umar رضي الله تعالى عنه refuted it. Hadhrat Zaid رضي الله تعالى عنه then said to Hadhrat Ubay رضي الله تعالى عنه, "Absolve the Ameerul Mu'mineen (from taking an oath, which is the next step of the procedure since no witnesses were presented). I would not have asked for this concession for anyone else besides the Ameerul Mu'mineen." However, Hadhrat Umar رضي الله تعالى عنه still took the oath and then said, "Zaid will be unable to judge unless he treats Umar as a man from the ranks of the common Muslims." [2]

The narration of Ibn Asaakir states that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه disputed about the harvesting of a date crop. With tears in his eyes, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Is this how it will be under your rule, O Umar?" Hadhrat Umar رضي الله تعالى عنه said, "Then appoint someone to decide between us." When Hadhrat Ubay رضي الله تعالى عنه suggested the name of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه accepted and the two of them went to him. The rest of the narration is like the one above. [3]

The Dispute Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه Concerning the Expansion of the Masjidun Nabawi

Hadhrat Zaid bin Aslam reports that Hadhrat Abbaas رضي الله تعالى عنه had a house next to the Masjid of Madinah. Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abbaas رضي الله تعالى عنه to sell the house to him because he intended adding it to the Masjid. However, Hadhrat Abbaas رضي الله تعالى عنه refused to sell it. When Hadhrat Umar رضي الله تعالى عنه requested him to give it as a gift, Hadhrat Abbaas رضي الله تعالى عنه refused this as well. Hadhrat Umar رضي الله تعالى عنه said, "You have no option but to accept one of the two proposals." When Hadhrat Abbaas رضي الله تعالى عنه still refused, Hadhrat Umar رضي الله تعالى عنه told him to appoint someone (to decides the matter between them). Hadhrat Abbaas رضي الله تعالى عنه appointed

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).
(2) Ibn Asaakir, Sa'eed bin Mansoor and Bayhaqi.
(3) *Kanzul Ummaal* (Vol.3 Pg.174) and (Vol.3 Pg.181).

Hadhrat Ubay رضي الله تعالى عنه and the two men took their case to him.

(After hearing the case,) Hadhrat Ubay رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, "I do not see any way in which you can remove him from his house without his consent." Hadhrat Umar رضي الله تعالى عنه asked, "Tell me whether you found this judgement in the Book of Allaah or in a Hadith of Rasulullaah ﷺ?" "It is in a Hadith of Rasulullaah ﷺ," replied Hadhrat Ubay رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه asked for substantiation, Hadhrat Ubay رضي الله تعالى عنه said, "I have heard Rasulullaah ﷺ say that while Hadhrat Sulaymaan عليه السلام the son of Hadhrat Dawood عليه السلام was constructing Baytul Maqdas, he found the walls destroyed every morning after he had them built. Allaah then sent revelation telling him that he would be unable to build anything on the land of another person without the person's consent."

Hadhrat Umar رضي الله تعالى عنه then left Hadhrat Abbaas رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه himself included it in the Masjid at a later stage. [1]

A Narration of Hadhrat Sa'eed bin Musayyib in this Regard

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله تعالى عنه once intended to take the house of Hadhrat Abbaas رضي الله تعالى عنه to include it in the Masjid. However, Hadhrat Abbaas رضي الله تعالى عنه refused to hand the house over. When Hadhrat Umar رضي الله تعالى عنه resolved that he would certainly have possession of the house, Hadhrat Abbaas رضي الله تعالى عنه proposed that they appoint Hadhrat Ubay bin Ka'b رضي الله تعالى عنه to pass judgement between them. Hadhrat Umar رضي الله تعالى عنه agreed and they both approached Hadhrat Ubay رضي الله تعالى عنه. After they had related the matter to him, Hadhrat Ubay رضي الله تعالى عنه said, "Allaah sent revelation to Hadhrat Sulaymaan bin Dawood instructing him to construct the Baytul Maqdas. The land belonged to a man whom Hadhrat Sulaymaan عليه السلام approached to buy it from him. However, when Hadhrat Sulaymaan عليه السلام handed over the money to the man, he asked, 'Is this price that you are paying better or is that which you are taking from me better?' Hadhrat Sulaymaan عليه السلام replied, 'Certainly that which I am taking from you is better.' 'In that case,' said the man, 'I shall not accept it.'

Hadhrat Sulaymaan عليه السلام then gave the man a higher price. The man then did the same thing two or three times until Hadhrat Sulaymaan عليه السلام made a condition with him, 'I am buying this land from you at the price you fix. You may therefore not ask me which of the two is better.' Hadhrat Sulaymaan عليه السلام took the purchased land from him at the price he fixed, which happened to be twelve thousand Qintaar of gold (one Qintaar equals four thousand gold coins). Hadhrat Sulaymaan عليه السلام then felt that the amount was too big to give the man. Allaah then sent revelation to him saying, 'If you are paying him from something that is your own, then you know best (what you have to do). However, if you are paying him from what We have provided for you, then give him whatever he is pleased with.' Hadhrat Sulaymaan عليه السلام then paid the amount."

(1) Abdur Razzaaq.

Hadhrat Ubay رضي الله تعالى عنه continued, "I feel that Abbaas رضي الله تعالى عنه has a greater right to his house, which cannot be taken from him until he is pleased." Hadhrat Abbaas رضي الله تعالى عنه then said, "Since you have made the decision in my favour, I wish to make it Sadaqah for the Muslims." (1)

The Incident of Hadhrat Abdur Rahmaan bin Umar bin Khattaab and Abu Saroo'ah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that his brother Abdur Rahmaan and Abu Saroo'ah both drank some wine while they were in Egypt during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. They were both intoxicated and the following morning they approached Hadhrat Amr bin Al Aas رضي الله تعالى عنه who was the Ameer of Egypt. They said to him, "Purify us (by imposing the penalty) because we had both become intoxicated with what we drank."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "When my brother mentioned to me that he had become intoxicated, I said to him, 'Come into the house and I will purify you.' I did not know then that he had already been to Hadhrat Amr bin Al Aas رضي الله تعالى عنه. When my brother told me that he had already informed the Ameer of Egypt, I said, 'Your head will not be shaved in front of all the people today. Go into the house and I will myself shave your head.' The practice of governors in those days was that they shaved the heads of criminals together with imposing the penalty. The two men then entered the house. I shaved my brother's head with my own hand and then Hadhrat Amr رضي الله تعالى عنه had them lashed."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه continues, "When Hadhrat Umar رضي الله تعالى عنه heard about this, he wrote to Hadhrat Amr رضي الله تعالى عنه with instructions to send Abdur Rahmaan to him on a carriage. Hadhrat Amr رضي الله تعالى عنه complied and when Abdur Rahmaan reached (his father) Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه lashed him and punished him further because of his relationship with him. Hadhrat Umar رضي الله تعالى عنه then let him go and he lived hail and healthily for a month after which his predestination caught up with him and he passed away. Although people commonly believe that he died because of the lashing he received from Hadhrat Umar رضي الله تعالى عنه, it is evident that he did not die because of this lashing." (2)

The Incident of Hadhrat Umar رضي الله تعالى عنه and a Woman whose Husband was Missing

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once sent for a woman whose husband had gone missing. Hadhrat Umar رضي الله تعالى عنه objected to the fact that

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260). Ibn Sa'd (Vol.4 Pg.13) has reported a similar narration. Ibn Asaakir has also reported a similar narration in great detail from Saalim Abu Nadhar and the chain of narrators are reliable save for the fact that Saalim was not a contemporary of Hadhrat Umar رضي الله تعالى عنه. Bayhaqi and Ya'qoob bin Sufyaan have reported the narration briefly from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with a reliable chain of narrators, as quoted in *Kanzul Ummaal* (Vol.7 Pg.65). In this narration, Hadhrat Hudhayfa رضي الله تعالى عنه is mentioned instead of Hadhrat Ubay رضي الله تعالى عنه.

(2) Abdur Razzaaq and Bayhaqi, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.422), narrating from reliable sources. Ibn Sa'd has also reported the narration in detail from Aslam who narrates from Hadhrat Amr bin Al Aas رضي الله تعالى عنه, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

people used to frequently visit her. When she was summoned, it was said to her, "Respond to the call of Umar." She bemoaned, "Alas! I am destroyed! What does Umar want with me?!" (She was pregnant and) As she was still on her way, she became so frightened that labour pains struck. She entered a house where the child was born. However, the child screamed only twice and then it died.

Umar رضي الله تعالى عنه said, "You killed him because of his intentions! Which of us does not make intentions (to do evil)? Had it not been for the fear that it would become routine, I would have killed you for (killing) him." (1)

The Hadith of Zaid bin Wahab in this Regard

Hadhrat Zaid bin Wahab narrates that Hadhrat Umar رضي الله تعالى عنه once emerged from his home with his fingers in his ears and saying, "If only I could have been at your service! If only I could have been at your service!" When the people asked what the matter was, Hadhrat Umar رضي الله تعالى عنه informed them that a messenger had come to him from one of his governors stating that a river presented an obstacle to the progress of their army and they could not find a boat to cross over. The Ameer of the army instructed the others to find a man who knew how to gauge the depth of a river. They brought an old man who pleaded to the Ameer saying, "I fear the cold." Although it was winter, the Ameer forced him to go into the river and it was not long before the cold overcame him and the last thing he shouted before he drowned was, "Help me, O Umar!"

Hadhrat Umar رضي الله تعالى عنه wrote to the Ameer (to come to Madinah) and when he arrived, Hadhrat Umar رضي الله تعالى عنه ignored him for a few days. Hadhrat Umar رضي الله تعالى عنه usually did this when he was angry with someone. Hadhrat Umar رضي الله تعالى عنه then asked him, "What wrong was done by the man you killed?" The Ameer said, "O Ameerul Mu'mineen! I never intended to kill him. Because we could find nothing with which to cross over, we only wanted to ascertain the depth of the water." He then went on to enumerate the many territories they had conquered. However, Hadhrat Umar رضي الله تعالى عنه said, "**A single Muslim is more valuable to me than all your achievements. Had I not feared that it would become a common practice, I would have executed you. Pay the Diyah to his family and go somewhere where I would not see you again.**" (2)

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and another man and the Letter Hadhrat Umar رضي الله تعالى عنه Wrote in this Regard

Hadhrat Jareer narrates that a man who was with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه (in a battle) managed to gain a large booty. Although Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه gave the man some share of the booty, it was not the complete share. The man refused to accept anything less than his complete share. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then gave the man twenty lashes and shaved off his hair. The man collected his hair and went to Hadhrat Umar رضي الله تعالى عنه. He then took out the hair from his pocket and thrust it on Hadhrat Umar رضي الله تعالى عنه's chest. "What is the matter?" asked Hadhrat Umar رضي الله تعالى عنه. After the man recounted the incident to Hadhrat Umar رضي الله تعالى عنه, the Khalifah wrote a letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. After greeting Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Umar

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

رضي الله تعالى عنه wrote the name of the person who had informed him of the incident and also wrote the details of what he heard. Thereafter, he wrote:
"I order you in the name of Allaah that if you had carried out the act in public, you should sit in public and allow him to have his revenge from you. If you had done so in private, then you should sit in private and allow him to have his revenge."
When this letter reached Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, he sat down for the man to take his revenge, but the man said, "I have forgiven him for the pleasure of Allaah." (1)

The Incident of Hadhrat Fayrooz Daylami رضي الله تعالى عنه and a Youngster from the Quraysh

Hadhrat Hirmaazi reports that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Fayrooz Daylami رضي الله تعالى عنه:
"The news has reached me that you are very occupied with eating refined bread with honey. When this letter of mine reaches you, come to me in the name of Allaah and fight in the way of Allaah."
When Hadhrat Fayrooz Daylami رضي الله تعالى عنه arrived (in Madinah), he sought permission to see Hadhrat Umar رضي الله تعالى عنه and permission was granted. Just then, (as he was about to enter) a youngster from the Quraysh also rushed in and jostled Hadhrat Fayrooz رضي الله تعالى عنه. Hadhrat Fayrooz رضي الله تعالى عنه lifted his hand and slapped the Qurayshi on the nose. The Qurayshi entered the presence of Hadhrat Umar رضي الله تعالى عنه with a bleeding nose and Hadhrat Umar رضي الله تعالى عنه asked him, "Who did this to you?" "Fayrooz," came the reply. Hadhrat Fayrooz رضي الله تعالى عنه was still standing at the door and then entered after Hadhrat Umar رضي الله تعالى عنه gave him permission to do so.
Hadhrat Umar رضي الله تعالى عنه then asked, "What is this, O Fayrooz?" he replied, "O Ameerul Mu'mineen! It was just recently that we had been kings. You had written to me (to come here) but did not write to him. You had also permitted me to enter and did not permit him. However, he wanted to enter before me with the permission I had been granted. I then did what he has informed you about." Hadhrat Umar رضي الله تعالى عنه said, "Retribution!" "Does it have to be?" asked Hadhrat Fayrooz رضي الله تعالى عنه. "It will have to be," Hadhrat Umar رضي الله تعالى عنه confirmed. Hadhrat Fayrooz رضي الله تعالى عنه then knelt on his knees and the youngster stood ready to have his revenge. Hadhrat Umar رضي الله تعالى عنه interrupted by saying, "Hold it boy until I inform you about what I heard Rasulullaah ﷺ say one morning. He said, **'Last night Aswad Anasi the great liar (who claimed to be a Nabi) was killed last night. It was the pious servant Fayrooz Daylami who killed him.'** Can you see yourself taking revenge from him after hearing this from Rasulullaah ﷺ?" The youngster said, "I have forgiven him after you have informed me about this statement of Rasulullaah ﷺ."
Hadhrat Fayrooz رضي الله تعالى عنه then asked Hadhrat Umar رضي الله تعالى عنه, "Tell me whether my

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

admission to guilt and his pardoning me without duress would save me (from punishment in the Aakhirah)?" "Certainly," replied Hadhrat Umar رضي الله تعالى عنه. "In that case," said Hadhrat Fayrooz رضي الله تعالى عنه, **"I make you the witness that I am giving my sword, my horse and thirty thousand of my wealth to this youngster as a gift."** Hadhrat Umar رضي الله تعالى عنه said to the youngster, "Your pardon has been rewarded (by Allaah in the Aakhirah), O brother of the Quraysh and you have also received plenty of wealth (in this world)." (1)

The Incident of a Slave Woman and the Justice of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that a slave woman once came to Hadhrat Umar رضي الله تعالى عنه and said, "My master has accused me of fornication and made me sit on a fire until my private organ was burnt." Hadhrat Umar رضي الله تعالى عنه asked her, "Did anyone witness you commit the act?" When she replied in the negative, he asked further, "Did you make any confession before him?" When she again said that she did not, Hadhrat Umar رضي الله تعالى عنه exclaimed, "I shall deal with him." When Hadhrat Umar رضي الله تعالى عنه saw the man, he asked, **"Do you punish with punishment that is reserved for Allaah (with fire)?!"** The man entreated, "O Ameerul Mu'mineen! I was suspicious of her." "Did you see her commit the act?" Hadhrat Umar رضي الله تعالى عنه demanded to know. "No," came the reply. Hadhrat Umar رضي الله تعالى عنه enquired further, "Did she then confess to you that she committed the act?" Again he said, "No."

Hadhrat Umar رضي الله تعالى عنه then exclaimed, "I swear by the Being Who controls my life that I would have definitely taken retribution from you had I not heard Rasulullaah ﷺ say, 'Retribution cannot be taken from a master for anything he does to his slave and **also not from a father for anything he does to his child.'** Hadhrat Umar رضي الله تعالى عنه had the man lashed a hundred times and then said to the woman, "You may go because you are now freed for the pleasure of Allaah. You are now the freed slave of Allaah and His Rasool ﷺ. I testify that I have heard Rasulullaah ﷺ say, **'The person who is burnt by fire or disfigured by it is a free person and is the freed slave of Allaah and His Rasool ﷺ.'"** (2)

The Incident Between a Farmer and Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and the Justice of Hadhrat Umar رضي الله تعالى عنه in the Matter

Hadhrat Makhool narrates that Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه once called a non-Arab Christian farm labourer to hold his animal next to Baytul Maqdas. When the labourer refused, Hadhrat Ubaadah رضي الله تعالى عنه hit him so hard that his head was cut. The labourer sought help from Hadhrat Umar bin Khattaab رضي الله تعالى عنه, who then asked Hadhrat Ubaadah رضي الله تعالى عنه, "What made you do that to him?" Hadhrat Ubaadah رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! He refused to hold my

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.83).
(2) Tabraani in his Awsat, Ibn Asaakir and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

animal when I asked him to do so, so I hit him because I am a short-tempered man." **Hadhrat Umar رضي الله تعالى عنه then instructed Hadhrat Ubaadah رضي الله تعالى عنه to sit down so that the labourer could have his** revenge. Just then, Hadhrat Zaid bin Thaabit رضي الله تعالى عنه interrupted by saying, "O Ameerul Mu'mineen! Will you allow your slave to take revenge from your brother?" Hadhrat Umar رضي الله تعالى عنه then left out the retribution and determined that Hadhrat Ubaadah رضي الله تعالى عنه should compensate the labourer in money. [1]

The Incident of Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه with a Jew and the Justice of Hadhrat Umar رضي الله تعالى عنه in this Matter

Hadhrat Suwayd bin Ghafala رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه once arrived in Shaam, a man belonging to the Ahlul Kitaab said to him, "O Ameerul Mu'mineen! A man from amongst the Mu'mineen did this to me." The man's head was cut and he had been beaten. Hadhrat Umar رضي الله تعالى عنه became extremely angry and then said to Hadhrat Suhayb رضي الله تعالى عنه, "Go and investigate who is responsible for this and then bring the culprit to me." Hadhrat Suhayb رضي الله تعالى عنه proceeded and discovered that the person responsible was Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه. Hadhrat Suhayb رضي الله تعالى عنه said to Hadhrat Awf bin Maalik رضي الله تعالى عنه, "The Ameerul Mu'mineen is extremely angry with you. Bring along Mu'aadh bin Jabal رضي الله تعالى عنه to speak to him because I fear that he will be very hasty in deciding your matter."

After Hadhrat Umar رضي الله تعالى عنه had completed his salaah, he called for Hadhrat Suhayb رضي الله تعالى عنه and asked him whether he had brought the person. "Yes," replied Hadhrat Suhayb رضي الله تعالى عنه, In the meanwhile, Hadhrat Awf bin Maalik رضي الله تعالى عنه had already approached Hadhrat Mu'aadh رضي الله تعالى عنه and narrated the incident to him. Hadhrat Mu'aadh رضي الله تعالى عنه then stood up and said, "O Ameerul Mu'mineen! The man is Awf bin Maalik رضي الله تعالى عنه. Please give him a hearing and do not be hasty with him." (Turning to Hadhrat Awf bin Maalik رضي الله تعالى عنه) Hadhrat Umar رضي الله تعالى عنه asked, "What has happened between you and this person?" Hadhrat Awf bin Maalik رضي الله تعالى عنه said, "O Ameerul Mu'mineen! I saw this man pushing along the donkey of a Muslim woman. He then poked the donkey so that it should throw her off, but it did not. **He then pushed the donkey and it dropped her. Thereafter, he fell on to her (and raped her. Unable to bear this, I then hit him)."**

Hadhrat Umar رضي الله تعالى عنه said, "Bring the woman to me so that she may confirm what you said." When Hadhrat Awf bin Maalik رضي الله تعالى عنه went to her, her father and her husband said, "What do you want with our woman? You have already disgraced us (by relating the story)." However, the woman said, **"By Allaah! I shall definitely go with him!"** Her father and husband then said, "We shall rather go and relate the incident on your behalf." The two men then went to Hadhrat Umar رضي الله تعالى عنه and related the story just as Hadhrat Awf bin Maalik رضي الله تعالى عنه had. Hadhrat Umar رضي الله تعالى عنه then had the **Jew crucified and said (to the Jewish**

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.303).

population), "This (type of behaviour) was not amongst the clauses of our treaty with you." He then said, "O people! Fear Allaah with regard to those under the guardianship of Muhammad ﷺ (the Dhimmis). However, there shall be no guardianship for those of them who do this (who rape Muslim women)."
Hadhrat Suwayd says that the Jew was the first person he had seen crucified in Islaam. (1)

The Incident of Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه with a Jew and the Justice of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdul Malik bin Ya'la Laythi narrates that Hadhrat Bakr bin Shaddaah Laythi رضي الله تعالى عنه used to serve Rasulullaah ﷺ when he was a child. After he came of age, he approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I used to go into the homes of your wives, but I have now reached the age of a man. Rasulullaah ﷺ then prayed for him saying, "O Allaah! Make his speech always truthful and grant him success."
It happened during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه that a Jew was found murdered. Hadhrat Umar رضي الله تعالى عنه regarded this to be a very serious matter and was very perturbed. He mounted the pulpit and said, "Will people be suddenly killed during the period in which Allaah has made me the Khalifah? In the name of Allaah do I beseech anyone with any knowledge (of the murder) to inform me likewise." Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه then stood up and said, "It was I who did it." Hadhrat Umar رضي الله تعالى عنه exclaimed, "Allaahu Akbar! You are confessing to the murder! Explain your excuse." "Certainly," said Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه, "When a certain Muslim left to fight in Jihaad, he appointed me to the task of caring for his family. I came one day and found this Jew in the (Muslim's) house saying:
"Islaam has deceived Ash'ath (the Muslim out in Jihaad)
so much that I have spent the entire night alone with his wife
I spent the night on her breasts
While she spent the night on bare-backed and lean camel
It appears that at the place where her thighs meet
Are waves crashing on to waves"
Hadhrat Umar رضي الله تعالى عنه believed Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه because of the prayer of Rasulullaah ﷺ and acquitted him for the murder. (2)

The Letter that Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Abu Ubaydah رضي الله تعالى عنه Concerning the Murder of a Jew

Hadhrat Qaasim bin Abi Bazza reports that a Muslim once killed a Dhimmi in

(1) Abu Ubayd, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.299). Tabraani has reported a similar narration in brief from Hadhrat Awf bin Maalik رضي الله تعالى عنه. He has narrated from reliable sources, as confirmed by *Haythami* (Vol.6 Pg.13).
(2) Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.13). Ibn Abi Shaybah has also reported a similar narration from Imaam Sha'bi, as quoted in *Isaaba* (Vol.1 Pg.52).

Shaam. The case was brought before Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, who then wrote to Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه wrote back with the instruction that if killing Dhimmis is a habitual practice of the Muslim, he should be executed. **However, if he did it in a fit of rage, he should pay a penalty of four thousand Dirhams.** (1)

Hadhrat Umar رضي الله تعالى عنه Writes to the Commander of an Army Forbidding the Killing of Mushrikeen (who surrender)

It is reported that Hadhrat Umar رضي الله تعالى عنه once wrote the following letter to one of the army commanders he had dispatched:

"The news has reached me that some of your men seek out the burly Mushrikeen soldiers and even if they flee to the mountains where they feel safe, your men tell them 'Matras' (a Persian word meaning 'Have no fear', used to assure the person that he would not be harmed). Thereafter, when they have the man in custody (after he had given himself up upon the assurance of safety) they kill him. I swear by the Being Who controls my life! If the news reaches me that any of you does this, I shall have him executed. (2)

Another narration from Abu Salama states that Hadhrat Umar رضي الله تعالى عنه said, **"I swear by the Being Who controls my life! If any of you points your finger towards the sky for any Mushrik (assuring him safety) and then kills him when he surrenders himself, I shall have him executed."** (3)

The Incident of Hurmuzaan and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "When we laid siege to the city of Tustar, (their leader) Hurmuzaan eventually surrendered on the verdict of Umar رضي الله تعالى عنه. I then brought him to Umar رضي الله تعالى عنه. When we arrived, Umar رضي الله تعالى عنه told Hurmuzaan to speak. Hurmuzaan asked, 'Should I speak like a dead man or like a living person?' Hadhrat Umar رضي الله تعالى عنه replied, 'You may speak, 'Laa Ba's' (without fear).' Hurmuzaan then said, 'O Arabs! As long as Allaah had left you and us to ourselves, we used to enslave you, kill you and usurp your wealth. However, since Allaah has been with you, we have no strength against you.'

'What have you to say?' Umar رضي الله تعالى عنه asked me. I said, 'O Ameerul Mu'mineen! I have left behind me a large enemy force who have tremendous strength. If you kill him, his people will lose hope in living and their strength will be even greater (so do not kill him).' Umar رضي الله تعالى عنه said, 'Can I allow the murderer of (great people like) Baraa bin Maalik رضي الله تعالى عنه (the brother of Hadhrat Anas رضي الله تعالى عنه) and Hajza bin Thowr رضي الله تعالى عنه to remain alive?' When I feared that Umar رضي الله تعالى عنه was going to kill Hurmuzaan, I said, 'You have no right to kill someone to whom you have sad, 'You may speak 'Laa Ba's' (because this is an assurance of amnesty).' Umar رضي الله تعالى عنه asked, 'Did you receive a bribe or anything else from him?' I replied, 'I

(1) Abdur Razzaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).
(2) Maalik.
(3) Ibn Saa'id and Laalka'ee, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

swear by Allaah that I neither received a bribe nor anything else from him.' Umar رضي الله تعالى عنه then warned, 'You will have to bring forth someone besides yourself to testify (that the words 'Laa Ba's' is an assurance of amnesty) otherwise I shall punish you first.'

I left and found Zubayr bin Awwaam رضي الله تعالى عنه, who testified on my behalf. Umar رضي الله تعالى عنه then restrained himself from killing Hurmuzaan. Hurmuzaan then accepted Islaam and Umar رضي الله تعالى عنه fixed an allowance for him from the public treasury." (1)

Hadhrat Umar رضي الله تعالى عنه Fixes an Allowance from the State Treasury for an Old Dhimmi

Hadhrat Abdullaah bin Abi Hadrad Aslami رضي الله تعالى عنه narrates that when they arrived with Hadhrat Umar رضي الله تعالى عنه in Jaabiya, they came across an old Dhimmi man begging for food. When Hadhrat Umar رضي الله تعالى عنه enquired about the man, he was informed that the man was a Dhimmi who had grown very old and weak and even had a family to support.Hadhrat Umar رضي الله تعالى عنه then absolved him of paying the Jizya he was obliged to pay and said, **"You have made him pay the Jizya and when he eventually became weak, you left him to beg for food?" Hadhrat Umar رضي الله تعالى عنه then fixed an allowance of ten Dirhams for the man from the state treasury.** (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه once passed by an old Dhimmi begging at the doors of the Masaajid. Hadhrat Umar رضي الله تعالى عنه said, "We have not treated you fairly. We had been taking Jizya from you when you were young and now that you are old, we have not cared for you." Hadhrat Umar رضي الله تعالى عنه then had an allowance given to him from the public treasury that was adequate for him. (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه and a Dhimmi

Hadhrat Yazeed bin Abi Maalik reports that Hadhrat Umar رضي الله تعالى عنه was with the Muslims of Jaabiya when a Dhimmi reported to him that people had ransacked his vineyard. Hadhrat Umar رضي الله تعالى عنه went to investigate and even found one of the Sahabah رضي الله تعالى عنهم carrying a shield full of grapes. "You also?" gaped Hadhrat Umar رضي الله تعالى عنه. The Sahabi رضي الله تعالى عنه said, "O Ameerul Mu'mineen! We are starving." **Hadhrat Umar رضي الله تعالى عنه then left him and gave instructions that the owner of the vineyard should be paid (from the state treasury) for his grapes.** (4)

Hadhrat Umar رضي الله تعالى عنه passes Judgement in Favour of a Jew Against a Muslim

Hadhrat Sa'eed bin Musayyib narrates that a Muslim and Jew once brought their

(1) Bayhaqi (Vol.9 Pg.96). Imaam Shaafi'ee has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298). Bayhaqi (Vol.9 Pg.96) has also reported the narration in more detail from Jubayr bin Hayya and another very detailed account appears in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.87).

(2) Ibn Asaakir and Waaqidi.

(3) Abu Ubayd, Ibn Zanjway and Uqayli, as quoted in *Kanzul Ummaal* (Vol.2 Pg.301,302).

(4) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.22 Pg.299).

dispute to Hadhrat Umar رضي الله تعالى عنه. Because Hadhrat Umar رضي الله تعالى عنه saw that the Jew was right, he passed judgement in his favour. The Jew then said to him, "By Allaah! You have judged by the truth!" Hadhrat Umar رضي الله تعالى عنه rapped him with a whip and asked, "How do you know?" The Jew replied, "By Allaah! We read in the Torah that whenever a judge resolves to pass judgement by the truth, there is an angel by his right and another by his left who continue guiding him aright and inspiring him. However, as soon as he forsakes the resolve to judge by the truth, they ascend (to the heavens) and leave him." (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Salama

Hadhrat Iyaas bin Salama narrates from his father (Hadhrat Salama), "**Hadhrat Umar رضي الله تعالى عنه once passed through the marketplace with a whip in his hand.** He lightly struck me with the whip which hit the edge of my clothes as he said, 'Move from the path.' The following day when he met me, he asked, 'O Salam! Do you intend performing Hajj?' When I replied in the affirmative, he led me by my hand to his house and gave me six hundred Dirhams. He then said, **'Use this to help you in your Hajj and you should know that it is in compensation for the lash that I gave you.' I said, "O Ameerul Mu'mineen! I do not even remember it.' He said, 'And I have never forgotten it.'"**(2)

The Justice of Hadhrat Uthmaan رضي الله تعالى عنه

An Incident that Transpired between him and his Slave

Hadhrat Abul Furaat narrates that Hadhrat Uthmaan رضي الله تعالى عنه once said to his slave, "I once twisted your ears and I want you to take retribution. When the slave took hold of his ears, Hadhrat Uthmaan رضي الله تعالى عنه told him to twist harder and said, **"How delightful is retribution in this world without any in the Aakhirah."** (3)

His Justice with a Bird

Hadhrat Naafi bin Abdul Haarith narrates, "Hadhrat Umar رضي الله تعالى عنه once arrived in Makkah where he went to the Daarun Nadwa(4) on a Friday. He intended to reach the Masjid earlier in this way. He hung his shawl on a peg in a room and a pigeon came to sit on it. When Hadhrat Umar رضي الله تعالى عنه chased the pigeon away, a snake attacked it and killed it. After he had led the Jumu'ah salaah, Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and I came to him. He said, 'Do pass a verdict concerning something that I had done today. I had entered this room with the intention of reaching the Masjid earlier and hung my shawl on this peg. When a pigeon perched on top of it, I feared that it would mess the shawl with its

(1) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.455).
(2) Tabraani (Vol.5 Pg.32).
(3) Sammaan in his *Muwaafaqa*, as quoted in *Riyaadhun Nadhrah* (Vol.2 Pg.111) by Muhib Tabari.
(4) The place where the Quraysh used to convene before Islaam. It later became part of the Masjidul Haraam.

droppings and I therefore chased it off. It then perched on another peg where a snake attacked and killed it. It now occurs to me that it was I who had chased it away from a place of safety to one of danger (I had been the cause of its death).' I said to Hadhrat Uthmaan رضي الله تعالى عنه, 'What do you think about having the Ameerul Mu'mineen pay with a white goat three years of age?' Hadhrat Uthmaan رضي الله تعالى عنه said, 'I also feel that way.' Hadhrat Umar رضي الله تعالى عنه then had it paid." (1)

The Justice of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه Distributes the Booty Won at Isfahan

Hadhrat Kulayb narrates that when the booty won at Isfahan came to Hadhrat Ali رضي الله تعالى عنه, he divided it into seven shares. He found in it a loaf of bread and even divided that into seven parts, placing a piece of it on every one of the seven portions. He then summoned the commanders of the seven parts of the army and had them draw lots to decide which of them will be given their share first. (2)

The Incident of an Arab Woman and Her Freed Slave

The grandfather of Hadhrat Isa bin Abdullaah Haashimi narrates that two women came to ask from Hadhrat Ali رضي الله تعالى عنه. The one was an Arab woman and the other was her freed slave. Hadhrat Ali رضي الله تعالى عنه instructed that each of them be given a bag of grain and forty Dirhams. The freed slave took what she was given and left. The Arab woman said, "O Ameerul Mu'mineen! You have given me as much as you have given her whereas I am an Arab and she is a freed slave?" Hadhrat Ali رضي الله تعالى عنه replied, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Isma'eel عليه السلام (Arabs) should be given preference over the progeny of Is'haaq عليه السلام." (3)

An Incident that took place between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Ja'dah bin Hubayrah

Hadhrat Ali bin Rabee'ah reports that Hadhrat Ja'dah bin Hubayrah once said to Hadhrat Ali رضي الله تعالى عنه, "O Ameerul Mu'mineen! Two people will come to you (to judge their dispute). The one is more beloved to you than your own self (or he said "more beloved to you than your family and your wealth") while the other would readily slaughter you if he got the chance. You should therefore pass judgement in favour of the first rather than the second." Hadhrat Ali رضي الله تعالى عنه lightly hit him on the chest and said, "If this (passing judgement) was to please myself, I would have certainly done this. However, this is something that is done to please Allaah (and I shall therefore pass judgement according to the truth)." (4)

(1) Imaam Shafi'ee in his *Musnad* (pg.47).
(2) Bayhaqi (Vol.6 Pg.348), as quoted in *Kanzul Ummaal* (Vol.3 Pg.116). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.49).
(3) Bayhaqi (Vol.6 Pg.349)
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

The Narration of Hadhrat Asbagh bin Nabaatah in this regard

Hadhrat Asbagh bin Nabaatah narrates that he once accompanied Hadhrat Ali رضي الله تعالى عنه to the marketplace. When Hadhrat Ali رضي الله تعالى عنه noticed that the traders had trespassed their boundaries, he asked, "What is this?" When the people confirmed that the traders had indeed trespassed their boundaries, Hadhrat Ali رضي الله تعالى عنه said, "They have no right to do that. **The Muslim marketplace is like the place where they perform salaah. Whoever arrives first at a place, it is his for the day unless he chooses to forfeit it."** (1)

The incident of Hadhrat Ali رضي الله تعالى عنه and a Jew has already passed in the chapter dealing with incidents about the character and actions of the Sahabah رضي الله تعالى عنهم that inspired people to accept Islaam.

The Justice of Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه

The Incident Concerning his Justice with the people of Khaybar

In a lengthy narration concerning the Mushrikeen in the Battle of Khaybar, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه used to go to Khaybar every year to estimate their crop output and would then make them pay half the amount (according to the agreement they made with Rasulullaah صلى الله عليه وسلم). The Jews complained to Rasulullaah صلى الله عليه وسلم about the harshness of his estimations and even tried to bribe him. He however said to them, "O enemies of Allaah! Do you wish to feed me of food what is forbidden? By Allaah, I have come to you from someone whom I love most of all people while I detest each of you people more than apes and pigs. **However, my hatred for you and my love for him will not prompt me from being unjust towards you." The Jews then said, "It is because of this (such justice) that the skies and the earth remain in existence."** (2)

The Justice of Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه

The Narration of Hadhrat Haarith bin Suwayd in this Regard and the statement of Hadhrat Miqdaad رضي الله تعالى عنه who said, "I Shall die while Islaam is Dominant"

Hadhrat Haarith bin Suwayd narrates that Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه was once part of a military expedition that was surrounded by the enemy. The Ameer of the army gave explicit instructions that no one should take their

(1) Abu Ubayd in his Amwaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).
(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.199).

animals for grazing. However, the news did not reach one of the men and he grazed his animal. The Ameer therefore beat him for it. The man then returned saying, "Never before have I been treated as I have been treated today." Hadhrat Miqdaad رضي الله تعالى عنه happened to pass by and asked the man what the matter was. When the man related the incident, Hadhrat Miqdaad رضي الله تعالى عنه hung his sword around his neck and proceeded with the man to the Ameer. Hadhrat Miqdaad رضي الله تعالى عنه said (to the Ameer), "Allow him to take retribution from you." When the Ameer allowed the man to do so, the man forgave him. **Hadhrat Miqdaad** رضي الله تعالى عنه **then went back saying, "(Inshaa Allaah) I shall die while Islaam is dominant (when the weak are able to redress the wrong that the powerful do to them)."**[1]

The Fear that the Khulafaa had for Allaah

The Narration of Hadhrat Dahhaak about the fear that Hadhrat Abu Bakr رضي الله تعالى عنه had for Allaah

Hadhrat Dahhaak reports that Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه once saw a bird perched on a tree and said, "How fortunate you are, O bird! By Allaah! I wish I had been like you. You perch on trees, eat fruit and then fly off without (fear of) any reckoning or punishment. By Allaah! I wish that I was a shrub on the roadside that a passing camel takes into its mouth, chews and then swallows to eventually emerge as dung. I wish I had never been a human (with worries of reckoning and punishment)." [2]

Another narration also from Hadhrat Dahhaak bin Muzaahim states that Hadhrat Abu Bakr رضي الله تعالى عنه was once looking at a sparrow when he said, "How fortunate are you, O sparrow. You eat from the fruit, fly amongst the trees and have no (worries of) reckoning or punishment. By Allaah! I wish that I had been a sheep that some family fattens and when I eventually become as big and fat as I possibly can be, they slaughter me. Thereafter, they roast a part of me, dry parts of me and then eat me. They then dispose of me as excrement in the toilet. I wish that I was never created as a human being." [3]

Yet another narration quotes that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I wish that I had been a hair on the body of a Mu'min." [4]

A Narration of Dahhaak About the fear that Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Dahhaak narrates that Hadhrat Umar رضي الله تعالى عنه once said, "I wish that I had been the sheep of a family who fatten me up as much as they please. When I then become as fat as I can be, some of their loved ones pay them a visit and they roast a part of me, dry a part of me and then eat me. They then eventually

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.176).
(2) Ibn Abi Shaybah, Hannaad and Bayhaqi.
(3) Ibn Fathaway in his *Wajal*.
(4) Ahmad in his Zuhd, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.361).

dispose of me as excrement. If only I had never been a human being." (1)

A Narration of Ibn Asaakir and Abu Nu'aym about the Fear that Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Aamir bin Rabee'ah reports that he once saw Hadhrat Umar رضي الله تعالى عنه pick up a twig from the ground and say, "I wish that I had been this twig. I wish that I had never been created. I wish that I had been nothing. I wish that my mother had never given birth to me. I wish that I had been something gone and forgotten." (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "If a caller from the heavens had to announce, **'O people! Each one of you shall enter Jannah besides one person' I would fear that the one person may be me. On the other hand, if the announcer had to announce, 'O people! Each one of you shall enter Jahannam besides one person' I would wish that the one person should be me."** (3)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once met Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and asked him, "O Abu Moosa! Will it please you to have for yourself (the rewards for) all the good deeds you carried out during the time of Rasulullaah صلى الله عليه وسلم and that (when it concerns the deeds you did after the demise of Rasulullaah صلى الله عليه وسلم, especially during your term as Ameer) you should emerge with a clean sheet i.e. your good deeds should be cancelled out with your evil acts and your evil acts with your good deeds so that you neither have rewards (for your good deeds) nor punishment (for your evil acts)?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "No, O Ameerul Mu'mineen! By Allaah, when I arrived in Basrah, insolence was rife amongst its people. I then taught them the Qur'aan and the Sunnah and fought with them in the path of Allaah. I now aspire to reap the benefits of this." Hadhrat Umar رضي الله تعالى عنه then said, "However, I wish to emerge with a clean sheet, having my good deeds cancelled with my evils acts and my evil acts cancelled with my good deeds. All that I require to have for myself are the good deeds that I carried out during the time of Rasulullaah صلى الله عليه وسلم." (4)

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Fear Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "After Hadhrat Umar رضي الله تعالى عنه was stabbed, I went to him and said, 'Glad tidings to you, O Ameerul Mu'mineen because it was through you that Allaah has populated cities, repulsed hypocrisy

(1) Hannaad, Abu Nu'aym in his *Hilya* (Vol.1 Pg.52) and Bayhaqi.
(2) Ibn Mubaarak, Ibn Sa'd, Ibn Abi Shaybah, Musaddad and Ibn Asaakir.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.53).
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

and made sustenance widespread.' Hadhrat Umar رضي الله تعالى عنه asked, 'Are you praising me for my leadership, O son of Abbaas?' 'For other reasons as well,' I replied. He then said, 'I swear by the Being Who controls my life that I wish to emerge from it just as I had entered into it without any rewards and without any sin." (1)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, "Accept the glad tidings of Jannah for you have been in the company of Rasulullaah صلى الله عليه وسلم for a very long time. **Thereafter, when you became the Ameer of the Mu'mineen, you lent tremendous strength to them and fulfilled the trust placed on your shoulders."** Hadhrat Umar رضي الله تعالى عنه responded by saying, "As for the glad tidings of Jannah that you have given me, I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me. As for what you have said about my leadership over the Mu'mineen, I **swear by Allaah that I wish it were a clean sheet without any rewards in my favour nor any punishment.** As for what you have mentioned about my companionship with Rasulullaah صلى الله عليه وسلم, this is something (precious, for which I can expect great rewards)." (2)

Hadhrat Abdullaah bin Ubayd bin Umayr narrates that a lengthy narration in which he states that Hadhrat Umar رضي الله تعالى عنه asked those around him to help him sit up. When they did this, he asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to repeat what he had said. When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه repeated his words, Hadhrat Umar رضي الله تعالى عنه asked, **"Will you testify to this before Allaah on the day you meet Him?"** "Certainly," replied Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then became very happy and was pleased. (3)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Miswar Concerning the Fear Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Umar رضي الله تعالى عنه's head was on my lap when he was suffering the illness that eventually claimed his life. 'Put my head on the ground,' he said to me. I said, 'What difference would it make if it is on my lap or on the ground?' However, he again ordered me to place it on the ground and I complied. He then said, 'My mother and I are destroyed if my Rabb does not have mercy on me!'"

Hadhrat Miswar reports that when Hadhrat Umar رضي الله تعالى عنه was stabbed, he said, "If I possessed enough gold to fill the earth, I would have given it to ransom myself from the punishment of Allaah before I can even see it." (4)

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52). Tabraani has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in great detail, as has Abu Ya'la reported it from Abu Raafi, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.76). Ibn Sa'd (Vol.3 Pg.254) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

(2) Ibn Sa'd (Vol.3 Pg.256).

(3) Ibn Sa'd (Vol.3 Pg.257).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

Should an Ameer Fear Anybody's Criticism?

The Narration of Hadhrat Saa'eb bin Yazd رضي الله تعالى عنه in this regard

Hadhrat Saa'eb bin Yazd رضي الله تعالى عنه narrates that someone once asked Hadhrat Umar رضي الله تعالى عنه, "Is it better for me not to fear anybody's criticism in matters pertaining to Allaah or to rather look into myself (for reformation)?" Hadhrat Umar رضي الله تعالى عنه replied, "Those who have been entrusted with overseeing the affairs of the people should not fear anybody's criticism in matters he has to do for Allaah. As for the person who is not charged with any public duty, he should look to his own reformation and advise the one who is entrusted to oversee public affairs." (1)

The Advices that the Khulafaa Gave to other Khulafaa and leaders

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Umar رضي الله تعالى عنه when He intended to Appoint him as his Successor

Hadhrat Aghar from the Banu Maalik tribe reports that when Hadhrat Abu Bakr رضي الله تعالى عنه decided to appoint Hadhrat Umar رضي الله تعالى عنه as his successor, he send for him. When Hadhrat Umar رضي الله تعالى عنه came, Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "I am summoning you to a duty that tires the person it is entrusted to. O Umar! Fear Allaah by obeying Him and obey Him by fearing Him because the one who fears Allaah is safe (from fears) and protected (from all harm). You should also understand that (whatever you do in) this position will be presented before Allaah (for reckoning). None is worthy of this post except the one who fulfils it rights. None of the hopes of a person is realised when he commands people to do what is right while he engages in wrong and who enjoins good while doing evil. All this person's deeds will soon be wasted (will not benefit him in the Aakhirah). Therefore, if you are appointed as the Ameer of the people, you should do your best to keep your ends dry of their blood, your stomach empty of their wealth and your tongue free of their honour. There is no power (to do good) except from Allaah." (2)

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave on his deathbed about the Appointment of Hadhrat Umar رضي الله تعالى عنه as his Successor and his Advice to Hadhrat Umar رضي الله تعالى عنه

Hadhrat Saalim bin Abdullaah bin Umar رضي الله تعالى عنه narrates that when death came

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163).
(2) Tabraani. *Haythami* (Vol.5 Pg.198) has commented on the chain of narrators, as has Haafidh Mundhiri in *Targheeb wat Tarheeb* (Vol.4 Pg.15).

to Hadhrat Abu Bakr رضي الله تعالى عنه, he gave the following parting advices:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

This is a parting repuest from abu Bakr that he is making during his final moments in this world as he is leaving it and during his initial moments in the Aakhirah as he enters it. This is a time when a Kaafir accepts Imaan, a sinner develops fear for Allaah and even a liar speaks the truth. I have appointed Umar bin Khattaab as my successor. If he exercises justice, then this has always been my expectation of him. However, if he changes and oppresses, then my knowledge of the unseen.

﴿وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ﴾ (سورة الشعراء: ٢٢٧)

shortly *(after death)* the oppressors *(wrongdoers)* will come to Know to which place they will return *(jahannam)*. {Surah shu`araa, werse 227}

Hadhrat Abu Bakr رضي الله تعالى عنه then sent for Hadhrat Umar رضي الله تعالى عنه. (When he arrived) Hadhrat Abu Bakr رضي الله تعالى عنه called him in and said, "O Umar! There are those who hate you as well as those who love you. It is however, a very **old practice for people to hate good and to love evil."** Hadhrat Umar رضي الله تعالى عنه interjected, **"I have no need for Khilaafah." "But the Khilaafah has a need for you,"** added Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه then continued, "You have seen Rasulullaah ﷺ and spent time in his company. You have also seen how he gave preference to us over himself. In fact, we used to actually give his family what was left over from that which came to us from him (he gave us before even giving his family). Then you have also seen me and spent time in my company. I have only been following in the footsteps of the one who passed before me. By Allaah! I am not sleeping and dreaming this nor am I in doubt about what I am seeing. I shall also not turn off the course I am taking. O Umar! Take note that Allaah has a right during the night that He does not accept during the day a right that He does not accept during the night. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth. It is also the right of the scales to weigh heavily when they contain nothing but the truth. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood. It is also the right of the scales to be light when they contain nothing but falsehood. The first thing that I wish to warn you about is your own self. I also wish to warn you about the people because their eyes are always envious and their desires have swollen. However, when they are disgraced (because of these evil traits), they become alarmed, so beware of becoming a cause of this. **They will always remain in awe of you as long as you fear Allaah.** This is my parting advice. I now wish you peace." [1]

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).

The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Umar رضي الله تعالى عنه Before his death

Hadhrat Abdur Rahmaan bin Saabit, Hadhrat Zaid bin Zubayd bin Haarith and Hadhrat Mujaahid all report that when death approached Hadhrat Abu Bakr رضي الله تعالى عنه, he summoned Hadhrat Umar رضي الله تعالى عنه and said, "Fear Allaah, O Umar! Take note that Allaah has some acts (owing to Him) during the night that He does not accept during the day and some acts (owing to Him) during the day that He does not accept during the night. **Also note that Allaah does not accept Nafl acts until the Faraa'idh are fulfilled.** The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth in this world and have had high regard for it. It is also the right of a scale in which the truth is placed tomorrow that it should weigh heavily. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood in this world and have made light of it. It is also the right of a scale in which falsehood is placed tomorrow that it should weigh lightly. Where Allaah has made mention of the people of Jannah, He has mentioned the best of their deeds and overlooked their sins. Whenever I think of them, I say, 'I fear that I may never join them.' Wherever Allaah has also made mention of the people of Jahannam, He has mentioned them by the worst of their actions and rejected their good deeds. Whenever I think of them, I say, 'I fear that I may be from amongst them.' Allaah has mentioned verses of mercy and verses of punishment so that Allaah's servant should become hopeful (of Allah's mercy) and fearful (of His punishment). **Never entertain false hopes in Allaah (by continuing with sin in the hope that you would be forgiven) but also never lose hope in Allaah's mercy.** Never throw yourself into destruction by the doings of your own hands. If you remember this advice of mine, there will never be an unseen thing more beloved to you than death, which will certainly come to you. However, if you put it to waste, there will never be an unseen thing more hated to you than death, which you will never be able to escape." (1)

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Others

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه when He Appointed him Commander of the Armies Proceeding to Shaam

Hadhrat Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazm رضي الله تعالى عنهم narrates

(1) Ibn Mubaarak, Ibn Abi Shaybah, Hannaad, Ibn Jareer and Abu Nu'aym in his Hilya, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

that Hadhrat Abu Bakr رضي الله تعالى عنه had resolved to combine the armies marching to Shaam. The first of the commanders to march was Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه had instructed him to pass Eela en route to Palestine. His army numbered three thousand and consisted of many Muhaajireen and Ansaar. **(When seeing them off) Hadhrat Abu Bakr رضي الله تعالى عنه walked by the side of Hadhrat Amr رضي الله تعالى عنه's animal and advised him saying,** "O Amr! Fear Allaah in private and in public and feel shamed before Him because He sees you and the actions you do. As you can see, I have put you ahead of people who are your seniors and who are more valuable to Islaam and the Muslims than you are. You should therefore act for the Aakhirah and do everything to please Allaah. Be a father towards the people and never disclose their secrets. Suffice yourself with their apparent condition and apply yourself to your task. Be steadfast when you meet the enemy in battle and never show cowardice. Give importance to (eradicating) misappropriation of the booty and punish people for it. **Keep your talk brief when you address your people and as long as you keep yourself straight, your subordinates will also remain straight.**" (1)

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and to Hadhrat Waleed bin Uqaba رضي الله تعالى عنه

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once wrote a letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and to Hadhrat Waleed bin Uqaba رضي الله تعالى عنه, both of whom were appointed to collect half the Zakaah of the Qudaa'ah tribe. When he dispatched them to collect the Zakaah, Hadhrat Abu Bakr رضي الله تعالى عنه saw them off and gave both of them the same advice. He said, **"Fear Allaah in private and in public because whoever fears Allaah, Allaah will create for him an exit (from every difficulty) and provide for him from sources he does not expect.** Whoever fears Allaah, Allaah will annul his sins and grant him an immense reward. This is because Taqwa is the best thing about which Allaah's servants encourage each other. **You are in a path from amongst the paths of Allaah.** You have no scope of compromising, dropping measures and being negligent concerning those matters that ensure the stability of your Deen and the best interests of your duty. You should therefore never weaken and never be careless." (2)

The Letter Hadhrat Abu Bakr رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه Concerning Hadhrat Khaalid bin WAleed رضي الله تعالى عنه

Hadhrat Muttalib bin Saa'ib bin Abu Wadaa'ah رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه:

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.
(2) Ibn Jareer Tabari (Vol.4 Pg.29). Ibn Asaakir (Vol.1 Pg.132) has also reported a similar narration.

I have written to Khaalid bin Waleed to march upwards as to reinforce you. So when he comes to you, you should behave well with him and never assert your authority over him. You should also never make any decisions without him merely because I have placed you ahead of him and others (by making you the Ameer). Consult with the others and never oppose their views." (1)

The Narration of Ibn Sa'd About the Advice Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Abdul Hameed bin Ja'far narrates from his father that Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Amr bin Al Aas رضي الله تعالى عنه, "I have appointed you as Ameer of all the people you pass, the Baliy tribe, the Udhra tribe, the remaining branches of the Qudaa'ah tribe and all the other remnants of Arab tribes. **Encourage them to wage Jihaad in the path of Allaah and motivate them for this.** Provide transport and provisions for those of them who follow you and foster a bond between them. **Treat every tribe according to their status and keep their quarters separate (from other tribes)."** (2)

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه

Hadhrat Muhammad bin Ibraheem bin Haarith Taymi رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه relieved Hadhrat Khaalid bin Sa'eed of his duties, he gave the following advice to Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه, who was also one of the Muslim governors:

"Give due regard to Khaalid bin Sa'eed and acknowledge the rights he has over you just as you would like him to acknowledge the rights you have over him had he been the governor over you. You know well the status he has in Islaam and that at the time when Rasulullaah صلى الله عليه وسلم passed away, he had been a governor for Rasulullaah صلى الله عليه وسلم. Although I had planned to reinstate him as governor, I later decided to relieve him of the post. Perhaps this will be better for his Deen because I do not envy the governorship of any person. When I gave him the choice of choosing a commander from all the army commanders, he chose you over even his own cousin. **If you are ever faced with a matter that requires the advice of a pious and well-wishing person, let the first person you consult be Abu Ubaydah bin Jarraah.** Thereafter, consult Mu'aadh bin Jabal and the third should be Khaalid bin Sa'eed. In these men you will certainly find excellent counsel and good results. Beware of ever implementing your opinion without taking theirs and of concealing any intelligence from them." (3)

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.
(3) Ibn Sa'd (Vol.4 Pg.70), as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه

Hadhrat Haarith bin Fadhl reports that when Hadhrat Abu Bakr رضي الله تعالى عنه gave the flag to Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه (appointed him commander of the army), he said to him, "O Yazeed! You are a youthful person who is well thought of on account of an act that you have been observed doing in private. I have decided to put you to a test and to take you away from your family, so carefully watch yourself and how you exercise your authority. I shall also be informed about you. Should you do well, I shall promote you and should you botch-up, I will have to dismiss you. I am now appointing you to the post of Khaalid bin Sa'eed."

Hadhrat Abu Bakr رضي الله تعالى عنه then briefed Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه about the responsibility ahead. He said, "I advise you to treat Abu Ubaydah bin Jarraah well. You well recognise his status in Islaam and that Rasulullaah ﷺ said, 'Every Ummah has a trustworthy person and the trustworthy person of this Ummah is Abu Ubaydah bin Jarraah.' You should therefore acknowledge his virtue and his being one of the earliest Muslims. You should also show due regard to Mu'aadh bin Jabal. You know well the battles he fought with Rasulullaah ﷺ and that Rasulullaah ﷺ said, **'(On the Day of Qiyaamah) He (Hadhrat Mu'aadh رضي الله تعالى عنه) would come ahead of the Ulema holding a distinguished position.'** You should therefore never make a decision without the two of them for they will never fail to give you good advice."

Hadhrat Yazeed رضي الله تعالى عنه asked, "O Khalifah of Rasulullaah ﷺ! Do advise the two of them about their behaviour with me as you have advised me about them." Hadhrat Abu Bakr رضي الله تعالى عنه said, "I shall not fail to advise them about their behaviour towards you." Hadhrat Yazeed رضي الله تعالى عنه then gave the following du'aa, "May Allaah shower His mercy on you and may Allaah grant you the best rewards on behalf of Islaam." (1)

Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه called him and said, "O Yazeed! The worst that I fear from you is that you might give preference to your relatives when appointing people to posts of leadership. Rasulullaah ﷺ said, 'Whoever is given charge over the affairs of the Muslims and then wrongfully appoints someone to any post over the people merely because of his love for the person, Allaah's curse will be on him and Allaah will neither accept any of his Fardh or Nawaafil until Allaah enters him into Jahannam. Whoever gives the wealth of his brother to another person merely because of his love for him, Allaah's curse will be on him (or Allaah's protection will take leave from him)." (2)

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.132).

(2) Ahmad, Haakim, Mansoor bin Shu'ba Baghdaadi in his Arba'een, who has commented on the chain of narrators, as did Allaama Ibn Katheer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). *Haythami* (Vol.5 Pg.232) has also commented on the chain of narrators.

The Advices of Hadhrat Umar رضي الله تعالى عنه

The Advice Hadhrat Umar رضي الله تعالى عنه gave to his Successor

Hadhrat Umar رضي الله تعالى عنه once said, "My parting advice to my successor is that he recognises the rights of the early Muhaajireen and upholds their honour and respect. I also advise him to give recognition to those Ansaar who do good and to overlook those who do wrong because the Ansaar are the ones who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. I also advise him to treat well the people of the other cities because they are the assistants of Islaam, an invaluable source of income (for the Muslim state) and a source of fury for the enemy. He should take from them only their excess wealth and only with their consent. **I also advise him to treat the Bedouins well because they are the native Arabs and the foundation of Islaam.** He should take only from their young animals, which should then be given back to the poor amongst them. I also advise him to honour the treaty of those in the custody of Allaah and His Rasool صلى الله عليه وسلم i.e. the Dhimmis. **He should fight those who threaten them (should defend them) and should not charge them with more than they can bear."** (1)

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Umar رضي الله تعالى عنه once said, "My successor should know that many close and distant people will want to take the Khilaafah away from him. Even I have to exert myself to fight people off. Had I known of anyone who will make a more powerful Khalifah than myself, I would prefer that (he be the Khalifah and that) I should be executed rather than be appointed to the post." (2)

The Advice that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

Hadhrat Saalih bin Kaysaan narrates that the first letter that Hadhrat Umar رضي الله تعالى عنه wrote after becoming the Khalifah was to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه to give him command over the army of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. He wrote:

I advise you to fear Allaah Who will remain forever and besides Whom all will come to an end. It is He Who has guided us after being astray and Who has removed us from darkness and brought us into the light. I have appointed you as commander of the army of Ibn Waleed, so fulfil the task that is binding on you. Never send the Muslims to their destruction with the hope of winning booty. Never let them camp at a place until you have had it examined for them and until you know its approaches. **Whenever you dispatch any group, send them as a complete unit and guard against ever sending them to their destruction.** Allaah has put you to test through me and put me to test through you, so lower your

(1) Ibn Abi Shaybah, Abu Ubayd in his *Amwaal*, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.439).
(2) Ibn Sa'd (Vol.3 Pg.197) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

gaze to the world and detach your heart from it. Beware that the world should ever destroy you as it destroyed those before you, whose places of destruction you have already witnessed." (1)

Hadhrat Umar رضي الله تعالى عنه's Advice to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Muhammad and Hadhrat Talha both narrate that Hadhrat Umar رضي الله تعالى عنه once sent for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. When he arrived, Hadhrat Umar رضي الله تعالى عنه appointed him commander of the military offensive in Iraq. Hadhrat Umar رضي الله تعالى عنه then advised him saying, "O Sa'd! Sa'd of the Banu Wuhayb tribe! Let the fact never deceive you that you are called the maternal uncle of Rasulullaah ﷺ and that you have had the opportunity of being in his company. **Allaah never erases evil with evil but erases evil with good.** Allaah has no relation with anyone besides the relation of obedience to Him. All of mankind whether they are respectable or not are equal in the sight of Allaah. Allaah is their Rabb and they are all His servants. They attain superiority over each other only by their abstinence and they attain what is with Him only by obeying Him. **Consider everything you saw Rasulullaah ﷺ do from the time he announced his Nabuwaat until the time he left us. Hold fast to this because this is the actual objective.** This is my advice to you. Should you ignore it and turn away from it, your deeds would be destroyed and you would be amongst the losers."

Thereafter, when Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was about to leave, Hadhrat Umar رضي الله تعالى عنه again called for him and said, "Since I have appointed you to command the offensive in Iraq, remember my advice. You are going towards an extremely difficult and unpleasant task from which nothing but **treading the path of the truth will deliver you.** Make yourself and those with you accustomed to doing good and seek Allaah's assistance through this good. **Remember that every good habit requires preparation. The preparation for good deeds is patience and this patience entails enduring every condition that comes to you. By this, you will attain the fear of Allaah. You should know that the fear for Allaah is found in two things, in obeying Allaah and in abstaining from disobedience to Him.** Those who obey Him obey Him because of their disgust for this world and their love for the Aakhirah, while those who disobey Him disobey Him because of their love for this world and their disgust for the Aakhirah. You should also know that hearts have certain realities that Allaah has created most wonderfully. The one is hidden while the other is apparent. As for apparent one, it is when those who praise a good act and those who condemn it are viewed in the same light (when a good deed is done solely for Allaah regardless of whether people praise or condemn it). As for the hidden reality, it is recognised when wisdom from the heart surfaces on a person's tongue and when the people love him. You should not abstain from earning the love of people because even the Ambiyaa asked Allaah for the love of the people. Whenever Allaah loves a person,

(1) Ibn Jareer (Vol.3 Pg.92).

Allaah makes him loved (by others) and whenever Allaah dislikes someone, He makes him disliked (by others as well). You can therefore assess your position in Allaah's sight by your position in the eyes of those people who are always with you." (1)

The Advice that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه

Hadhrat Abdul Malik bin Umayr narrates that when Hadhrat Umar رضي الله تعالى عنه dispatched Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه to Basrah, he said to him, "O Utba! I have appointed you as governor of India(2), which is amongst the strongholds of the enemy. I have great hope that Allaah will suffice for you against those around you and will assist you against them. I have already written to Alaa bin Hadhrami to reinforce you with Arjafa bin Harthama who is a fierce fighter against the enemy and a great strategist against them. When he comes to you, you should consult with him and keep him close to you. Call people towards Allaah and welcome those who respond. As for those who refuse (to accept Islaam), they will have to pay the Jizya in humiliation (and live under Muslims rule). Otherwise (if these two options are refused), it will have to be the sword without any sympathy. Fear Allaah in the post that you have been appointed to and beware that your carnal self should ever pull you towards pride because this will ruin your Aakhirah. You had been a companion of Rasulullaah ﷺ and through him you had attained honour after being disgraced. Through him did you attain strength after weakness so much so that you have become an Ameer in a position of great authority and a ruler whose commands are obeyed. People listen when you speak and your commands are obeyed. What a great bounty this is on condition that it does not make you think that your status is **higher than it is and that it does not make you display arrogance over those of lower ranks. Guard against this bounty just as you would guard against sin.** This post is one of the two things (sin being the other) that I fear most for you, that they should gradually deceive you and then drop you so hard that they eventually lead you into Jahannam. I seek Allaah's protection for you and for myself against this. People rush towards Allaah (towards doing the work of Allaah) when the world is lifted for them (when they stand to receive worldly gain by it) and they then make it their objective. You should therefore have the intention of pleasing only Allaah and not to acquire worldly gains. You should also always beware of the place where oppressors will fall (Jahannam)." (3)

The Advice that Hadhrat Umar رضي الله تعالى عنه Gave to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه

Hadhrat Sha'bi reports that Hadhrat Umar رضي الله تعالى عنه once wrote the following letter

(1) Ibn Jareer (Vol.3 Pg.92).
(2) Basrah was referred to as India because it borders the Persian Gulf, which leads to the Indian subcontinent.
(3) Ibn Jareer (Vol.4 Pg.150). Ali bin Muhammad Madaa'ini has also reported a similar narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.48).

to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه who was in Bahrain:
"Proceed to Utba bin Ghazwaan because I have appointed you to his post. Remember that you are going to someone from the very first Muhaajireen for whom Allaah has already decreed Jannah. I am not dismissing him because he has not been chaste, strong and a good fighter. **I am dismissing him only because I feel that you would be of more use to the Muslims of that region.** You should therefore respect his status. I had already appointed someone else to this post before you, but he passed away before he could reach there. Therefore, if Allaah wishes that you take charge there, you will become the governor. However, if Allaah wills that Utba remains the governor, then all creation and decisions are the prerogative of Allaah the Rabb of the universe. Remember that every decision that Allaah makes is protected by Him (and will certainly come to pass). You should therefore concern yourself only with the purpose for which you were created (Allaah shall see to the rest). Apply yourself to this task and forsake everything else because this world is destined to come to an end while the Aakhirah is eternal. You should therefore never allow yourself to be preoccupied with something the good of which will soon end rather than something the evil of which is everlasting. Hasten towards the pleasure of Allaah away from His displeasure. For those whom he wishes, Allaah combines high merit in their leadership as well as in their knowledge. We beseech Allaah to grant you and us assistance to do good and protection from His punishment." (1)

The Advice that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Dabba bin Mihsin narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه:
People usually develop a dislike for their rulers. I therefore seek Allaah's protection that this should even happen to me or to you. Ensure that you enforce the penalties of the Shari'ah even though it be only for a while during the day (if not more often). If you are faced with two decisions, the one being for Allaah and the other for worldly gain, then give preference for the one that is for Allaah because this world will come to an end while the Aakhirah is everlasting. **Instil fear into criminals and keep them separate (so that they never have the opportunity to conspire together). Visit the sick Muslims, attend their funerals, keep your door open and do the work of the Muslims yourself because you are after all a man from amongst them.** The only difference is that Allaah has placed a heavier burden on you. The news has reached me that you and your family have adopted a trend in your clothing, your food and your conveyance that the (average) Muslims cannot afford. O servant of Allaah! Beware that you should become like a beast that passes by a lush valley and then has no other objective but getting fat, whereas it is getting fat that will kill it. **Remember that when a governor becomes corrupt, his subordinates become corrupt and the most wretched of all people is the person who is the cause of his subordinates**

(1) Ibn Sa'd (Vol.4 Pg.78).

becoming corrupt." [1]

Hadhrat Dahhaak reports that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه:

"Strength in leadership is attained when leaders refrain from postponing today's tasks for tomorrow. When you do this, the tasks accumulate to the extent that you do not know which one to begin with. They are all eventually destroyed. When you are faced with two matters, the one being for this world and the other for the Aakhirah, opt for the one that is for the Aakhirah rather than the one that is for this world because this world will come to an end while the Aakhirah is eternal. Always remain afraid of Allaah and study the Book of Allaah because it is the fountainhead of knowledge and springtime of the hearts (because it revives the heart and is a balm for it)." [2]

The Parting Advices of Hadhrat Uthmaan Dhun Nurayn رضي الله تعالى عنه

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan رضي الله تعالى عنه was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written: "This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad صلى الله عليه وسلم was Allaah's servant and Rasul. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed, Allaah never breaks a promise. Upon this did I live, upon this did I die and with this will I be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

"Independence makes one so content that his status soars
Even though it suppresses him to the extent that poverty threatens
Though you should be patient when it strikes, remember that difficulty
Never comes without ease following on its heels
Whoever does not compare times cannot understand grief
The promises of time are to be found in the changing of the days" [3]

The Incident Between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه On the Day his House was Under Siege

Hadhrat Shaddaad bin Aws رضي الله تعالى عنه narrates that when the siege of Hadhrat

(1) Daynoorwi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149). Ibn Abi Shaybah and Abu Nu'aym in his *Hilya* have also reported the narration briefly from Sa'eed bin Abi Barda, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209).

(2) Ibn Abi Shaybah. (3) Fadhaa'ili Raazi.

Uthmaan رضي الله تعالى عنه's house became too difficult, he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad رضي الله تعالى عنه says that he then saw Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه outside his house wearing the turban of Rasulullaah صلى الله عليه وسلم and his sword around his neck. In front of him was Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali رضي الله تعالى عنه said to Hadhrat Uthmaan رضي الله تعالى عنه, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah صلى الله عليه وسلم did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan رضي الله تعالى عنه said, "In the name of Allaah do I implore a person who acknowledges the right he owes to Allaah and the right he owes to me that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."

When Hadhrat Ali رضي الله تعالى عنه repeated his request, Hadhrat Uthmaan رضي الله تعالى عنه gave the same reply. Hadhrat Ali رضي الله تعالى عنه then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali رضي الله تعالى عنه replied, "I shall not lead you in salaah when your Imaam is under siege. I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels havc barged into the house." Hadhrat Ali رضي الله تعالى عنه sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, "O Abul Hasan! Where will Hadhrat Uthmaan رضي الله تعالى عنه be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah." Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali رضي الله تعالى عنه trice repeated, "By Allaah! They will be in Hell." (1)

The Narration of Abu Salama bin Abdur Rahmaan in this Regard

Hadhrat Abu Salama bin Abdur Rahmaan reports that Hadhrat Abu Qataadah رضي الله تعالى عنه and another person went to Hadhrat Uthmaan رضي الله تعالى عنه while his house was under siege. They requested permission to proceed for Hajj and he granted them permission. They then asked, "With whom should we affiliate if these rebels gain the upper hand?" Hadhrat Uthmaan رضي الله تعالى عنه replied, "Stick with the majority." They then asked, "But what if these rebels who gain the upper hand form the majority? Who then should we affiliate with?" Hadhrat Uthmaan رضي الله تعالى عنه repeated, "Stick with the majority wherever they may be."

The narrators says, "We were leaving when we met Hasan bin Ali رضي الله تعالى عنه at the door as he was going to Uthmaan رضي الله تعالى عنه. We returned with him to hear what he

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

had to say. He greeted Uthmaan رضي الله تعالى عنه and then said, 'O Ameerul Mu'mineen! Command us to do as you wish.' Uthmaan رضي الله تعالى عنه replied, 'Dear nephew! Go and sit in your home until Allaah brings His decision to pass.' When he left, we left with him but then met Ibn Umar رضي الله تعالى عنه at the door as he was going to Uthmaan رضي الله تعالى عنه. We returned with him to hear what he had to say. He greeted Uthmaan رضي الله تعالى عنه and then said, 'O Ameerul Mu'mineen! I had been in the company of Rasulullaah ﷺ and I listened and obeyed. Thereafter, I had been in the company of Abu Bakr رضي الله تعالى عنه and I listened and obeyed. After that, I had been in the company of Umar رضي الله تعالى عنه and I also listened and obeyed, dutifully acknowledging his rights as my father and as the Khalifah. I am now present to obey you, O Ameerul Mu'mineen. Command us to do as you wish.' Hadhrat Uthmaan رضي الله تعالى عنه twice repeated, **'May Allaah reward you with the best rewards, O family of Umar رضي الله تعالى عنه.' He then added, 'However, I do not need blood to be spilt.'"**(1)

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه in this Regard

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "I was under siege with Uthmaan رضي الله تعالى عنه in his house when one of our men was struck by an arrow. I said, 'O Ameerul Mu'mineen! Now that one of our men has been killed, it is alright for us to fight back.' He replied, **'O Abu Hurayrah! I strictly command you to throw down your sword. It is my life that is wanted and am prepared to save the Mu'mineen by giving my own life.' I then threw away my sword and do not know where it is to this day."** (2)

The Advice that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه Gave

His Letter to his Governors

Hadhrat Muhaajir Aamiri narrates that in the letter of appointment that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه wrote to some governors of certain towns, he wrote:
"Never be away from the populace for an extended period of time because **when governors are away from the populace, it frustrates the people and reduces his knowledge of their affairs.** In fact, by being away (and not interacting with the people), the governors will have no knowledge about that which they had been absent from. As a result of this, small things (and people) will seem big to them while big things (and people) will seem small to them. In a like manner, they will see evil as being good, good as evil and confuse the truth with falsehood. A governor is after all a human and had no idea about what people hide from him and their mere speech bears no indications by which the truth can be deciphered from falsehood. A governor should therefore guard against interferences in people's rights by reducing his absence (he should make himself accessible so

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).
(2) Abu Umar, as quoted in *Kanzul Ummaal* (Vol.9 Pg.129).

that he can remain in touch with affairs and will not be misled into abusing the rights of people). You are either one of two persons. You may be a person who has a magnanimous nature and who always gives where is its right. In that case, why should you remain aloof from people, thereby refraining from giving them what is rightful and from displaying your generous disposition? On the other hand, you may be a miserly person. In that case, people will very soon stay away from you and stop asking from you when they give up hope of receiving anything. However, most of the needs people will ask from you require no effort on your part because it will either be a complaint of injustice or an appeal for justice (in this case also you have nothing to fear and therefore have no need to keep aloof from them). Reap full benefit from what I have described. I shall suffice with these few words which will Inshaa Allaah benefit and guide you." (1)

Another of His Letters to his Governors

Hadhrat Madaa'ini reports that Hadhrat Ali رضي الله تعالى عنه wrote the following letter to some of his governors:

"Slow down and imagine that you have reached your death and that your actions have been presented before you in a place where a person is deceived by the world will lament, where the one who wasted his life will wish he had repented and where the oppressor would wish to return to the world (to redress the wrong he did)." (2)

His Advice to the Governor of Ukbara

A man from the Thaqeef tribe narrates that Hadhrat Ali رضي الله تعالى عنه once appointed him as governor of Ukbara. While the local people of the area were with him, Hadhrat Ali رضي الله تعالى عنه advised him saying, **"The people of rural Iraq are deceitful people so beware that they never deceive you. Also ensure that you take all that is due from them."**

He then told the man to see him that evening and when he did, Hadhrat Ali رضي الله تعالى عنه said, "I had mentioned to you what I did so that those people should hear it. Never lash any one of them for a Dirham and never punish them by letting them stand in the sun. You should also never take from them a goat or a cow. We have been commanded only to take from them what is extra (not difficult for them to give). Do you know what is extra? It is obedience." (3)

Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "Never sell off their grains, their summer and winter clothing or their animals of labour. Never make any of them stand in the sun (as punishment) to receive a Dirham." The man said, "In that case, O Ameerul Mu'mineen, I shall return to you as I have left (without receiving anything from them)." Hadhrat Ali رضي الله تعالى عنه said, "Even if you have to return as you have left (it matters not) because we have been commanded to take from them only what is more than their needs." (4)

(1) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(2) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(3) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
(4) Bayhaqi (Vol.9 Pg.205).

The Advice that the Populace give to their Rulers

The Advive that Hadhrat Sa'eed bin Aamir gave to Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Makhool رضي الله تعالى عنه states a Sahabi of Rasulullaah ﷺ by the name of Hadhrat Sa'eed bin Aamir bun Judhaym Jumhi رضي الله تعالى عنه once told Hadhrat Umar رضي الله تعالى عنه that he wished to offer some advice. "Certainly! Go ahead," Hadhrat Umar رضي الله تعالى عنه told him. Hadhrat Sa'eed رضي الله تعالى عنه then said, "I advise you to fear Allaah when dealing with the people. Never let your words and deeds contradict each other because the best of words are those that are confirmed by actions. **Never pass two conflicting judgements for one matter,** for then conflicts will arise and you will turn away from the truth. If you accept the position that is backed by evidence, you will be successful, Allaah will assist you and reform your citizens for you. Devote your attention and your judgements for those Muslims over whom Allaah has made you the ruler, whether they are far away or close by. Like for them what you would like for yourself and for your family and dislike for them what you would dislike for yourself and for your family. **Dive deep to extract the truth and never fear the condemnation of anyone who condemns what you have done for Allaah."**

Hadhrat Umar رضي الله تعالى عنه asked, "Who can possibly do this?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "Someone like yourself whom Allaah has given charge over the Ummah of Muhammad ﷺ and who will not allow anyone to come between himself and Allaah." (1)

The Narration of Hadhrat Abdullaah bin Buraydah in this Regard

Hadhrat Abdullaah bin Buraydah narrates that Hadhrat Umar رضي الله تعالى عنه once gathered the people upon the arrival of a delegation. He then said to Azina bin Arqam, **"Look out for the Sahabah of Rasulullaah ﷺ and allow them in first.** You may then allow the groups after them to come in. when the people gathered and formed rows before Hadhrat Umar رضي الله تعالى عنه, he looked at them all. When his gaze fell on a hefty man wearing a patterned shawl, he motioned him to come forward. When the man came forward, Hadhrat Umar رضي الله تعالى عنه thrice said to him, "Say something." However, each one of the three times the man said, "No, you say something." Eventually, Hadhrat Umar رضي الله تعالى عنه said, "Shame on you! Stand up." The man stood up (and left).

When Hadhrat Umar رضي الله تعالى عنه again looked at the people, he noticed an Ash'ari. The man was fair in complexion, slender, short and languid. When Hadhrat Umar رضي الله تعالى عنه motioned to him, he came forward. "Say something," Hadhrat Umar رضي الله تعالى عنه said. "You rather say something," the man responded. When Hadhrat

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.390).

Umar رضي الله تعالى عنه again asked him to say something, the man said, "O Ameerul Mu'mineen! You start a conversation and we will talk." Hadhrat Umar رضي الله تعالى عنه said, "Shame on you! Stand up. A sheep herder (like myself) can never be of any use to you?" The man stood up (and left).

When Hadhrat Umar رضي الله تعالى عنه again looked at the people, his eyes fell on a man who was also fair in complexion and thin. Hadhrat Umar رضي الله تعالى عنه motioned to him and he also came forward. When Hadhrat Umar رضي الله تعالى عنه asked him to say something, he jumped to the occasion. He praised Allaah, spoke about Allaah and then said, "You have been given charge of this Ummah, so fear Allaah with regard to the position you have been given over the Ummah and your citizens. Fear Allaah especially with regard to your personal self because you will be taken to task and questioned. You are in a position of trust and are responsible to fulfil what you have been entrusted with. You will be rewarded only according to what you do."

Hadhrat Umar رضي الله تعالى عنه then said, "Since I became the Khalifah no one besides you has ever spoken so frankly to me. Who are you?" "I am Rabee bin Ziyaad," he replied. "The brother of Muhaajir bin Ziyaad?" Hadhrat Umar رضي الله تعالى عنه asked. 'Yes," came the reply. Hadhrat Umar رضي الله تعالى عنه then prepared some troops. He appointed the Ash'ari as commander and said to him, "Watch Rabee bin Ziyaad. If he proves true to his word, he will be of great help in your task. You may then also appoint him to a post of leadership. **You should then inspect him every ten days and write to me about his conduct as a leader in so much detail that I can feel as if I had appointed him." Hadhrat Umar رضي الله تعالى عنه then added, "Rasulullaah ﷺ once advised us, 'What I fear most for you after me is the hypocrite with the tongue of a knowledgeable person.'"**[1]

The Letter that Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Mu'aadh رضي الله تعالى عنه Wrote to Hadhrat Umar رضي الله تعالى عنه and his Response

Hadhrat Muhammad bin Sooqa reports that he once went to Hadhrat Nu'aym bin Abu Hind who took out a paper on which the following was written:

"From Abu Ubaydah bin Jarraah and Mu'aadh bin Jabal to Umar bin Khattaab.

"سَلَامٌ عَلَيْكَ"

We have observed that you are always concerned about your self reformation. You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice. O Umar! You should therefore watch how you deal with all of them. We caution you about a day when faces will be cast down, hearts will dry up (with fear) and all evidence will hold no weight against the evidence of the Sovereign Whose supremacy overpowers all of them. All of creation will stand before Him in

(1) Ibn Raahway, Haarith, Musaddad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36).

humility, hoping for His mercy and fearing His punishment. We have been informed of a Hadith stating that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. We seek refuge in Allaah that this letter of ours should be interpreted to mean what our hearts never intended to mean. We have written this only to give you good advice.

"وَالسَّلَامُ عَلَيْكَ"

Hadhrat Umar رضي الله تعالى عنه wrote the following letter back to the two:
From Umar bin Khattaab to Abu Ubaydah and Mu'aadh.

"سَلَامٌ عَلَيْكُمَا"

Your letter has reached me in which you state that you two have observed that I have always been concerned about my self reformation. (You mentioned) 'You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice.' You have also stated, 'O Umar! You should therefore watch how you deal with all of them.' However, Umar has neither the power nor the strength to do any of this without the help of Allaah. You have also cautioned me about something that all the nations before us were cautioned about. Since ancient times have the days and nights been interchanging with the deaths of people continuing. This system draws closer those who are far, makes every new thing old, brings every promise to pass and will continue until people have reached their places in Jannah or Jahannam. You have also warned me saying that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. However, the two of you are not like this, neither is this that period of time. That will be a period when people will have great motivation and also great fear. However, their motivation to meet each other will be solely to improve their lot in this world. You have also written to seek refuge in Allaah that your letter should be interpreted to mean what your hearts never intended to mean. You say that you had written the letter only to give me good advice. You are both true and should never stop writing to me because I cannot do without the two of you.

"وَالسَّلَامُ عَلَيْكُمَا" (1)

The Advice of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

His advice to the Muslims at the Time of his Death in Jordan

Hadhrat Sa'eed bin Musayyib says that when Hadhrat Abu Ubaydah bin Jarraah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Ibn Abi Shaybah and Hannaad have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami in *Majma'uz Zawaa'id* (Vol.5 Pg.214).

رَضِيَ اللهُ تَعَالَىٰ عَنْهُ was afflicted by the plague in Jordan, he summoned all the Muslims with him and said, "I am about to give you some advices which will keep you on the path of righteousness if you accept them. Establish salaah, fast during the month of Ramadhaan, pay Zakaah, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders, never deceive them and never let the world preoccupy you (from preparing for the Aakhirah). Even if a person is given a life of a thousand years, he will have no option but to head towards the falling place (death) that you see. Allaah has decreed death for the children of Aadam عَلَيْهِ السَّلَامُ and therefore they will all have to die. The wisest of them is he who is most obedient to his Rabb and who works the most for the day for his return (to Allaah).

"وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ"

Lead the salaah, O Mu'aadh bin Jabal."

When Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ تَعَالَىٰ عَنْهُ passed away, Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ تَعَالَىٰ عَنْهُ addressed the people saying, "O people! Repent to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah has to forgive him. Whoever has debts should settle them because a person will be detained because of his debts (and will not be allowed to move on the Day of Qiyaamah until he settles them by paying with his good deeds). Whoever has broken ties with his brother should meet him and reconcile with him for it behoves not a Muslim to severe ties with his brother for more than three days. O Muslims! You have been given the shocking news of the death of a great man. I do not think that I have seen any servant of Allaah with a more righteous heart than his, who was further from evil than he, **who had more love for the masses than** he and who was more well wishing than he had been. You should therefore pray to Allaah to shower His mercy on him and present yourselves for his Janaazah salaah." [1]

The Lives of the Khulafaa and Leaders

The Life of Hadhrat Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَىٰ عَنْهُ

His Life Before Becoming the Khalifah and Afterwards

Ibn Sa'd has combined Ahadeeth reported by Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَىٰ عَنْهُمَا, Hadhrat Aa'isha رَضِيَ اللهُ تَعَالَىٰ عَنْهَا, Hadhrat Sa'eed bin Musayyib and others to relate that people pledged their allegiance to Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَىٰ عَنْهُ on the day that Rasulullaah ﷺ passed away, which was Monday 12th Rabee-ul Awwal 11 A.H. He was then living in the area of Sunh with his wife Hadhrat Habeebah bint Khaarija bin Zaid bin Abu Zuhayr who belonged to the Haarith bin Khazraj tribe. He lived in a tent woven from animal hairs and did not add to this until he moved to his house in Madinah. He continued living here in Sunh for six months

(1) *Riyaadun Nudhra fi* Munaaqibil *Ashara* (Vol.2 Pg.317) by Muhib Tabari.

after becoming the Khalifah and **would walk in the mornings to Madinah.** He sometimes also rode to Madinah on his horse and **he wore only a loin cloth and a shawl that was dyed a reddish colour.** He would come to Madinah to lead the people in salaah and return to his family in Sunh after performing the Isha salaah. Whenever he came, he would lead the people in salaah but when he **could not make it, Hadhrat Umar رضي الله تعالى عنه would lead the salaah.** On Fridays he used to remain at home during the morning to apply henna to his head and beard and then arrive (in Madinah) at the time of the Jumu'ah salaah when he would lead the people in salaah.

He was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Why not! I swear by my life that I shall definitely still milk for you. **I hope that what I have entered into will never change the personality I always had.**" He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

In this way, he stayed in Sunh for six months, after which he moved into Madinah. When he started living there, he thought about his post and said, "By Allaah! The affairs of the people can never be set right if I am to continue with my trade. Their affairs can be rectified only if I free myself from trade and look into their matters. However, my family still needs their necessities." He then left trade and drew from the public treasury only what he required for himself and his family for each day and what he needed for performing Hajj and Umrah. **Those in charge of the public treasury fixed an amount of six thousand Dirhams per annum for him.**

When he was on his deathbed, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Return to the public treasury whatever of its money we have in our possession because I do not wish to derive any benefit from it." He also instructed that a certain piece of land he owned should be given to the Muslims (the public treasury) in lieu of the money he had been using from there. (After he passed away) **The land, a milk-giving camel, a slave who sharpened swords and a shawl valued at five Dirhams were all handed over to Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "Abu Bakr رضي الله تعالى عنه has set a difficult example for his successors to follow."**

In the year 11 A.H., Hadhrat Abu Bakr رضي الله تعالى عنه appointed Hadhrat Umar رضي الله تعالى عنه as the Ameer of Hajj and performed Umrah in Rajab of the year 12 A.H. Hadhrat Abu Bakr رضي الله تعالى عنه arrived in Makkah at midmorning and when he went to his residence, (his father) Abu Quhaafa رضي الله تعالى عنه was sitting at the door talking to some youngsters. When someone said to him that his son had arrived, Hadhrat

Abu Quhaafa رضي الله تعالى عنه quickly started to stand up. Hadhrat Abu Bakr رضي الله تعالى عنه hurried to seat his camel and jumped off while it was still standing as he said, "Do not stand, dear father!" He then met his father, hugged him and kissed him between his eyes. The old man then burst out crying out of joy at his son's arrival.

The governor of Makkah Hadhrat Attaab bin Usayd رضي الله تعالى عنه, Suhayl bin Amr رضي الله تعالى عنه, Ikrama bin Abu Jahal رضي الله تعالى عنه and Haarith bin Hishaam رضي الله تعالى عنه all came to greet Hadhrat Abu Bakr رضي الله تعالى عنه saying, "As Salaamu Alaykum, O Khalifah of Rasulullaah ﷺ!" When they all shook his hands and when they spoke of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه started weeping. When they all greeted Hadhrat Abu Quhaafa رضي الله تعالى عنه, he said, "O Ateeq (a title of Hadhrat Abu Bakr رضي الله تعالى عنه)! These are all leaders, so do treat them well." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Dear father! There is no power (to do good) and no strength (to abstain from evil) except with the help of Allaah. I have been charged with an extremely great task which I have no power to fulfil without the assistance of Allaah."

He then entered the house, took a bath and then emerged. When his companions started following him, he bade them to disperse telling them, "Walk calmly (there is no need to stay behind me)." People started meeting him and walking with him. As they sympathised with him over the demise of Rasulullaah ﷺ, he wept bitterly. When he reached the Kabah, he threw his upper garment under his right shoulder (so that it is exposed), kissed the Black Stone and then completed seven circuits around the Kabah. Thereafter, he performed two Rakaahs salaah and returned to the house.

Hadhrat Abu Bakr رضي الله تعالى عنه came out again at the time Zuhr and again performed Tawaaf. He then sat close to Daarun Nadwa and said, "Is there anyone who wishes to lodge a complaint of injustice or who wants to demand a right?" However, no one came forward and they all praised their governor. He then performed the Asr salaah and remained sitting for the people to greet him. Thereafter, he left for Madinah.

When Hajj arrived in 12 A.H., Hadhrat Abu Bakr رضي الله تعالى عنه led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj and not for Umrah) and **appointed Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه as his deputy in Madinah.**[1]

The Incident of Hadhrat Umayr bin Sa'd Ansaari رضي الله تعالى عنه

The Incident When Hadhrat Umar رضي الله تعالى عنه appointed him as Governor of Hims

Hadhrat Antara narrates from Hadhrat Umayr bin Sa'd Ansaari رضي الله تعالى عنه that Hadhrat Umar رضي الله تعالى عنه send him to be the governor of Hims but after a year had still not received any news from him. Hadhrat Umar رضي الله تعالى عنه then said to his

(1) Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.

scribe, "Write a letter to Umayr. By Allaah! I feel that he has betrayed us!" The following was then sent to Hadhrat Umayr رضي الله تعالى عنه:
"Come here as soon as this letter reaches you. When you look at this letter, you should immediately come with all the booty of the Muslims that you have collected."
Hadhrat Umayr رضي الله تعالى عنه then took his leather bag, put his journey's provisions and a dish into it and hung his water bag onto it. He also took his spear with him and left Hims on foot. When he arrived in Madinah, he was pale, his face was covered in dust and his hair was very long. He went to Hadhrat Umar رضي الله تعالى عنه and greeted him saying, "Peace be on you, O Ameerul Mu'mineen together with Allaah's mercy and His blessings." "What is wrong with you?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umayr رضي الله تعالى عنه responded by saying, "What do you see wrong in me? Do you not see that I am in good health, with pure blood and that I am dragging the world along with its horns?" Thinking that he had brought much wealth along, Hadhrat Umar رضي الله تعالى عنه asked, "What do you have with you?" Hadhrat Umayr رضي الله تعالى عنه replied, "I have my bag with me in which I have my provisions. I have my dish in which I eat and wash my hair and clothes in. I also have my water bag in which I carry the water for my wudhu and for drinking. Then I have my spear from which I take support and use to fight off any enemy that confronts me. By Allaah! The world is dependent only on these possessions of mine (they are enough for all my needs)."
Hadhrat Umar رضي الله تعالى عنه then asked, "Have you come walking?" When Hadhrat Umayr رضي الله تعالى عنه replied in the affirmative, Hadhrat Umar رضي الله تعالى عنه said, "Was there no one who could lend you their animal to ride?" Hadhrat Umayr رضي الله تعالى عنه replied, "Neither did they offer nor did I ask." "What terrible Muslims you have come from!" Hadhrat Umar رضي الله تعالى عنه exclaimed. Hadhrat Umayr رضي الله تعالى عنه cautioned, "Fear Allaah, O Umar! Allaah has prohibited us from **backbiting and I have seen them perform their Fajr salaah (those who perform their Fajr salaah are in the custody of Allaah and none should harm them in any way, physically or verbally).**"
Hadhrat Umar رضي الله تعالى عنه then asked him, "Where did I send you? (Tabraani reports that he asked, "Where is that for which I had sent you?") what have you done there?" "What are you asking?" queried Hadhrat Umayr رضي الله تعالى عنه. "Subhaanallaah!" gasped Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umayr رضي الله تعالى عنه then explained, "Were it not for the fear that it would depress you, I would not have informed you. However, you sent me and I reached the place, I then gathered all the pious people from amongst them and charged them with collecting the booty of the Muslims. When they had done so, I spent it all in the appropriate avenues. Had there been a share for you in it, I would have surely brought it to you." "Then you have brought back nothing?" asked Hadhrat Umar رضي الله تعالى عنه. "Nothing at all," came the reply. Hadhrat Umar رضي الله تعالى عنه then issued the command for Hadhrat Umayr رضي الله تعالى عنه's term as governor to be renewed. However, Hadhrat Umayr رضي الله تعالى عنه submitted, "This (being a governor) is something that I can neither do for you nor for anyone

else after you. By Allaah! I have not been saved (from the evils of governorship). I once said to a Christian woman, 'May Allaah humiliate you!' This is the evil that you have exposed me to, O Umar. The worst of my days were those in which I stayed behind (in this world without dying earlier) with you, O Umar. Hadhrat Umayr رضي الله تعالى عنه then sought leave and Hadhrat Umar رضي الله تعالى عنه granted it. He then returned to his home, which lay a few miles outside Madinah.
After Hadhrat Umayr رضي الله تعالى عنه had left, Hadhrat Umar رضي الله تعالى عنه said, "I still think that he has betrayed us (he has brought back much wealth and kept it at his house)." Hadhrat Umar رضي الله تعالى عنه then gave a hundred Dinaars (gold coins) to a man called Haarith and sent him with the instructions, "Go to Umayr as if you are a guest. If you see signs of a good life, return to me immediately. However, if you see him in extreme poverty, give him these hundred Dinaars. When Hadhrat Haarith arrived at the house, he found Hadhrat Umayr رضي الله تعالى عنه sitting against a wall and removing lice from his upper garment. Haarith greeted Hadhrat Umayr رضي الله تعالى عنه, who said to him, "Why not dismount, may Allaah have mercy on you." Hadhrat Haarith dismounted and Hadhrat Umayr رضي الله تعالى عنه asked him, "Where are you coming from?" When Hadhrat Haarith replied that he was coming from Madinah, Hadhrat Umayr رضي الله تعالى عنه asked, "How was the Ameerul Mu'mineen when you left?" "He was fine," replied Hadhrat Haarith. "And how were the Muslims?" was the next question. "They were also fine," Hadhrat Haarith replied.
"Does the Ameerul Mu'mineen enforce the penal code?" asked Hadhrat Umayr رضي الله تعالى عنه. "Oh yes," responded Hadhrat Haarith, "he even lashed his son who had done wrong, because of which he died." (This was not so because he died of natural causes a month after the lashing.) Hadhrat Umayr رضي الله تعالى عنه prayed, "O Allaah! Assist Umar because as far as I know, he has great love for You." **Hadhrat Haarith then stayed there for three days. The family had nothing to eat besides a loaf of barley bread,** which they fed to Hadhrat Haarith while they stayed hungry. Eventually, when the hunger was too much for them to bear, Hadhrat Umayr رضي الله تعالى عنه said to Hadhrat Haarith, "Your presence has caused us hunger, so if you can, would you please go somewhere else?"
Hadhrat Haarith then took out the hundred Dinaars and handed it to Hadhrat Umayr رضي الله تعالى عنه saying, "The Ameerul Mu'mineen has sent this for you, so use it." Hadhrat Umayr رضي الله تعالى عنه sighed deeply and said, "I have no need for this. Take it back." His wife then came and said, "Use it if you need it, otherwise spent it where it should be spent." Hadhrat Umayr رضي الله تعالى عنه said, "By Allaah! I have nothing to spend it on." His wife then tore off the bottom part of her scarf and gave it to him. He put the money in the piece of cloth and then **went out to spend the money on the children of the martyrs and the poor.** He then returned. Hadhrat Haarith thought that Hadhrat Umayr رضي الله تعالى عنه would give him also something, but all that Hadhrat Umayr رضي الله تعالى عنه said was, "Convey my Salaams to the Ameerul Mu'mineen."
When Hadhrat Haarith returned, Hadhrat Umar رضي الله تعالى عنه asked, "What did you see?" "O Ameerul Mu'mineen!" Hadhrat Haarith replied, "I see an extremely

difficult life." "What did he do with the Dinaars?" Hadhrat Umar رضي الله تعالى عنه enquired. "I d not know," submitted Hadhrat Haarith. Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Umayr رضي الله تعالى عنه with instructions to come to him without even putting the letter down. When Hadhrat Umayr رضي الله تعالى عنه arrived and went to see Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen asked, "What did you do with the Dinaars?" Hadhrat Umayr رضي الله تعالى عنه replied, "I did what I had to do with it. Why should you ask about it?" Hadhrat Umar رضي الله تعالى عنه demanded, "I command you in the name of Allaah to tell me what you did with it!" Hadhrat Umayr رضي الله تعالى عنه then responded by saying, **"I sent it ahead (to the Aakhirah) for myself."** "May Allaah shower his mercy on you!" exclaimed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then issued instructions for Hadhrat Umayr رضي الله تعالى عنه to be given two Wasaqs of grain and two sets of clothing. Hadhrat Umayr رضي الله تعالى عنه said, "I have no need for the food because I have at home two Saa of barley and Allaah will provide more when I have eaten that." He therefore did not take the food. With regard to the clothing he said, "A certain person's mother has no clohes (I shall give it to her)." He then took it and returned home. It was not long afterwards that he passed away. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله تعالى عنه received the news, he was extremely distressed and prayed to Allaah to shower His mercy on Hadhrat Umayr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then walked to Baqee Gharqad (the graveyard of Madinah) and was accompanied by many others walking with him. Hadhrat Umar رضي الله تعالى عنه said to those with him, "Express your wishes." Someone said, "O Ameerul Mu'mineen! I wish that I had plenty of wealth so that I could buy and set free so many slaves." Another person said, "O Ameerul Mu'mineen! I wish that I had a lot of wealth to spend in the path of Allaah." Someone else said, "O Ameerul Mu'mineen! I wish that I had a lot of strength so that I may draw buckets of water to give the people performing Hajj." Hadhrat Umar رضي الله تعالى عنه then expressed his wish when he said, "I wish that I had a person like Umayr bin Sa'd to assist me in administering the affairs of the Muslims." (1)

The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رضي الله تعالى عنه

His Behaviour as the Governor of Hims

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Sa'eed bin Aamir bin Judhaym رضي الله تعالى عنه as their governor in Hims. When Hadhrat Umar رضي الله تعالى عنه visited Hims, he asked, "O people of Hims! How have you found your governor?" The people then started complaining about him. **Hims was termed 'small Kufa' because of the complaints they always had against their governors (the people of Kufa are noted for this).** The people said, "We have four complaints against him. He does not come out to us until nearly half

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.247). Tabraani has reported a similar narration from Hadhrat Umayr bin Sa'd رضي الله تعالى عنه and *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

the day has passed." "That is a serious complaint," remarked Hadhrat Umar رضي الله عنه, "What else?" They continued, "He does not see anyone at night." "Another serious complaint," Hadhrat Umar رضي الله عنه commented, "What else?" They said, "There is a day in every month when he does not come out at all." Hadhrat Umar رضي الله عنه said, "That is also serious. What else?" They concluded by saying, "At times he suffers bouts of unconsciousness and appears to be dead."
Hadhrat Umar رضي الله عنه then brought the people of Hims and Hadhrat Sa'eed رضي الله عنه together and prayed, "O Allaah! Do not allow my opinion of him to fail." He then asked the people to lodge their complaints. They said, "He does not come out to us until nearly half the day has passed." Hadhrat Sa'eed رضي الله عنه exclaimed, "By Allaah! I do not want to speak about this but the fact of the matter is that I do not have a servant. **I therefore knead the dough myself, wait for it to rise and then bake my bread.** Thereafter, I perform wudhu and go out." Hadhrat Umar رضي الله عنه again asked, "What is your complaint?" The people said, "He does not see anyone at night." "What have you to say about this?" Hadhrat Umar رضي الله عنه asked. Hadhrat Sa'eed رضي الله عنه replied, "I would also not like to mention this but I **reserve the day for the people and the night for Allaah."**
"What is your next complaint?" Hadhrat Umar رضي الله عنه asked them. They said, "There is a day in every month when he does not come out at all." "What have you to say about this?" Hadhrat Umar رضي الله عنه asked. Hadhrat Sa'eed رضي الله عنه replied, **"Because I have no servant, I have to wash my clothes myself and have nothing else to change into. I therefore wash my clothes and then wait for them to dry.** Because they are thick, they become firm and I have to rub them before they soften up. This takes the entire day and I am then only able to see the people by the evening."
Hadhrat Umar رضي الله عنه again asked, "What is your complaint?" The people said, "At times he suffers bouts of unconsciousness and appears to be dead." "What have you to say about this?" Hadhrat Umar رضي الله عنه asked him. Hadhrat Sa'eed رضي الله عنه replied, "I was present in Makkah when Khubayb Ansaari رضي الله عنه was martyred. The Quraysh had cut his flesh in pieces and when they crucified him, they asked, 'Do you wish that Muhammad was here with us in your place?' He replied, 'I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family.' **He then called out, 'O Muhammad ﷺ!'** Whenever I recall that day and the fact that I did nothing to help him and that I was a Mushrik who did not believe in Allaah, I think that Allaah will never forgive me for that sin. It is then that I fall unconscious." Hadhrat Umar رضي الله عنه then exclaimed, "All praise is due to Allaah Who has not made my intuition fail."
Hadhrat Umar رضي الله عنه then sent a thousand Dinaars for Hadhrat Sa'eed رضي الله عنه saying, "Use it for yourself." His wife exclaimed, "All praise is due to Allaah Who has made us independent of your work!" He said, "Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she

happily agreed, Hadhrat Sa'eed رضي الله عنه called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? **What has happened to the wealth?" Hadhrat Sa'eed رضي الله عنه replied, "It will come to you at a time when you need it most (in the Aakhirah)."** (1)

The Incident of Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Tha'laba bin Abu Maalik Qurazi says, "It was during the period that Hadhrat Abu Hurayrah رضي الله عنه was the governor (of Madinah) for Marwaan that he came to the marketplace carrying a bundle of wood. He joked, 'Widen the road for the Ameer, O Ibn Abu Maalik!' 'But the road is wide enough for you,' I quipped. He the said, **'Widen the road for the Ameer with the bundle on his head.'"** (2)

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.385).
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Chapter Eight

The Chapter About How the Sahabah رضي الله تعالى عنهم Spent in the Path of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم spent their wealth and everything that Allaah granted them in the path of Allaah and in avenues where Allaah's pleasure is found. The chapter also highlights how they loved this more than spending on themselves and how they preferred others above themselves even though they suffered poverty

The Encouragement Rasulullaah ﷺ gave and the Fervour the Sahabah رضي الله تعالى عنهم had for Spending in the Path of Allaah

The Encouragement that Rasulullaah ﷺ Gave to Spend in the path of Allaah

The Narration of Hadhrat Jareer رضي الله تعالى عنه in this Regard

Hadhrat Jareer reports that they were once with Rasulullaah ﷺ one morning when some people belonging to the Mudar tribe arrived. They were barefoot and practically naked. All they had were striped shawls or cloaks and their swords hanging from their necks. The expression on Rasulullaah ﷺ's face actually changed when he saw their poverty. He then went into his room and when he emerged, he gave instructions to Hadhrat Bilaal رضي الله تعالى عنه, who duly called out the Adhaan and then the Iqaamah. After Rasulullaah ﷺ led the salaah, he addressed the people with the following verses of the Qur'aan:

﴿يَـٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِى خَلَقَكُم مِّن نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَّنِسَآءً ۚ وَاتَّقُوا اللَّهَ الَّذِى تَسَآءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝﴾ (سورة نساء: آيت۱)

O mankind! Fear your Rabb who created you from a single soul *(from Aadam عليه السلام)*, created its spouse *(Hawwa)* from it, and spread great numbers of men and women from the two *(from Aadam and Hawwa)*. Fear that Allaah in Whom *(in Whose name)* you ask *(things and take*

promises) from each other and *(fear breaking)* family ties. Verily Allaah is Watchful over you. {Surah Nisaa, verse 1}

﴿اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّاقَدَّمَتْ لِغَدٍ﴾ (سورة حشر آيت: ١٨)

Fear Allaah and let every soul see *(consider)* what *(good deeds)* it has sent ahead for tomorrow *(to be rewarded on the Day of Qiyaamah).* {Surah Hashar, verse 18}

Rasulullaah ﷺ then continued to say, "A man should therefore contribute something from his Dinaars, from his Dirhams, from his clothing, from his Saa of barley, from his Saa of dates. Rasulullaah ﷺ continued until he said, "Even if it be a piece of a date (Everyone ought to give something regardless of how little it is)."

An Ansaari Sahabi رضي الله تعالى عنه then brought a bag (of food, that was so full) that he could not even carry it. Hadhrat Jaabir رضي الله تعالى عنه says, "The others soon followed suit until I saw two heaps of food and clothing and I saw the face of Rasulullaah ﷺ gleam as if it were a piece of gold. Rasulullaah ﷺ then said, **'Whoever starts a good practice in Islaam will receive the reward for it in addition to the rewards of all those who do the same after him without any of their rewards being diminished in the least. On the contrary, whoever starts an evil practice in Islaam will be burdened with the sin of it in addition to the sins of all those who do the same after him without the burden of any of their sins being lightened in the least."** (1)

Ahadeeth discussing the encouragement that Rasulullaah ﷺ gave to the Sahabah رضي الله تعالى عنهم to spend in the path of Allaah have already passed. (2)

A Narration from Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Jaabir رضي الله تعالى عنه narrates that it was a Wednesday when Rasulullaah ﷺ visited the Banu Amr bin Auf tribe. The Hadith continues to the point where Rasulullaah ﷺ said, "O assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ then addressed them saying, "During the Period of Ignorance when you were not worshipping Allaah, you used to bear the burdens of others, engage your wealth in good deeds and care for travellers. However, now that Allaah has blessed you with Islaam and His Nabi, you are suddenly locking away your wealth (whereas you should be spending even more now). There are rewards for whatever man eats (from your property) and **there are also rewards for whatever birds eat."** The Ansaar then went to their orchards and each one of them made thirty doors leading into their orchards. (3)

(1) Muslim, Nasa'ee and others, as quoted in Targheeb wat Tarheeb (Vol.1 Pg.53)
(2) In the "Chapter concerning Jihaad" under the first heading entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause".
(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.156).

The Sermon of Rasulullaah ﷺ concerning the Virtues of Generosity and the Abomination of Miserliness

Hadhrat Anas رضي الله تعالى عنه narrates that in the first sermon that Rasulullaah ﷺ delivered, he praised Allaah and then said, "O people! Verily Allaah has chosen Islaam to be your religion **so enhance your relationship with Islaam by generosity and good character.** Take note that generosity is a tree in Jannah that has its branches in this world. Therefore, whoever is generous continues attaching himself to one of its branches until it eventually transports him to Jannah. Behold! Miserliness is a tree of Jahannam that has its branches in this world. Therefore, whoever is miserly attaches himself to its branches until it eventually plummets him into Jahannam. Be generous for Allaah's sake! Be generous for Allaah's sake!" (1)

The fervour that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم had to Spend in the Path of Allaah

The Hadith of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Umar رضي الله تعالى عنه narrates that a man came to ask Rasulullaah ﷺ to give him something. Rasulullaah ﷺ said, "I have nothing to give you, but you may give something on my name and I shall settle the payment as soon as something comes my way." Hadhrat Umar رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! You had already given him something, (so why incur a debt when) Allaah has not charged you with what you cannot bear." Rasulullaah ﷺ disliked the statement of Hadhrat Umar رضي الله تعالى عنه, but then an Ansaari said, "O Rasulullaah ﷺ! Continue spending without fearing any decrease from the Rabb of the Throne." The statement of the Ansaari made Rasulullaah ﷺ smile and he said, "That is exactly what I have been commanded to do." (2)

A Narration from Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Jaabir رضي الله تعالى عنه reports that someone came to ask Rasulullaah ﷺ for something and he gave it to him. Thereafter, another person came to ask for something and (because Rasulullaah ﷺ had nothing to give him) Rasulullaah ﷺ promised to give him something. Hadhrat Umar رضي الله تعالى عنه then stood up and (out of pity for Rasulullaah ﷺ, he) said, "O Rasulullaah ﷺ! When someone asked you for something, you gave it to him. Then someone else asked you for something and you gave him as well. Thereafter, another person came to ask from you and you promised to give him something. Then when another person came to ask from you, you again made a promise to give (why do you burden

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).
(2) Tirmidhi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.56). The narration has also been reported by Bazzaar, Ibn Jareer, Kharaa'iti in *Makaarimul Akhlaaq* and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). Haythami (Vol.10 Pg.242) has commented on the chain of narrators.

yourself when you do not have anything to give?)."

Rasulullaah ﷺ seemed to dislike this statement of Hadhrat Umar رضي الله تعالى عنه, but just then Hadhrat Abdullaah bin Hudhaafa Sahmi رضي الله تعالى عنه stood up and said, "O Rasulullaah ﷺ! Continue spending without fearing any decrease from the Rabb of the Throne." Rasulullaah ﷺ said, "That is exactly what I have been commanded to do." (1)

The narration of Hadhrat Ibn Mas'ood رضي الله تعالى عنه about Rasulullaah ﷺ's Instruction to Hadhrat Bilaal رضي الله تعالى عنه to Spend

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that Rasulullaah ﷺ once went to Hadhrat Bilaal رضي الله تعالى عنه at a time when he had a few heaps of dates before him. "What is this, Bilaal?" asked Rasulullaah ﷺ. He Bilaal رضي الله تعالى عنه replied, "I have kept this in preparation for the guests you receive." Rasulullaah ﷺ said, "O Bilaal! Do you not fear that the smoke of Jahannam may reach you? (That you will have to account for this if you die without spending it on others?). O Bilaal! Continue spending without fearing any decrease from the Rabb of the Throne."(2)

The narration of Hadhrat Anas رضي الله تعالى عنه Concerning What transpired Between Rasulullaah ﷺ and his Servant

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ was once given three birds as a gift, he gave one to his servant to eat. The following day, she came with the same bird to him. Rasulullaah ﷺ said, "Did I not tell you not to leave anything for the next day because Allaah provides sustenance for each coming day(3) "(4)

A narration of Hadhrat Ali رضي الله تعالى عنه About what Transpired Between Hadhrat Umar رضي الله تعالى عنه and the People with regards to Excess Wealth

Hadhrat Ali رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once said to the people, "We have some excess funds (what should we do with it?)." The people replied, "O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself." Hadhrat Umar رضي الله تعالى عنه then asked Hadhrat Ali رضي الله تعالى عنه, "What do you have to say?" Hadhrat Ali رضي الله تعالى عنه replied, "The people have already given you their opinion." However, when Hadhrat Umar رضي الله تعالى عنه insisted, Hadhrat Ali رضي الله تعالى عنه said, "Why should you change your

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

(2) Bazzaar and Tabraani. Abu Nu'aym has also reported tne narration in his *Hilya* (Vol.1 Pg.149) from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه while Abu Ya'la and Tabraani have reported it from Hadhrat Abu Hurayrah رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.174).

(3) Although it is permissible to keep food for the next day, the highest level of reliance in Allaah requires that everything a person has during any day should all be spent on the same day.

(4) Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.241).

conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right?)." Hadhrat Umar رضي الله تعالى عنه said, "You will have to prove what you are saying." "Certainly," responded Hadhrat Ali رضي الله تعالى عنه, "By Allaah, I can certainly prove myself. Do you recall the time when Rasulullaah ﷺ sent you to collect Zakaah? Remember when you approached Abbaas bin Abdil Muttalib رضي الله تعالى عنه and he refused to pay his Zakaah to you because there had been a problem between you and him? You then told me to accompany you to Rasulullaah ﷺ to inform him about what Abbaas رضي الله تعالى عنه did. We then went to Rasulullaah ﷺ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas رضي الله تعالى عنه had done. He then said to you, **'Do you not realise that a person's paternal uncle is like his father?'**
We then mentioned to Rasulullaah ﷺ that we had found him to be cheerless on the first day but again happy on the second. He said to us, "When you came on the first day, I still had with me two Dinaars of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw."
Hadhrat Umar رضي الله تعالى عنه then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)." (1)

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Distribution of some wealth

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه reports that some wealth once came to Hadhrat Umar رضي الله تعالى عنه and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, "You should keep it for any needs that may arise." Hadhrat Ali رضي الله تعالى عنه who was also present there, remained silent without expressing any opinion. Hadhrat Umar رضي الله تعالى عنه asked him, "What is the matter, O Abul Hasan? Why are you not saying anything?" "The people have already spoken," replied Hadhrat Ali رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه insisted that Hadhrat Ali رضي الله تعالى عنه voice his opinion, Hadhrat Ali رضي الله تعالى عنه said, "Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise)." Hadhrat Ali رضي الله تعالى عنه then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah ﷺ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah ﷺ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything

(1) Ahmad, Abu Ya'la, Dowraqi, Bayhaqi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.382). *Haythami* (Vol.10 Pg.237) has commented on the chain of narrators.

had been distributed. Hadhrat Umar رضي الله تعالى عنه then instructed Hadhrat Ali رضي الله تعالى عنه to complete the distribution, which he did. Hadhrat Talha رضي الله تعالى عنه says that his share from this amounted to eight hundred Dirhams. (1)

The Narration of Hadhrat Ummu Salama رضي الله تعالى عنها About the spending of Rasulullaah صلى الله عليه وسلم

Hadhrat Ummu Salama رضي الله تعالى عنها narrates, "Rasulullaah صلى الله عليه وسلم once came to me with great concern on his face. Fearing that he was in pain, I asked, 'O Rasulullaah صلى الله عليه وسلم! What is the matter that I see you so concerned?' he replied, 'It is on account of seven Dinaars that were brought to us yesterday. It is already evening and it is still lying on the edge of our bedding.'" Another narration states that Rasulullaah صلى الله عليه وسلم said, "It was brought to us and we have not yet spent it (not yet given it to the needy)." (2)

The Narration of Hadhrat Sahl bin Sa'd رضي الله تعالى عنه in this Regard

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم had seven Dinaars with him, which he left in the custody of Hadhrat Aa'isha رضي الله تعالى عنها. When Rasulullaah صلى الله عليه وسلم fell ill, he said, "O Aa'isha! Send the gold (the Dinaars) to Ali." He then fell unconscious and Hadhrat Aa'isha رضي الله تعالى عنها became preoccupied with tending to him. Rasulullaah صلى الله عليه وسلم then repeated the instruction several times but each time he fell unconscious and Hadhrat Aa'isha رضي الله تعالى عنها was again preoccupied with nursing him. Rasulullaah صلى الله عليه وسلم eventually sent for Hadhrat Ali رضي الله تعالى عنه, who then gave the Dinaars to the poor as Sadaqah.

On Tuesday evening when Rasulullaah صلى الله عليه وسلم started suffering the pangs of death, Hadhrat Aa'isha رضي الله تعالى عنها sent her lantern to a lady who was her neighbour with the message, **"Please fill some oil in our lantern for us because Rasulullaah صلى الله عليه وسلم is already suffering the pangs of death."** (3)

Another narration quotes that Hadhrat Aa'isha رضي الله تعالى عنها said, "During his illness, Rasulullaah صلى الله عليه وسلم instructed me give in Sadaqah some gold that we had. When he regained consciousness, Rasulullaah صلى الله عليه وسلم asked, 'What did you do?' I replied, 'Seeing the seriousness of your condition, I became preoccupied with nursing you (and was therefore unable to fulfil your request).'"

Rasulullaah صلى الله عليه وسلم then asked her to bring it to him and she did so. A narrator named Abu Haazim was uncertain whether there were seven or nine Dinaars. When Hadhrat Aa'isha رضي الله تعالى عنها brought it, Rasulullaah صلى الله عليه وسلم said, "What would Muhammad صلى الله عليه وسلم think if he had to meet Allaah while this is with him? These Dinaars would have left nothing of Muhammad's trust in Allaah should it remain with him when he meets his Rabb." (4)

(1) Bazzaar. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators.
(2) Ahmad and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.238).
(3) Tabraani in his *Kabeer*, narrating from reliable sources. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).
(4) Ahmad has reported the narration from several chains of narrators, one of which is reliable, as confirmed by *Haythami* (Vol.10 Pg.240). Bayhaqi (Vol.6 Pg.356) has reported a similar narration.

The narration of Hadhrat Ubaydullaah bin Abbaas رضي الله تعالى عنه Concerning Spending wealth

Hadhrat Ubaydullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abu Dharr رضي الله تعالى عنه said to him, "Dear nephew! Rasulullaah ﷺ was once holding me by the hand when he said, 'O Abu Dharr! If I possessed gold and silver equal to Mount Uhud to spend in the path of Allaah, I would not like to die with even a Qiraat (one-twentieth of a Dinaar) still in my possession.' I said, 'O Rasulullaah ﷺ! You mean a Qintaar (a large amount equal to four thousand Dinaars)?' Rasulullaah ﷺ said, 'O Abu Dharr! You are referring to a large sum while I am referring to a small amount. I desire the Aakhirah while you desire this world. It is a Qiraat that I mean.' He then repeated this to me three times." (1)

The Incident of Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Ka'b رضي الله تعالى عنه in the Presence of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that he once went to Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. When Hadhrat Uthmaan رضي الله تعالى عنه allowed him in, he entered with a staff in his hand. Addressing Hadhrat Ka'b Ahbaar, Hadhrat Uthmaan رضي الله تعالى عنه asked, "O Ka'b! What is your opinion of Abdur Rahmaan (bin Auf رضي الله تعالى عنه) who had left behind plenty of wealth when passed away?" Hadhrat Ka'b replied, **"There shall be no reckoning in that as long as he had fulfilled the rights owed to Allaah."** Hadhrat Abu Dharr رضي الله تعالى عنه struck Hadhrat Ka'b with his staff and said, "Even if I possessed gold equal to this mountain (Mount Uhud) to spend (in Sadaqah) and it is all accepted by Allaah, I would still not like to die with even six Awqiya still in my possession.'" Hadhrat Abu Dharr رضي الله تعالى عنه then thrice asked, "O Uthmaan! I ask you to say in the name of Allaah whether you had heard this from Rasulullaah ﷺ." Hadhrat Uthmaan رضي الله تعالى عنه confirmed that he had heard it. (2)

A detailed narration of Ghazwaan bin Abu Haatim states that Hadhrat Uthmaan رضي الله تعالى عنه asked Hadhrat Ka'b, "O Abu Is'haaq! Do you think that a person will be required to account for his wealth when he has paid the Zakaah due on it?" "No," replied Hadhrat Ka'b. Hadhrat Abu Dharr رضي الله تعالى عنه then stood up and struck Hadhrat Ka'b on the head saying, "O son of a Jewess! Do you think that after paying the Zakaah there are no other rights due from a person's wealth when Allaah has stated:

﴿اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّاقَدَّمَتْ لِغَدٍ﴾ (سورة حشر آيت: ٩)

They prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need. (3)

Allaah has also mentioned:

(1) Bazzaar, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.239). Tabraani has also reported the narration.

(2) Ahmad. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators. Abu Ya'la has also reported the narration.

(3) Surah Hashar, verse 9.

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝﴾ (سورة دهر آيت: ٨)

Out of love for Allaah, they feed the poor, the orphan and the captive.(1)

Allaah also says:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝ لِلسَّائِلِ وَالْمَحْرُومِ ۝﴾ (سورة معارج آيت ٢٤، ٢٥)

And *(they are those)* who have a stipulated right *(have fixed a share)* in their wealth for the beggar and the destitute. (2) "

Hadhrat Abu Dharr رضي الله تعالى عنه then continued quoting several similar verses from the Qur'aan.(3)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning how Hadhrat Abu Bakr رضي الله تعالى عنه was Always in the lead when it Came to Spending in Charity

Hadhrat Umar رضي الله تعالى عنه says, "Rasulullaah ﷺ once instructed us to spend in charity at a time when I happened to have a considerable sum of wealth with me. I therefore said to myself, 'If there be any day when I shall beat Abu Bakr رضي الله تعالى عنه (at spending in the path of Allaah), it shall be this day.' I then brought half of all my wealth. Rasulullaah ﷺ asked, 'What have you left for your family?' 'I have left something for them, 'I responded. Rasulullaah ﷺ repeated, 'What have you left for them?' I said, 'I have left with them as much as I have brought.' Abu Bakr رضي الله تعالى عنه then arrived with everything that he possessed. When Rasulullaah ﷺ asked him what he had left for his family, he replied, 'I have left (the pleasure of) Allaah and His Rasool ﷺ for them.' It was then that I declared that I will never be able to beat him at anything afterwards." (4)

The Incident of Hadhrat Uthmaan رضي الله تعالى عنه and another Man in this Regard

Hadhrat Hasan narrates that a man once said to Hadhrat Uthmaan رضي الله تعالى عنه, "You wealthy people have far superseded us (poor people) on doing good because you are able to give Sadaqah, free slaves, perform Hajj and spend in the path of Allaah." Hadhrat Uthmaan رضي الله تعالى عنه asked, "Do you envy us?" "We certainly do," the man responded. Hadhrat Uthmaan رضي الله تعالى عنه then said, **"I swear by Allaah that a single Dirham that a person donates while he is in financial difficulty is better than ten thousand Dirhams given when there is still so much more left."** (5)

The Incident of Hadhrat Ali رضي الله تعالى عنه and a Beggar

Hadhrat Ubaydullaah bin Muhammad bin Aa'isha narrates that when a beggar came to the Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه, he said to (his son) Hadhrat

(1) Surah Insaan, verse 8.
(2) Surah Ma'aarij, verses 24, 25.
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).
(4) Abu Dawood, Tirmidhi, Daarmi, Haakim, Bayhaqi, Abu Nu'aym in his Hilya and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
(5) Bayhaqi in his Shu'abul Imaan (Vol.3 Pg.320).

Hasan رضي الله تعالى عنه or Hadhrat Husayn رضي الله تعالى عنه, "Go to your mother and tell her to give one of the six Dirhams that I had left with her." His son went and later returned with the message that she said, "You had left the six Dirhams to purchase flour." Hadhrat Ali رضي الله تعالى عنه said, **"The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands."** He then sent a message to her to send all six Dirhams. When she did so, he gave it all to the beggar.

Hadhrat Ali رضي الله تعالى عنه had not yet even changed his posture when a man arrived selling a camel. "How much for the camel?" Hadhrat Ali رضي الله تعالى عنه asked. "A hundred and forty Dirhams," the man replied. Hadhrat Ali رضي الله تعالى عنه told the man to tie the camel by him with the understanding that he would pay for it after a while. The man tied the camel there and then left. Another man then passed by and asked who the camel belonged to. When Hadhrat Ali رضي الله تعالى عنه informed him that the camel was his, the man asked him whether he would sell it. "Certainly," replied Hadhrat Ali رضي الله تعالى عنه. "How much?" he asked. "For two hundred Dirhams," was the reply. The man agreed to buy it, handed over the two hundred Dirhams and then took the camel.

Hadhrat Ali رضي الله تعالى عنه then paid a hundred and forty Dirhams to the man whom he had promised to pay and then returned with the sixty Dirhams to (his wife) Hadhrat Faatima رضي الله تعالى عنها. (Seeing the money) She asked, "What is this?" Hadhrat Ali رضي الله تعالى عنه replied, "This is what Allaah has promised us on the lips of His Nabi ﷺ:

﴿مَنْ جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۚ﴾ (سوره انعام آيت ١٦٠)

Whoever brings *(carries out)* a good act will receive ten times as much.[1] " [2]

A Sahabi رضي الله تعالى عنه Gives a Larger Camel as Zakaah

Hadhrat Ubay رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once sent me to collect Zakaah. I passed by a man and when he gathered all his wealth together, I calculated that all that was due from him was a one-year old male camel. I therefore said to him, 'Give me a one-year old male camel because that is all that is due from you.' He said, 'But such a camel neither gives milk nor can it be used for transport or loading. Why don't you rather take this young, large and fat she-camel.' I said to him, 'I cannot accept anything that I was not instructed to take. However, Rasulullaah ﷺ is not far from you, so if you wish you may make the same offer to him. If he accepts the offer, I shall accept and if he rejects, I shall do the same.' The man agreed to do so and left with me, taking along the camel that he had offered to give. When we came to Rasulullaah ﷺ, the man said, 'O Nabi of Allaah ﷺ! Your messenger came to me to take the Zakaah due on my wealth. By Allaah! Never before has the Rasool of Allaah ﷺ or any messenger ever come to collect my Zakaah. When I gathered together all my wealth for him, he

(1) Surah An'aam, verse 160.
(2) Askari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

calculated that all that was due from me was a one-year old male camel, whereas such an animal neither gives milk nor can it be used for transport or loading. However, when I offered him to rather take this large and young she-camel, he refused to take it. Here is she now. I have brought her to you, O Rasulullaah ﷺ.' Rasulullaah ﷺ said to him, 'Although all that was due from you was the one-year old camel, if you wish to give something extra, Allaah will reward you for it and we shall accept it from you.' 'Here is she now, O Rasulullaah ﷺ, ' the man said, 'I have brought her to you, so do take her.' Rasulullaah ﷺ then instructed someone to take the camel and prayed for the man's wealth to be blessed.(1)

The Generosity of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها and her Sister Hadhrat Asmaa رضي الله تعالى عنها

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "I have never seen women as generous as Aa'isha رضي الله تعالى عنها and (her sister) Asmaa رضي الله تعالى عنها. Their forms of generosity were however different. As for Aa'isha رضي الله تعالى عنها, she would collect things and then distribute them when she had collected a considerable amount. As for Asmaa رضي الله تعالى عنها, she would never keep with her anything for the next day."(2)

An Incident Concerning the Generosity of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Ka'b bin Maalik narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was an extremely generous, youthful and handsome man who was amongst the most righteous persons of his tribe. He never kept anything back and would continue taking loans (to assist others) until all his wealth was tied up in debt. He then approached Rasulullaah ﷺ to request his creditors to write off the debts, but (when Rasulullaah ﷺ did so) they all refused. If there was anyone through whose intercession they would have written off any other person's debt, it would have been through the intercession of Rasulullaah ﷺ. Rasulullaah ﷺ then sold all of Hadhrat Mu'aadh رضي الله تعالى عنه's possessions to repay his debts until he was left with absolutely nothing.

During the year that Makkah was conquered, Rasulullaah ﷺ dispatched Hadhrat Mu'aadh رضي الله تعالى عنه as governor of a region of Yemen so that he may have the opportunity of recovering his losses. **Hadhrat Mu'aadh رضي الله تعالى عنه then stayed in Yemen as the governor and was the first person to ever use Allaah's wealth (Zakaah funds) to trade with.** There he earned a considerable amount of wealth and it was during this period that Rasulullaah ﷺ passed away.

When Hadhrat Mu'aadh رضي الله تعالى عنه returned to Madinah, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Send for that man (Hadhrat Mu'aadh رضي الله تعالى عنه) and take away the wealth he has except for that amount which he requires to

(1) Ahmad, Abu Dawood, Abu Ya'la, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.309).
(2) Bukhari in his *Adabul Mufrid* (Pg.43).

survive." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Unless he gives it of his own accord, I cannot take anything away from him because Rasulullaah ﷺ **had sent him to recover his losses.**" When Hadhrat Abu Bakr رضي الله تعالى عنه refused to submit to his request, Hadhrat Umar رضي الله تعالى عنه himself went to Hadhrat Mu'aadh رضي الله تعالى عنه and informed him of his intentions. Hadhrat Mu'aadh رضي الله تعالى عنه responded by saying, "Since Rasulullaah ﷺ had sent me so that I may recover my losses, I do not have to do this." (Since Hadhrat Mu'aadh رضي الله تعالى عنه had paid back the capital he took from the Zakaah funds, he felt entitled to the profits he earned. Hadhrat Umar رضي الله تعالى عنه was of the opinion that although Hadhrat Mu'aadh رضي الله تعالى عنه could use what he needed, the excess was to be returned to the public whose money was a means to the profits).

When Hadhrat Mu'aadh رضي الله تعالى عنه met Hadhrat Umar رضي الله تعالى عنه some time later, he said, "I have obeyed you and have done as you instructed me. I saw in a dream that I was surrounded by water and was in danger of drowning when you rescued me, O Umar." Hadhrat Mu'aadh رضي الله تعالى عنه then went to Hadhrat Abu Bakr رضي الله تعالى عنه and related the incident to him. He (disclosed all his assets and) swore that he would not hide anything, even disclosing the whip that he owned. Hadhrat Abu Bakr رضي الله تعالى عنه said, "By Allaah! I shall take none of this from you. You may have it all as a gift." Hadhrat Umar رضي الله تعالى عنه said, "Now this is good for you and permissible." **Hadhrat Mu'aadh رضي الله تعالى عنه thereafter left for Shaam.** (1)

Another narration from the son of Hadhrat Ka'b bin Maalik رضي الله تعالى عنه states that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was an extremely youthful, handsome and generous man who was amongst the most righteous persons of his tribe. He gave away everything that he was asked for until all his wealth was tied up in debt. The rest of the narration is as quoted above. (2)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه Concerning the Generosity of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Jabbir رضي الله تعالى عنه reports that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was amongst the most handsome of people, amongst those with the best character and the most open-handed. However, (to assist others) he accumulated a large debt and when his creditors started pushing him to pay, he hid away from them in his house for several days. The creditors eventually sought Rasulullaah ﷺ's assistance. When Rasulullaah ﷺ sent for Hadhrat Mu'aadh رضي الله تعالى عنه, he came with the creditors in trail. They pleaded, "O Rasulullaah ﷺ! Please claim our dues from him." Rasulullaah ﷺ said, "Allah will shower His mercy on the person who is charitable towards him (who writes off the debt)." Consequently, some of them wrote off their debts while others refused. They still insisted, "O Rasulullaah ﷺ! Do reclaim our rights from him." Rasulullaah ﷺ said, "O Mu'aadh! Be patient with them (settle their debts even though you have to lose

(1) Abdur Razzaaq and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.231), narrating from Abdur Razzaaq. Haakim (Vol.3 Pg.273) has reported a similar narration in brief from reliable sources, as confirmed by Dhahabi.

all your wealth)." Rasulullaah ﷺ then took away everything that Hadhrat Mu'aadh رضي الله تعالى عنه possessed and handed it over to the creditors. When they distributed it amongst themselves, only five sevenths of the dues were settled. They then said, "O Rasulullaah ﷺ! Sell him (as a slave) to settle the debts." Rasulullaah ﷺ refused saying, "Leave him alone. You cannot lodge any claims against him now."

Hadhrat Mu'aadh رضي الله تعالى عنه then went to live with the Banu Salama tribe where someone said to him, "O Abu Abdur Rahmaan! Why do you not ask Rasulullaah ﷺ for something now that you have become a pauper." Hadhrat Mu'aadh رضي الله تعالى عنه however refused to ask from Rasulullaah ﷺ and stayed there a few days more until Rasulullaah ﷺ sent for him. Rasulullaah ﷺ dispatched him to Yemen to act as governor and said to him, "Perhaps Allaah shall redeem your losses and pay off your debt for you." Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to Yemen where he stayed until the demise of Rasulullaah ﷺ.

It was in the year that Hadhrat Abu Bakr رضي الله تعالى عنه appointed Hadhrat Umar رضي الله تعالى عنه as the Ameer of Hajj that Hadhrat Mu'aadh رضي الله تعالى عنه also happened to be in Makkah (for Hajj). Hadhrat Mu'aadh رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه therefore met on the 8th of Dhul Hijjah and they both embraced each other and consoled each other about the loss of Rasulullaah ﷺ. As they then sat down on the ground and started talking, Hadhrat Umar رضي الله تعالى عنه noticed that Hadhrat Mu'aadh رضي الله تعالى عنه had several slaves. (1) The rest of the narration is the same as the one reported by Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه (which will be quoted hereunder).

The Narration of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Generosity of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that after the demise of Rasulullaah ﷺ, the people appointed Hadhrat Abu Bakr رضي الله تعالى عنه as his successor. Rasulullaah ﷺ had appointed Hadhrat Mu'aadh رضي الله تعالى عنه as governor of Yemen and it was in the year that Hadhrat Abu Bakr رضي الله تعالى عنه had appointed Hadhrat Umar رضي الله تعالى عنه as the Ameer of Hajj that Hadhrat Umar رضي الله تعالى عنه met Hadhrat Mu'aadh رضي الله تعالى عنه in Makkah. Noticing several slaves with Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه asked, "Who are these people?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "The people of Yemen gave these as a gift to me while the others are for Abu Bakr رضي الله تعالى عنه." Hadhrat Umar رضي الله تعالى عنه said, "I think that you should rather give them all to Abu Bakr رضي الله تعالى عنه."

When the two men met again the following day, Hadhrat Mu'aadh رضي الله تعالى عنه said, "O Ibn Khattaab! When you saw me last night I was heading for the fire of Jahannam, but you grabbed hold of my waist (to save me by advising me to give all the slaves to Hadhrat Abu Bakr رضي الله تعالى عنه). I now feel that I should do as you say." Hadhrat Mu'aadh رضي الله تعالى عنه then brought all the slaves to Hadhrat Abu Bakr

(1) Haakim and Ibn Sa'd (Vol.3 Pg.123).

رضي الله تعالى عنه saying, "These have been given as gifts to me, while the others are yours." Hadhrat Abu Bakr رضي الله تعالى عنه said, "We have authorised your gifts for you (you may have them for yourself)." Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to perform his salaah and the slaves all performed salaah behind him. He then asked them, "For whom are you performing salaah?" "For Allaah," they replied. Hadhrat Mu'aadh رضي الله تعالى عنه said, "Then you are all for Allaah." Saying this, he set them all free. (1)

Spending That Which One Loves

Hadhrat Umar رضي الله تعالى عنه Donates his Land in Khaybar

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه received a piece of land in Khaybar. He then approached Rasulullaah ﷺ saying, "I have received a piece of land in Khaybar. Never before have I received any property more excellent than this. What do you advise me to do with it?" Rasulullaah ﷺ replied, "If you wish, you could make the property an endowment and donate the proceeds in charity." Hadhrat Umar رضي الله تعالى عنه therefore made the land an endowment on the condition that it should never be sold, never be given away as a gift, never be inherited and that its proceeds be given to the poor, to his relatives, to free slaves, in the path of Allaah and to guests. He also stipulated that the caretaker of the land may take from the proceeds what is normally paid and what is required to feed his guests. He however had no permission to amass wealth from it. (2)

Hadhrat Umar رضي الله تعالى عنه Frees a Slave Woman whom he had obtained from Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Umar رضي الله تعالى عنه once wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to buy for him a slave woman from Jaloolaa (a place en route to Khurasan that the Muslims had conquered. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه did as requested and sent the woman to Hadhrat Umar رضي الله تعالى عنه). Hadhrat Umar رضي الله تعالى عنه then called for her one day and said, "Allaah says (in the Qur'aan):

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ﴾ (سورة آل عمران آيت ٩٢)

> You shall never reach *(true, perfect)* righteousness until you spend of that which you love." (3)

Hadhrat Umar رضي الله تعالى عنه then set her free. (4)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and a Slave Woman

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه owned a slave woman. When his love for her became intense, he freed her and married her to

(1) Haakim (Vol.3 Pg.272), narrating from reliable sources, as confirmed by Dhahabi.
(2) Sihaah Sitta, as quoted in *Nasbur Ra'yah* (Vol.3 Pg.476).
(3) Surah Aal Imraan, verse 92.
(4) Abd bin Humayd, Ibn Jareer and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.314).

one of his freed slaves. She later bore a son. Hadhrat Naafi reports further that he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه pick up the little boy and kiss him. Referring to the slave woman he freed, he then said, "What a beautiful fragrance coming from her!" (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when he heard a Verse of the Qur'aan

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I brought to mind everything that Allaah had given me when I heard the verse:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ﴾ (سورة آل عمران آيت ٩٢)

> You shall never reach *(true, perfect)* righteousness until you spend of that which you love.(2)

However, I could think of no possession more beloved to me than Marjaana, my Roman slave woman. I then said, 'She is free for the pleasure of Allaah.' If I were to ever go back on something that I had allocated to Allaah, I would have certainly married her." (3)

Another narration adds that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه got her married to Hadhrat Naafi and she thus gave birth to his child. (4)

The Narration of Hadhrat Naafi Concerning the Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Naafi narrates, "Whenever the love of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for any of his possessions became intense, he offered it to his Rabb (gave it away as Sadaqah). His slaves knew this well and they would sometimes exert themselves in good deeds and attach themselves to the Masjid. When he saw this excellent behaviour, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would then set them free. His companions said to him, 'O Abu Abdur Rahmaan! By Allaah! They are only deceiving you.' He would reply to this by saying, **'We fall for the deceit of anyone who deceives us with acts pleasing to Allaah.'"**

Hadhrat Naafi continues, "I can recall one evening when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was riding an excellent camel for which he had paid a large sum. When he became extremely impressed with the way it carried itself, he made it sit down and then dismounted. He then said, 'O Naafi! First remove its reins and saddle and then put a blanket on it, mark it and include it amongst the sacrificial animals.'"(5)

Another narration also from Hadhrat Naafi states that once while Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was riding a camel, he was very impressed by its ride. He then said, "Ikh! Ikh! (words said to get a camel to sit down)" When the

(1) Ibn Sa'd (Vol.4 Pg.123).
(2) Surah Aal Imraan, verse 92.
(3) Bazzaar. *Haythami* (Vol.6 Pg.236) has commented on the chain of narrators..
(4) Haakim (Vol.3 Pg.561). Abu Nu'aym has also reported the narration in his Hilya (Vol.1 Pg.295) from Hadhrat Mujaahid and others.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294).

camel sat down, he said, "O Naafi! Remove its saddle." Hadhrat Naafi says, "I thought that this was because he needed to use the saddle for something or because he had some doubts about the camel. When I removed the saddle, he said to me, 'Look and see whether another camel can be bought with the goods this camel carries?' (Because he intended slaughtering the camel for the pleasure of Allaah because he liked it, he needed another for his journey). I said, 'I can tell you in the name of Allaah that if you so wish, you can easily purchase another with the price of this if you sell it.' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then put a blanket on the camel's back, put a garland around its neck (to mark it) and then included it amongst the sacrificial animals. Whenever any of his possessions caught his fancy, he always sent it ahead (to the Aakhirah).

Another narration quoted Hadhrat Naafi as saying, "Whenever any of his possessions caught his fancy, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would remove it from his possessions and give it away for the pleasure of Allaah. **He would sometimes give in Sadaqah as much as thirty thousand Dirhams in a single sitting. Ibn Aamir twice gave him thirty thousand Dirhams and he said to me,** 'O Naafi! I fear that the Dirhams of Ibn Aamir should not put me to trial. Go! You are free.' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would sometimes not eat meat for an entire month unless he was on a journey or it was the month of Ramadhaan.' Hadhrat Naafi also said, "He would sometimes not even taste meat for an entire month." (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when he Stayed Over in Juhfa

Hadhrat Sa'eed bin Abu Hilaal reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was once ill when he stayed over at Juhfa. When he expressed the desire to eat fish, the people searched for fish but could find only one fish. His wife Hadhrat Safiyya bint Abu Ubayd prepared it for him and then gave it to him. A poor person then arrived and stood there. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه told him to have the fish. "Subhaanallaah!" exclaimed his family, "We have tired ourselves (to prepare this fish) and we have our provisions (to give the poor man)." He replied, **"Abdullaah likes the fish (and it should therefore be given to the poor person)."**(2)

Another narration states that his wife said, "We shall give him a Dirham which will be more useful for him then the fish, while you will be able to fulfil your desire to eat it." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "My desire is what I want you to do." (3)

Hadhrat Abu Talha رضي الله تعالى عنه Donates the Orchard of Bir Haa

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه was the wealthiest

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294). Tabraani has also reported the narration in brief, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.347). Ibn Sa'd (Vol.4 Pg.122) has also reported it briefly.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297) as well as Ibn Sa'd (Vol.4 Pg.122) with some additions.

of all the Ansaar in terms of the date plantations he owned. However, what he loved most of all his possessions was the orchard of Bir Haa. It was situated opposite the Masjid and even Rasulullaah ﷺ used to go there to drink from its pure and excellent water. However, Hadhrat Abu Talha رضي الله تعالى عنه went to Rasulullaah ﷺ as soon as the verse was revealed in which Allaah states:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۵﴾ (سورة آل عمران آيت ۹۲)

> You shall never reach *(true, perfect)* righteousness until you spend of that which you love. (1)

He said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! Indeed, Allaah has stated: 'You shall never reach righteousness until you spend of that which you love.' Bir Haa is certainly the possession that I love most, so it is now Sadaqah for the pleasure of Allaah. I aspire for the good of this and that Allaah will keep it as a treasure for me (in the Aakhirah). O Rasulullaah ﷺ! Utilise it as Allaah shows you." Rasulullaah ﷺ said, "Wow! This is an excellent investment! This is an excellent investment!" (2)

Another narration of Bukhari adds that Rasulullaah ﷺ said, "I have heard what you have to say, but think that you should rather divide it amongst your relatives." Hadhrat Abu Talha رضي الله تعالى عنه then said, "I shall definitely do so, O Rasulullaah ﷺ!" He then divided it amongst his relatives and his nephews.

Hadhrat Zaid bin Haaritha رضي الله تعالى عنه Gives his Horse away as Sadaqah

Hadhrat Muhammad bin Munkadir narrates that Hadhrat Zaid bin Haaritha رضي الله تعالى عنه brought along his horse called "Shibla" when the following verse of the Qur'aan was revealed:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۵﴾ (سورة آل عمران آيت ۹۲)

> You shall never reach *(true, perfect)* righteousness until you spend of that which you love. (3)

This horse was the most prized of all his possessions. He said (to Rasulullaah ﷺ), "This is Sadaqah." Rasulullaah ﷺ took it from him and handed it over to Hadhrat Zaid رضي الله تعالى عنه's son Usaama رضي الله تعالى عنه Noticing the expression (of unhappiness) on Hadhrat Zaid رضي الله تعالى عنه's face, Rasulullaah ﷺ said, "Allaah has certainly accepted it from you." (4)

The Statement of Hadhrat Abu Dharr رضي الله تعالى عنه that there are Three Partners in one's Wealth

Hadhrat Abu Dharr رضي الله تعالى عنه stated, "There are three partners in one's wealth. (The

(1) Surah Aal Imraan, verse 92.
(2) Bukhari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.140).
(3) Surah Aal Imraan, verse 92.
(4) Sa'eed bin Mansoor, Abd bin Humayd, Ibn Mundhir and Ibn Abi Haatim. Ibn Jareer has reported a similar narration from Amr bin Dinaar, while Abdur Razzaaq and Ibn Jareer have also reported another similar narration from Ayyoob, as quoted in Durrul Manthoor (Vol.2 Pg.50).

first is) Predestination that will not consult with you as it takes your valuable and useless wealth either by destruction or by death (of animals). (The second is) The heir who is waiting for you to put your head down (in the grave) so that he my drag everything away while looking down on you. (You are the third partner) So do your best never to be the most helpless of the three partners. Verily Allaah says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach *(true, perfect)* righteousness until you spend of that which you love. (1)

Take note that this camel is the most beloved of my possessions, so I wish to send it ahead for myself (to the Aakhirah)." (2)

Spending in Charity while in Need

The Incident of Rasulullaah ﷺ in this Regard

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that a woman once brought a shawl to Rasulullaah ﷺ. It was woven with a woven edge as well. She said, "O Rasulullaah ﷺ! I have come to give you this to wear." Rasulullaah ﷺ really needed a shawl and he took it from her and wore it immediately. When one of the Sahabah رضي الله تعالى عنهم saw him wearing it, he commented, "What a beautiful shawl is this, O Rasulullaah ﷺ! Will you not give it to me to wear?" "Certainly," said Rasulullaah ﷺ. After Rasulullaah ﷺ had left, the other Sahabah رضي الله تعالى عنهم reprimanded the man saying, "You had done a terrible thing by asking for the shawl when you saw that Rasulullaah ﷺ accepted it because he really needed it. You know well that Rasulullaah ﷺ never refuses anything he is asked for." The man replied, **"By Allaah! The only thing that prompted me to ask for it was that I hoped for its blessings after Rasulullaah ﷺ had worn it. I hope to be buried with it as my shroud."** (3)

Another narration from Hadhrat Sahl bin Sa'd رضي الله تعالى عنه states that a striped set of clothing with white edging was knitted for Rasulullaah ﷺ out of black wool. Rasulullaah ﷺ was wearing it when he went to meet the Sahabah رضي الله تعالى عنهم. Striking his hand on his thigh, he said, "Do you not think that these clothes look good?" A Bedouin said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Will you not give it to me?" **Because it was the habit of Rasulullaah ﷺ never to refuse anything he was asked for,** he agreed and gave the clothes to the man. He then sent for his old set of clothes and wore it. Rasulullaah ﷺ later had another set of similar clothes knitted for him but it was still being made when he passed away. (4)

The Incident of Hadhrat Abu Aqeel رضي الله تعالى عنه

Hadhrat Abu Aqeel رضي الله تعالى عنه narrates that to earn two Saa of dates he spent an entire night drawing water from a well with a rope tied to his back. He took one

(1) Surah Aal Imraan, verse 92.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).
(3) Ibn Jareer.
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.42).

Saa to his family for their use and the other he reserved to attain proximity to Allaah. When he brought it to Rasulullaah ﷺ and informed him how he had earned it. Rasulullaah ﷺ instructed him to add it to the Sadaqah that had been collected. Mocking Hadhrat Abu Aqeel رضي الله تعالى عنه, the Munaafiqeen commented, "Of what use is it to this man to contribute a mere Saa of dates (when he needs it more)?" It was then that Allaah revealed the verse:

﴿الَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ؕ سَخِرَ اللّٰهُ مِنْهُمْ ۫ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝﴾ (سورة توبه آيت ٧٩)

Allaah shall mock *(punish the mockery of)* those *(Munaafiqeen)* who mock the Mu'mineen about their charity when they spend of their own will and *(who mock)* those who find only their efforts *(to spend, referring to those who offer their labour in the path of Allaah)*. For them will be a painful punishment. {Surah Taubah, verse 79}[1]

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Hadhrat Abu Salama and Hadhrat Abu Hurayrah رضي الله تعالى عنهما narrate that Rasulullaah ﷺ once called on the Sahabah رضي الله تعالى عنهم for contributions because he intended dispatching a military expedition. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family." Rasulullaah ﷺ said, "May Allaah bless what you give and may Allaah also bless what you keep behind."

A Sahabi رضي الله تعالى عنه from the Ansaar spent the entire night labouring to earn two Saa of dates. He then said, "O Rasulullaah ﷺ! I have earned two Saa of dates. One of for my Rabb and the other for my family." The Munaafiqoon then started to mock as they said, "Those who contribute like Abdur Rahmaan bin Auf do so to boast while Allaah and His Rasool ﷺ have no need for the meager Saa of the other." **It was then that Allaah revealed the verse:**

﴿الَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ؕ سَخِرَ اللّٰهُ مِنْهُمْ ۫ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝﴾ (سورة توبه آيت ٧٩)

Allaah shall mock *(punish the mockery of)* those *(Munaafiqeen)* who mock the Mu'mineen about their charity when they spend of their own will and *(who mock)* those who find only their efforts *(to spend, referring to those who offer their labour in the path of Allaah)*. For them will be a painful punishment. {Surah Taubah, verse 79}[2]

The Incident of Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه

Hadhrat Abdullaah bin Zaid bin Abdi Rabbihi رضي الله تعالى عنه was the Sahabi who was shown the Adhaan in his dream. He once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This orchard of mine is for Sadaqah. I am handing it over to Allaah and His Rasool ﷺ (to spend it as they please)." His parents then came to Rasulullaah ﷺ and said, "Our livelihood depended on that orchard."

(1) Tabraani. *Haythami* (Vol.7 Pg.33) has commented on the chain of narrators.
(2) Bazaar. Bazzaar and *Haythami* (Vol.7 Pg.32) have commented on the chain of narrators.
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Rasulullaah ﷺ handed it over to them and (after a while) they passed away. Thereafter, their son inherited it. (1)

The Incident of a man from the Ansaar

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ complaining of severe hunger. Rasulullaah ﷺ then sent a message to one of his wives (to send some food) but received the reply, "I swear by the Being Who has sent you with the truth that I have nothing but water with me." He then sent the same message to another wife and received the same reply. When the message was sent to each of his wives, each one of them replied saying, "I swear by the Being Who has sent you with the truth that I have nothing but water with me." Rasulullaah ﷺ then announced, "Who will host this man tonight and Allaah will shower His mercy on him." A man from the Ansaar volunteered and took the man home, where he said to his wife, "Do you have any food?" She replied, "There is nothing besides the children's food." He said, "Pacify them with something and then put them to sleep when they want their supper. When our guest arrives, put out the lantern and pretend that we are eating." Another narration states that he said, "When he starts to eat, stand up to set the lantern right and (while doing so) put it off."

They all then sat down and the guest ate while the couple went to sleep hungry. When he went to Rasulullaah ﷺ the next morning, Rasulullaah ﷺ said, "Allaah was impressed by what you two did last night." Another narration adds that it was then that Allaah revealed the verse:

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ (سورة الحشر آيت ٩)

They prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need. {Surah Hashar, verse 9} (2)

The Incident of the Seven houses

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that a goat's head was passed between seven houses because the people of each home preferred others above themselves. Although each household needed it, it eventually returned to the house from which it originally left. (3)

Giving a Loan to Allaah

Hadhrat Abu Dahdaa رضي الله تعالى عنه Sells His Orchard for a Date Palm in Jannah

Hadhrat Anas رضي الله تعالى عنه reports that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! A particular man has a date palm with which I need to set right

(1) Haakim (Vol.3 Pg.336). Dhahabi has commented on the chain of narrators.

(2) Muslim and others, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.147). Bukhari and Nasa'ee has also reported the narration while another narration of Muslim names the Ansaari as Hadhrat Abu Talha رضي الله تعالى عنه, as quoted in the Tafseer of Ibn Katheer. A narration of Tabraani names the guest as Hadhrat Abu Hurayrah رضي الله تعالى عنه, as quoted in Fat'hul Baari (Vol.8 Pg.446).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).

a wall of mine. Please tell him to give it to me so that I may fix my wall." Rasulullaah said to the man, "Give it to him in exchange for a date palm in Jannah." The man however refused to do so. Hadhrat Abu Dahdaa then arrived and said to the man, "Sell me your date palm in exchange for my orchard." The man readily agreed.

Hadhrat Abu Dahdaa then came to Rasulullaah and said, "I have bought the date palm in exchange for my orchard. You may give it to the man because I am handing it over to you." Rasulullaah said, "There shall be so many laden and large date palms for Abu Dahdaa in Jannah!" Rasulullaah repeated this statement several times. Hadhrat Abu Dahdaa then went to his wife and said, "O Ummu Dahdaa! You will have to leave this orchard because I have sold it in exchange for a date palm in Jannah." **"An excellent transaction!" she exclaimed.**[1]

The Incident of Hadhrat Abu Dahdaa when he said, "I have lent my Orchard to my Rabb"

Hadhrat Abdullaah bin Mas'ood narrates that Hadhrat Abu Dahdaa approached Rasulullaah when Allaah revealed the verse:

﴿مَنْ ذَا الَّذِیْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا﴾ (سورة بقره آیت ٢٤٥)

Who is it that will lend to Allaah a good loan. {Surah Baqara, verse 245}

He said, "O Rasulullaah! Does Allaah require a loan from us?" "Yes, O Abu Dahdaa," replied Rasulullaah. "Show me your hand," said Hadhrat Abu Dahdaa. When Rasulullaah gave him his hand, Hadhrat Abu Dahdaa said, "I have lent my orchard to my Rabb." **His orchard contained six hundred date palms.** He then walked back to the orchard where (his wife) Hadhrat Ummu Dahdaa and his family were. He then shouted, "O Ummu Dahdaa!" "At your service!" she responded. He shouted back, "Leave the orchard because I have lent it to my Rabb." [2]

The statement of Hadhrat Abdur Rahmaan bin Auf has just passed in the previous fewpages, wherehesaid, "O Rasulullaah! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family."

Spending to Encourage people Towards Islaam

An Incident of a Person in this Regard

Hadhrat Anas reports that whenever Rasulullaah was asked for anything to draw a person to Islaam or to make him steadfast in it, he readily gave it. Therefore, when a person once came to him, Rasulullaah gave

(1) Ahmad, Baghawi and Haakim, as quoted in *Isaaba* (Vol.4 Pg.59). *Haythami* (Vol.9 Pg.324) states that Ahmad and Tabraani have also reported the narration with a reliable chain of narrators.

(2) Abu Ya'la and Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.9 Pg.324). Bazzaar has reported a similar narration from a weak chain of narrators, as quoted in *Majma'uz Zawaa'id* (Vol.3 Pg.113). Ibn Mandah has reported a similar narration, as quoted in *Isaaba* (Vol.4 Pg.59) as has Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.299). Tabraani has also reported a similar narration from Hadhrat Umar with a weak chain of narrators, as quoted in *Majma'uz Zawaa'id* (Vol.3 Pg.113).

instructions that the goats of Sadaqah that filled an entire valley should be given to him. The man returned to his tribe and said, "O my people! Accept Islaam because Muhammad ﷺ gives without fearing poverty."
Another narration states that even when a person came to Rasulullaah ﷺ only to acquire worldly possessions, the evening would not come without the Deen being more beloved and more honoured in his sight than the world and all that it contains. (1)

A narration of Hadhrat Zaid bin Thaabit رَضِيَ اللهُ تَعَالَى عَنْهُ in this Regard

Hadhrat Zaid bin Thaabit رَضِيَ اللهُ تَعَالَى عَنْهُ reports that an Arab once came to Rasulullaah ﷺ to ask for a piece of land between two mountains. Rasulullaah ﷺ had it given to him in writing, after which he accepted Islaam. The man returned to his tribe and said, "O my people! Accept Islaam because I have come to you from a man who gives without fearing poverty." (2)

The Cause of Hadhrat Safwaan bin Umayyah رَضِيَ اللهُ تَعَالَى عَنْهُ Accepting Islaam and his Statement About Rasulullaah ﷺ

In the story of how Hadhrat Safwaan bin Umayyah رَضِيَ اللهُ تَعَالَى عَنْهُ accepted Islaam, it has already passed(3) that as Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan رَضِيَ اللهُ تَعَالَى عَنْهُ was with him. Hadhrat Safwaan رَضِيَ اللهُ تَعَالَى عَنْهُ then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he replied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan رَضِيَ اللهُ تَعَالَى عَنْهُ accepted Islaam on the spot and said, "It is only be the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." (4)

Spending in Jihaad in the path of Allaah

The Spending of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ

His Spending on the Occasion of the Hijrah and the Incident between Hadhrat Abu Quhaafa رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Asmaa رَضِيَ اللهُ تَعَالَى عَنْهَا

Hadhrat Asmaa رَضِيَ اللهُ تَعَالَى عَنْهَا says, "When (my father) Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ left with

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.42). Muslim (Vol.2 Pg.253) has reported a similar narration from Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ.
(2) Tabraani. *Haythami* (Vol.9 Pg.13) has commented on the chain of narrators.
(3) This has passed in the chapter entitled "Hadhrat Safwaan bin Umayyah رَضِيَ اللهُ تَعَالَى عَنْهُ Accepts Islaam", under the subheading "Hadhrat Safwaan رَضِيَ اللهُ تَعَالَى عَنْهُ Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam".
(4) Waaqidi and Ibn Asaakir narrate from Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.5 Pg.294).

Rasulullaah ﷺ (for Hijrah), Abu Bakr رضي الله تعالى عنه took along all the money he had, which amounted to **five or six thousand Dirhams.** My grandfather Abu Quhaafa رضي الله تعالى عنه who had lost his sight then came home. He said, 'By Allaah! I expect that together with alarming you by his leaving, Abu Bakr has also alarmed you with his money (by taking it all along with him).' I said, 'Not at all, dear grandfather. He has left plenty of money with us.' I then gathered some stones and placed them in the dish in which my father usually put his money. Thereafter, I covered it with a cloth and took his hand saying, 'Here, grandfather. Put your hand on this money.' He put his hand on it and (thinking that it was Dirhams) said, 'Then there is no problem. If he has left this money for you, he has done very well. There should be sufficient money here to see to your needs.' By Allaah! My father had not left a thing for us but all that I wished to do by this was to put the old man's heart at rest." (1)

The narration has already passed in which it is stated that Hadhrat Abu Bakr رضي الله تعالى عنه spent all of his four thousand Dirhams for the Tabook expedition.

The Spending of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

His Spending on the 'expedition of Difficulty' and the Statement of Rasulullaah ﷺ About Him

Hadhrat Abdur Rahmaan bin Khabbaab Sulami رضي الله تعالى عنه reports that Rasulullaah ﷺ once delivered a sermon in which he encouraged the Sahabah رضي الله تعالى عنهم to spend on the 'expedition of difficulty' (the expedition to Tabook). Hadhrat Uthmaan رضي الله تعالى عنه then said, "I shall provide a hundred camels together with their saddle blankets and saddles." Rasulullaah ﷺ then stepped down a step of the pulpit and again encouraged the Sahabah رضي الله تعالى عنهم. This time again Hadhrat Uthmaan رضي الله تعالى عنه stood up and said, "I shall provide another hundred camels together with their saddle blankets and saddles." Hadhrat Abdur Rahmaan رضي الله تعالى عنه says that he then saw Rasulullaah ﷺ shaking his hand as a person does when expressing wonder. A narrators by the name of Abdus Samad demonstrated this action by taking out his hand and shaking it. Rasulullaah ﷺ then said, "**After this, Uthmaan need not carry out any other (optional) deed.**"(2)

Another narration states that Rasulullaah ﷺ gave encouragement three times and that Hadhrat Uthmaan رضي الله تعالى عنه took it upon himself to provide three hundred camels together with their saddle blankets and saddles. Hadhrat Abdur Rahmaan رضي الله تعالى عنه says, "I was present there as Rasulullaah ﷺ stood on the pulpit saying, **'No sin can harm Uthmaan after this' or he said, 'No sin can harm Uthmaan after this day.'**"(3)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.179). Ahmad and Tabraani have reported a similar narration but *Haythami* (Vol.6 Pg.59) has commented on the chain of narrators.
(2) Ahmad.
(3) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.4). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.59).

The Narration of Hadhrat Abdur Rahmaan bin Samura رَضِيَ اللهُ تَعَالَى عَنْهُ About the Spending of Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ on the 'expedition of Difficulty'

Hadhrat Abdur Rahmaan bin Samura رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that on the occasion when Rasulullaah ﷺ was preparing the 'Expedition of Difficulty', Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ **came with a thousand Dinaars** and emptied them into Rasulullaah ﷺ's bag. As Rasulullaah ﷺ turned the coins over in his hands, he said, "No act that Uthmaan does after this day will cause him any harm." Rasulullaah ﷺ repeated this several times. (1)

Another narration from Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ states that Rasulullaah ﷺ prayed, "O Allaah! Do not forget this deed of Uthmaan." Rasulullaah ﷺ also added, "After this, Uthmaan need not carry out any other (optional) deed." (2)

The Narration of Hadhrat Hudhayfa bin Yamaan رَضِيَ اللهُ تَعَالَى عَنْهُ About the Spending of Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ on the 'expedition of Difficulty'

Hadhrat Hudhayfa bin Yamaan رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ sent someone to Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ to request his assistance for the 'Expedition of Difficulty'. Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ sent ten thousand Dinaars, which were poured out in front of Rasulullaah ﷺ. As Rasulullaah ﷺ turned the coins over in his hands, turning them from top to bottom, he said, "O Uthmaan, may Allaah forgive you every sin that you committed secretly, every sin that you committed openly, every sin that you hid from others and every sin that you may commit until the Day of Qiyaamah. Uthmaan need not worry to carry out any (non-obligatory) good deed after this." (3)

The Narration of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Qataadah and Hadhrat Hasan in this Regard

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that he was present when Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ handed over to Rasulullaah ﷺ what he needed to dispatch the 'Expedition of Difficulty'. On that day, he brought seven hundred Awqiya of gold. (4)

Hadhrat Qataadah reports that Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ donated a thousand animals for the expedition to Tabook. Amongst these were fifty horses as well. (5)

Hadhrat Hasan narrates that for the expedition to Tabook, Hadhrat Uthmaan

(1) Haakim, narrating from reliable sources, as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).
(3) Ibn Adi, Daar Qutni, Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).
(4) Abu Ya'la and Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).

رضي الله تعالى عنه donated nine hundred and fifty camels and fifty horses or nine hundred and seventy camels and thirty horses. (1)

The narration has already passed in which it was mentioned that Hadhrat Uthmaan رضي الله تعالى عنه provided a third of the army's needs during the expedition to Tabook to the extent that it was said that he saw to each and every need they expressed.

The Spending of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

He Donates Seven Hundred Camels together with their Carriages and Supplies

Hadhrat Anas رضي الله تعالى عنه narrates that while Hadhrat Aa'isha رضي الله تعالى عنها was in her room, she heard a lot of noise in Madinah. "What is that?" she enquired. The people informed her, "That is the caravan of Abdur Rahmaan bin Auf رضي الله تعالى عنه that had arrived from Shaam carrying everything with it." Hadhrat Anas رضي الله تعالى عنه says that there were seven hundred camels in the caravan and that all of Madinah was resounding with the noise. Hadhrat Aa'isha رضي الله تعالى عنها then said, "I have heard Rasulullaah صلى الله عليه وسلم say that he saw Abdur Rahmaan bin Auf رضي الله تعالى عنه entering Jannah on his knees (exhausted after accounting for all his wealth)." When these words reached Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, he said, "I shall do my best to enter Jannah standing upright." He then donated all the camels in the path of Allaah together with their carriages and the supplies they carried. (2)

His Spending in the path of Allaah during the Lifetime of Rasulullaah صلى الله عليه وسلم

Imaam Zuhri reports that during the lifetime of Rasulullaah صلى الله عليه وسلم, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. **Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars. He also donated five hundred horses in the path of Allaah and again one thousand five hundred camels in the path of Allaah. Most of his fortune was earned through trade.** (3)

Another narration from Imaam Zuhri states that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated five hundred camels in the path of Allaah. (4)

A Narration of Zuhri about the Spending of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Imaam Zuhri reports that during the lifetime of Rasulullaah صلى الله عليه وسلم, Hadhrat Abdur

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.13).
(2) Ahmad. *Al Bidaaya wan Nihaaya* (Vol.7 Pg.164) contains commentary on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.98) and Ibn Sa'd (Vol.3 Pg.93) have also reported a similar narration.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).
(4) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.163).

Rahmaan bin Auf رضي الله تعالى عنه donated half his wealth in the path of Allaah. Thereafter, he donated forty thousand Dinaars and also five hundred horses in the path of Allaah and again another five hundred camels. Most of his fortune was earned through trade. (1)

The narration has also passed in which it is stated that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated two hundred Awqiya of silver for the expedition to Tabook. (2)

The Spending of Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه

He Spends on those Proceeding in the path of Allaah

Hadhrat Abu Hizaam says that they had never heard of anyone in Madinah who provided more transport for people proceeding in the path of Allaah than Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه. Two Bedouins once came to Madinah to ask for someone to provide them with transport to proceed in the path of Allaah. When they were directed to Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه, they approached him while he was with his family. When he asked them what they required and they duly informed him, he told them not to be hasty and to wait until he comes out to see them. (When he came out) He was wearing clothing that was brought from Egypt. It resembled a spider's web and cost four Dirhams. He took his staff with him and his slaves also accompanied him. Each time he passed by a rubbish dump, he used the end of his staff to pick up any piece of cloth that could be used to patch up the satchels of the camels going out in the path of Allaah. He would then dust off the cloth and hand it over to his slave saying, "Keep this piece of cloth to mend the satchels."

One of the Bedouins said to the other, "Oh dear! Save us from him! By Allaah! All this man has with him are pieces of cloth from rubbish dumps." The other said, "Shame on you! Do not be hasty. Let us first wait and see." Hadhrat Hakeem رضي الله تعالى عنه then took them to the marketplace where he saw two large, fat and pregnant camels. He purchased them along with their supplies and said to his slave, "Use the pieces of cloth to mend any of the satchels that need mending." Thereafter, he loaded on the camels some food, wheat and fat. Furthermore, he gave the two men money for their expenses and made over the camels to them. The one Bedouin then said to his companion, **"By Allaah! I have never seen a better collector of cloth pieces than this man!"** (3)

He Donates his House in the path of Allaah for the Poor and for Slaves

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه once sold a house to Hadhrat Mu'aawiya

(1) Ibn Mubaarak, as quoted in *Isaaba* (Vol.2 Pg.416).

(2) In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah رضي الله تعالى عنهم Spent on this Occasion".

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.384)

رضي الله تعالى عنه for sixty thousand Dirhams. Some people said to him, "By Allaah! Mu'aawiya has hoodwinked you (by paying so little)." Hadhrat Hakeem رضي الله تعالى عنه said, "By Allaah! During the Period of Ignorance, I bought it for a mere bag of wine. I now make you all witness that I am giving the price away in the path of Allaah for the benefit of the poor and for setting slaves free. Now which one of us two has been hoodwinked?" Another narration states that he sold the house for a hundred thousand Dirhams. (1)

The Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Donates a Hundred Camels in the path of Allaah

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once sold a property of his for two hundred camels. He then donated a hundred camels in the path of Allaah and made a condition with the riders that they were not to sell them before reaching Waadi Qura. (2)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Aasim bin Adi رضي الله تعالى عنه and others Spend in the path of Allaah

It has already passed in a chapter(3) describing the encouragement Rasulullaah صلى الله عليه وسلم gave to the Sahabah رضي الله تعالى عنهم to spend in the path of Allaah that Hadhrat Umar رضي الله تعالى عنه gave a hundred Awqiya of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رضي الله تعالى عنه gave ninety Wasaq of dates for the expedition to Tabook. On the same occasion, Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه all donated large sums of money. A narration has also passed about a man bringing along a camel in the path of Allaah and how Hadhrat Qais bin Sala Ansaari رضي الله تعالى عنه spent in Jihaad. (4)

The Spending of Hadhrat Zaynab bint Jahash رضي الله تعالى عنها and Other Women

Hadhrat Zaynab bint Jahash رضي الله تعالى عنها Spends in the path of Allaah and What Other Women Contributed Towards the Expedition to Tabook

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah صلى الله عليه وسلم once said (to his wives),

(1) Tabraani. *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).
(3) In the chapter entitled "Rasulullaah صلى الله عليه وسلم Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah رضي الله تعالى عنهم Spent on this Occasion".
(4) Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah رضي الله تعالى عنهم in the Path of Allaah".

"The one to meet me first (after death) from all of you is the one with the longest arms." The wives then started measuring whose arms were the longest and then (when they realised that the statement was metaphorical) it was Hadhrat Zaynab bint Jahash رضي الله تعالى عنها whose arms turned out to be the longest because she made things by hand and gave the proceeds in Sadaqah.

Another narration quotes Hadhrat Aa'isha رضي الله تعالى عنها as saying, "After the demise of Rasulullaah ﷺ, whenever we gathered in any of our houses, we used to measure our arms against the wall to see whose were the longest. We continued doing this until Zaynab bint Jahash رضي الله تعالى عنها passed away. She was a short woman whose arms were by no means the longest. It was then that we realised that Rasulullaah ﷺ was referring to spending in Sadaqah when he mentioned long arms. **Zaynab bint Jahash رضي الله تعالى عنها was skilful with her hands. She used to dye leather and stitch it and then donate the proceeds in the path of Allaah."** (1)

Another narration from Hadhrat Aa'isha رضي الله تعالى عنها states that Hadhrat Zaynab bint Jahash رضي الله تعالى عنها used to weave cloth and give it to those proceeding in battle, who sewed it and used it in battle. (2)

The narration has already passed in which it is stated to assist the Muslim army in its preparations for Tabook, **the women had sent their bangles, bracelets, anklets, earrings, rings and other jewellery that filled a cloth spread out in front of Rasulullaah ﷺ.** (3)

Spending on the Poor and Those in Need

The Incident of a Bedouin Lady and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Umayr bin Salama Duwali رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was sleeping under a tree at midday when a Bedouin lady arrived in Madinah. She searched around (for someone to assist her) and eventually approached Hadhrat Umar رضي الله تعالى عنه (not knowing that he was the Ameerul Mu'mineen). She then said to him, "I am a poor woman with two children. The Ameerul Mu'mineen Umar bin Khattaab had sent Muhammad bin Maslama to collect Zakaah (in our area) but he did not give me anything. Perhaps you could intercede before him on our behalf. May Allaah have mercy on you."

Hadhrat Umar رضي الله تعالى عنه shouted for (his servant) Yarfa to summon Hadhrat Muhammad bin Maslama رضي الله تعالى عنه. The lady said, "It may have been more helpful to me if you had taken me to him." Hadhrat Umar رضي الله تعالى عنه put her heart at rest by saying, "Inshaa Allaah, he will soon fulfil your need." Hadhrat Yarfa went to Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and told him to respond to the call of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه came to Hadhrat Umar رضي الله تعالى عنه and said, "As Salaamu Alayka, O Ameerul Mu'mineen!" The lady felt embarrassed (when she realised that it was the Ameerul Mu'mineen himself whom she was talking to).

(1) Bukhari and Muslim, as quoted in *Isaaba* (Vol.4 Pg.314).
(2) Tabraani in his Awsat. *Haythami* (Vol.8 Pg.289) has commented on the chain of narrators.
(3) Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah رضي الله تعالى عنهم in the Path of Allaah".

Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! I spare no pains to ensure that I select the best man (for any task). What answer will you give when Allaah asks you about this lady?" When he heard this, the eyes of Hadhrat Muhammad bin Maslama رضي الله تعالى عنه filled with tears. Hadhrat Umar رضي الله تعالى عنه then continued, "Allaah had sent His Nabi صلى الله عليه وسلم to us and we believed in him and followed him. He did as Allaah commanded him and gave the Zakaah funds to those poor people who deserved it. This he continued doing until Allaah took him away. Thereafter, Allaah appointed Abu Bakr رضي الله تعالى عنه as his successor and he followed the Sunnah of Rasulullaah صلى الله عليه وسلم until Allaah took him away as well. Allaah then made me his successor and I have always done my best to select the very best of you (to collect and distribute the Zakaah funds). When I send you again, ensure that you give this lady her share for the year as well as her share for the previous year. In fact, I do not even know whether I would be sending you at all."

Hadhrat Umar رضي الله تعالى عنه then sent for a camel for the lady and also gave her some flour and oil. He said to her, "Take this until you meet us at Khaybar because we intend coming there." When she came to Hadhrat Umar رضي الله تعالى عنه at Khaybar, he called her forward and gave her two more camels saying, "Take this, for it will suffice for your needs until Muhammad comes to you again. I have already instructed him to give you your dues for the year as well as for the previous year."(1)

The Incident of the Daughter of Hadhrat Khufaaf bin Eema Ghifaari رضي الله تعالى عنه with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aslam says that he once left with Hadhrat Umar رضي الله تعالى عنه to the marketplace where he met a young lady who said, "O Ameerul Mu'mineen! My husband has passed away and has left behind small children. By Allaah! They do not even have hooves to cook (which the Arabs usually gave away free of charge) nor any plantation or any milk-giving animal. I fear that the drought may destroy them. I am the daughter of Khufaaf bin Eema Ghifaari رضي الله تعالى عنه and my father was with Rasulullaah صلى الله عليه وسلم at Hudaybiyyah." Hadhrat Umar رضي الله تعالى عنه stood motionless awhile and then said, "Welcome to a close relative." He then went home where a fine pack camel was tied. He loaded the animal with two sacks filled with food and placed between the two some money and clothing. Thereafter, he handed the reins of the camel to the lady saying, "Take this away. Allaah shall provide for you before this is finished." When someone commented that Hadhrat Umar رضي الله تعالى عنه had given her too much, Hadhrat Umar رضي الله تعالى عنه said, "May your mother lose you! Her father was at Hudaybiyyah with Rasulullaah صلى الله عليه وسلم. By Allaah! I saw her father and her brother lay siege to a fortress for a long time and then conquer it. We then received large shares from the booty earned from it. (She therefore deserves the large amount that I gave her)." (2)

(1) Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.319).
(2) Abu Ubayd in his *Amwaal*, Bukhari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله تعالى عنه

His Spending as the Governor of Shaam

Hadhrat Hassaan bin Atiyya reports that when Hadhrat Umar رضي الله تعالى عنه relieved Hadhrat Mu'aawiya of his post as governor of Shaam, he sent Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله تعالى عنه (to replace him). He left with his young and beautiful wife from the Quraysh but it was not long before they began suffering extreme poverty. When Hadhrat Umar رضي الله تعالى عنه heard about this, he sent a thousand Dinaars for them. Hadhrat Sa'eed رضي الله تعالى عنه took the money to his wife saying, "Umar رضي الله تعالى عنه has sent for us all that you see." She said, "Why do you not buy us something with which to prepare some gravy and some flour. We can then store the rest." He then told her, "Should I rather not tell you of something better than that? Should we rather not give the money to someone who will invest it in business so that we may use the profits. He will then also be responsible for the money. When she agreed, he bought something with which to prepare gravy and some flour as well as two camels and two slaves. The slaves loaded on the camels all sorts of necessities and then distributed it all to the poor and needy.

After a short while, his wife informed him that the food they had bought was finished. She said further, "Why do you not approach the man (trading on our behalf) and take some of the profits to buy some food." Hadhrat Sa'eed رضي الله تعالى عنه remained silent. When she repeated herself, he again remained silent until she started admonishing him. He then stopped coming home during the day and would return only at nights. There was a person from her family who used to frequent the house with Hadhrat Sa'eed رضي الله تعالى عنه. He said to Hadhrat Sa'eed رضي الله تعالى عنه's wife, "What are you doing? You are now really hurting him whereas he has given all the money away as Sadaqah."

When she started weeping bitterly in remorse about the money, Hadhrat Sa'eed رضي الله تعالى عنه came to her one day and said, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied. [1]

The Narration of Hadhrat Abdur Rahmaan bin Saabit Concerning this

The narration of Hadhrat Abdur Rahmaan bin Saabit Jumhi states that whenever Hadhrat Sa'eed رضي الله تعالى عنه received his salary, he bought what was necessary for his family and then gave the rest out in Sadaqah. When she asked him about the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).

remainder of his salary, he told her that he had lent it out. Some people once approached him and said, "Verily your family has rights over you and your in-laws also have a right over you." He replied, "I have never given others preference in the rights I owe to my family and in-laws. However, I shall also not seek the pleasure of people when I am searching for the large-eyed damsels of Jannah. If a single damsel of Jannah has to even peep into this world, everything on earth would be illuminated just as the sun illuminates the earth. I am also not prepared to be left behind the first group to enter Jannah after I had heard Rasulullaah ﷺ say, 'Allaah will gather the people for reckoning when the poor Mu'mineen will race towards Jannah as doves race. When they will be told to wait for the reckoning, they will say, 'We have nothing to account for because we had been given nothing.' Their Rabb will say, 'My servants are right.' A gate of Jannah will then be opened for them and they will enter Jannah seventy years before anyone else.'"(1)

The narration has already passed previously(2) in which Hadhrat Sa'eed رضي الله تعالى عنه said to his wife, ""Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she happily agreed, Hadhrat Sa'eed رضي الله تعالى عنه called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? What has happened to the wealth?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "It will come to you at a time when you need it most (in the Aakhirah)." (3)

The Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

A Narration of Hadhrat Naafi About the Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Naafi reports, "When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once fell ill, a bunch of grapes was bought for him for one Dirham. When a poor person arrived there, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed that it be given to the person. Someone (from the household) then went to buy the bunch from the poor person for a Dirham (because grapes were no longer available elsewhere) and brought it back to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. However, the poor person returned to beg and again Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).

(2) The incident has passed in the chapter entitled "The Lives of the Khulafaa and Leaders" and then under the subheadings "The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رضي الله تعالى عنه" and "His Behaviour as the Governor of Hims".

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

that it be given to the person. Yet again someone went to buy the bunch back from the poor person for a Dirham. When he brought it back to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, the poor person returned again to beg and once again Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed that it be given to him. This time also someone went to buy the bunch from the poor person for a Dirham and brought it back to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. When the poor person intended to return yet again, he was prevented from doing so. Had Hadhrat Abdullaah bin Umar رضي الله تعالى عنه known about this, he would not have even tasted the grapes." (1)

Another Narration from Hadhrat Naafi in this Regard

Hadhrat Naafi says, "When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once fell ill, he desired to eat grapes. I bought a bunch of grapes for him for a Dirham and then placed it in his hand." The rest of the narration is the same as the one reported above. However, this narration concludes with the words, "The beggar continued returning and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه kept instructing that the grapes be given to him until it was the third or fourth occasion when I eventually said to the beggar, 'Shame on you! Are you not embarrassed?!' I then bought the grapes back from him for a Dirham and brought it to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. This time, he managed to eat it." (2)

The Spending of Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه

The Narration of Hadhrat Abu Nadhra

Hadhrat Abu Nadhra reports, "It was during the first ten days of Dhul Hijjah that I visited Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه in a room that he reserved for conversing (with visitors). When someone passed by with a sheep, Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه asked the man what he paid for the sheep. The man replied that he had paid twelve Dirhams for it. I then said (to myself), 'If only I had twelve Dirhams, I could have also bought a sheep, slaughtered it and fed it to my family (for the occasion of Eid that was forthcoming).' When I returned home, Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه had sent someone behind me with a bag containing fifty Dirhams. I had never before seen money that had as much blessings as those Dirhams. He gave them to me with the intention of being rewarded and at a time when I most needed it." (3)

The Spending of Hadhrat Aa'isha رضي الله تعالى عنها

The Incident of a Poor Person with Her

Imaam Maalik reports that the report reached him that a poor person once came

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297). Ibn Mubaarak has also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.248). Ibn Sa'd (Vol.4 Pg.117) has reported the narration, as has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.347), where Haythami has commented on the chain of narrators.

(3) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.9 Pg.371).

to beg from Hadhrat Aa'isha رضي الله تعالى عنها the wife of Rasulullaah ﷺ. She was fasting that day and had no food at home besides a piece of unleavened bread. When she instructed her servant to give it to the beggar, the servant entreated, "You will then have nothing to terminate your fast with." However, Hadhrat Aa'isha رضي الله تعالى عنها insisted that she give it to the beggar. The servant continues the story and says, "I then gave it to the beggar. That evening some family or some person who usually did not give us gifts, sent for us some cooked goat meat with many pieces of bread. Hadhrat Aa'isha رضي الله تعالى عنها then called for me and said, 'Eat some of this. It is much better than that piece of bread (that we gave away).'"

Imaam Maalik reports that another narration also reached him about a poor person who asked Hadhrat Aa'isha رضي الله تعالى عنها for some food at a time when she had a grape in front of her. She then said to someone (present there), "Take a grape and give it to him." Looking at the single grape, the person expressed surprise. Hadhrat Aa'isha رضي الله تعالى عنها said to him, "You seem surprised. How many atoms' weights do you see in that grape?" (Here she was referring to the verse of the Qur'aan that states: **"Whoever *(sincerely)* does an atom's weight of good will see it** *(its consequences when he is rewarded for it)...*") (1)

Giving the Poor with One's own Hand

The Incident of Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه in this Regard and the Statement of Rasulullaah ﷺ Concerning Giving the Poor with One's own Hand

Hadhrat Uthmaan narrates that when Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه lost his eyesight, he tied a string from the place where he performed salaah to the door of his room. Whenever a beggar came, he would take something from his basket, hold on to the string (to lead him to the door) and then give the thing to the beggar. Although his family offered to do it for him, he said, **"I heard Rasulullaah ﷺ say that personally giving something to the poor saves one from a gruesome death."** (2)

The Virtue of Personally Giving a Beggar Something

Hadhrat Amr Laythi narrates that they were with Hadhrat Waathila bin Asqa رضي الله تعالى عنه when a beggar came. Hadhrat Waathila رضي الله تعالى عنه took a piece of bread, put a coin on it and then stood up to personally place it in the beggar's hand. Hadhrat Amr asked, "O Abu Asqa! Is there none from your family who can do this for you?" "Of course there is," he replied, **"but the person who stands up to give something as Sadaqah to a poor person, a sin of his will be forgiven for every step he takes. When he then places the thing in the person's hand, ten sins are**

(1) Mu'atta (Pg.390).
(2) Tabraani and Hasan bin Sufyaan, as quoted in *Isaaba* (Vol.1 Pg.299). Ibn Sa'd (Vol.3 Pg.52) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.365) have also reported a similar narration.

forgiven for ever step." (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in this regard

Hadhrat Naafi says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to gather all of his family to eat from one platter every night. It often happened that when he heard the plea of a poor person, he would take his share of meat and bread to the poor person. However, by the time he gave the food away and returned, the others would have finished everything in the platter. If I found anything in the platter, he would also find it, otherwise he would fast in the morning." (2)

Spending on Beggars

The Incident of a Bedouin with Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم entered the Masjid one day wearing a shawl from Najraan that had thick edging. A Bedouin came from behind and pulled at a corner of the shawl so hard that the edging left marks on Rasulullaah صلى الله عليه وسلم's neck. Te Bedouin said, "O Muhammad! Give some of Allaah's money that you have with you!" Rasulullaah صلى الله عليه وسلم turned around and smiled. He then said to the Sahabah رضي الله تعالى عنهم, "Give him something." (3)

Another Incident in this Regard

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "We used to sit with Rasulullaah صلى الله عليه وسلم in the Masjid in the mornings and when he stood up to leave, we would also stand and remain standing until he entered his room. On one occasion, Rasulullaah صلى الله عليه وسلم stood up to leave and had reached the centre of the Masjid when a Bedouin met him and said, "O Muhammad! Give me two camels to ride because you are neither giving them from your own wealth nor from the wealth of your father!" As he met Rasulullaah صلى الله عليه وسلم, he pulled so hard on Rasulullaah صلى الله عليه وسلم's shawl that it left a red streak across his neck. Rasulullaah صلى الله عليه وسلم then thrice repeated, "No. I seek Allaah's forgiveness. Not until you allow me to take retribution (for the injury you have caused me)." Rasulullaah صلى الله عليه وسلم then (forgave the man and) and called someone saying, "Give him two camels, one loaded with barley and the other loaded with dates." (4)

The Narration of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه in this Regard

Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه narrates that they were four hundred people from the Muzaynah tribe who came to Rasulullaah صلى الله عليه وسلم. After Rasulullaah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.315).
(2) Ibn Sa'd (Vol.4 Pg.122).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43). Bukhari and Muslim have also reported the narration from Hadhrat Anas رضي الله تعالى عنه, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.38).
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47). Ahmad, Bukhari, Muslim and Abu Dawood have all reported a similar narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.38).

ﷺ had taught them aspects of the Deen (and they were departing), some of them asked, "O Rasulullaah ﷺ! We have no food for the journey." Rasulullaah ﷺ instructed Hadhrat Umar رضي الله تعالى عنه to supply them with some provisions, but he submitted, "O Rasulullaah ﷺ! I have nothing but some left-over dates which I do not think will be of any benefit to them." Rasulullaah ﷺ said to him, "Go and give them some provisions." Hadhrat Umar رضي الله تعالى عنه then took the people to an upstairs room where there were dates that resembled a little brown calf (in colour and height). Hadhrat Umar رضي الله تعالى عنه told the people to help themselves and each of them took as much as they needed. Hadhrat Nu'maan رضي الله تعالى عنه says, **"I was the last of the lot and when I looked (at the dates), I could not see a single date missing (from the original heap) although four hundred people had already taken from it." (The dates did not diminish because of the blessings of complying with the order of Rasulullaah ﷺ).**[1]

The Incident of Hadhrat Dhukayn bin Sa'eed Khath'ami رضي الله تعالى عنه in this Regard

Hadhrat Dhukayn bin Sa'eed Khath'ami رضي الله تعالى عنه reports that they were four hundred and forty people who approached Rasulullaah ﷺ for food. Rasulullaah ﷺ instructed Hadhrat Umar رضي الله تعالى عنه to give them some food, but he submitted, "O Rasulullaah ﷺ! I have only that much which would suffice for my children and I during the four months of summer (it would not be enough for these people)." Rasulullaah ﷺ repeated the instruction and Hadhrat Umar رضي الله تعالى عنه said, "I hear and obey you, O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه left with the people and took them to an upstairs room where he took out the key from his waist string and opened the door. In the room there was a heap of dates that resembled a baby camel that was sitting down. Hadhrat Umar رضي الله تعالى عنه told the people to help themselves and each of them took as much as they needed. Hadhrat Dhukayn رضي الله تعالى عنه says, **"I was the last of the lot and when I looked (at the dates), it appeared as if we had not reduced the number of dates at all."** [2]

Another narration of Hadhrat Dhukaym رضي الله تعالى عنه

Hadhrat Dhukayn رضي الله تعالى عنه says, "We were four hundred people when we asked Rasulullaah ﷺ for food." The narration is then that same as the above narration but with the difference that Hadhrat Umar رضي الله تعالى عنه said (to Rasulullaah ﷺ), "I have nothing besides a few Saa of dates that would suffice only for my children and I during the four months of summer." Hadhrat Abu Bakr رضي الله تعالى عنه then said to him, "Listen and obey." Hadhrat Umar رضي الله تعالى عنه responded by saying, "I hear and I obey." [3]

(1) Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Tabraani has also reported the narration.
(2) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Abu Dawood has reported a part of this narration.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.365). Abu Nu'aym says that the narration is authentic and proves that Rasulullaah ﷺ was truly a prophet of Allaah.

The Behaviour of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه with Beggars

Hadhrat Aflah bin Katheer says, "Hadhrat Abdullaah bin Umar رضي الله تعالى never refused any beggar and even a leper with fingers dripping with blood could be seen eating with him from the same plate."

Spending in Sadaqah

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Hasan Basri reports that Hadhrat Abu Bakr رضي الله تعالى once brought his Sadaqah to Rasulullaah ﷺ. He secretly gave it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This is my Sadaqah contribution and I shall give again for Allaah whenever necessary." Thereafter, Hadhrat Umar رضي الله تعالى arrived with his Sadaqah. He gave it openly to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is my Sadaqah contribution and I shall have my reward with Allaah." Rasulullaah ﷺ said, "O Umar! You have strung your bow without a string. The difference in the Sadaqah of you two is just like the difference in your words." (Although the Sadaqah of both men were accepted, the intention of Hadhrat Abu Bakr رضي الله تعالى was only the pleasure of Allaah, whereas that of Hadhrat Umar رضي الله تعالى was also to attain reward. Hadhrat Abu Bakr رضي الله تعالى's intention was therefore superior.) (1)

Hadhrat Uthmaan رضي الله تعالى عنه Purchases the Well of Roomah and Donates it to the Muslim Public

Hadhrat Abdullaah bin Umar رضي الله تعالى narrates that Rasulullaah ﷺ once announced, "Who will purchase the well of Roomah for us and donate it as Sadaqah for the Muslim public? Allaah will quench his thirst on the Day of Qiyaamah." Hadhrat Uthmaan رضي الله تعالى then bought it and donated it to the Muslim public. (2)

The Narration of Ibn Asaakir About the Incident

Hadhrat Basheer Aslami رضي الله تعالى narrates that when the Muhaajireen arrived in Madinah, the water did not agree with them. There was a well called Roomah which was owned by a man from the Ghifaar tribe but he sold a waterbag full of the water for a Mudd. Rasulullaah ﷺ once said to him, "Sell me the well in exchange for a fountain in Jannah." However, he submitted, "O Rasulullaah ﷺ! I have no source of income for my family and myself besides this well. I am therefore unable to sell it." When this news reached Hadhrat Uthmaan رضي الله تعالى, he bought the well from the man for thirty five thousand Dirhams. He then approached Rasulullaah ﷺ and said, "Rasulullaah ﷺ! If I buy the well, will you promise me the same fountain in Jannah that you had promised him?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Uthmaan رضي الله تعالى then said, "I have

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.32), as quoted in *Muntakhab Kanzul Ummaal* (Vol. Pg.).
(2) Ibn Adi and Ibn Asaakir.

already purchased it and I am donating it as Sadaqah for the Muslim public." (1)

Hadhrat Talha رضي الله تعالى عنه Donates a Hundred Thousand Dirhams in a Single Day

Hadhrat Su'daa the wife of Hadhrat Talha رضي الله تعالى عنه reports that Hadhrat Talha رضي الله تعالى عنه gave away a hundred thousand Dirhams as Sadaqah on a single day and that he was delayed from going to the Masjid that day because she had to stitch two parts of his garment together. (Although he gave so much in Sadaqah, he did not even possess an extra garment to wear.) (2)

The Sadaqah of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه during the Lifetime of Rasulullaah صلى الله عليه وسلم

The narration has already passed(3) in which it is mentioned that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars.

The Sadaqah of Hadhrat Abu Lubaabah رضي الله تعالى عنه when Allaah Accepted his Taubah

Hadhrat Saa'ib رضي الله تعالى عنه the son of Hadhrat Abu Lubaabah رضي الله تعالى عنه reports from his father that when Allaah forgave him, he approached Rasulullaah صلى الله عليه وسلم and said, "O Rasulullaah صلى الله عليه وسلم! I wish to leave the home amongst my people in which I committed the wrong and desire to give away all of my wealth as Sadaqah to Allaah and His Rasool صلى الله عليه وسلم." Rasulullaah صلى الله عليه وسلم said, "O Abu Lubaabah! It will suffice for you to give only a third." Hadhrat Abu Lubaabah t then gave away a third of his wealth in Sadaqah. (4)

Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Nu'maan bin Humayd رضي الله تعالى عنه says, "I went with my uncle to visit Hadhrat Salmaan رضي الله تعالى عنه in Madaa'in (where he served as governor) as he was making something with the leaves of a date palm. I heard him say "I buy the leaves for one Dirham and then sell them for three Dirhams after making something out of them. One dirham I then use to buy more leaves, one Dirham I spend on my family and the other I give in Sadaqah. I shall not stop doing this even if (Ameerul Mu'mineen) Hadhrat Umar رضي الله تعالى عنه stops me," (5)

Giving Gifts

The Gift Hadhrat Uthmaan رضي الله تعالى عنه gave to Rasulullaah صلى الله عليه وسلم During one of the Military Expeditions

Hadhrat Abu Mas'ood رضي الله تعالى عنه narrates, "We were with Rasulullaah صلى الله عليه وسلم on an

(1) Tabraani and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.11).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.88).
(3) In the chapter entitled "The Spending of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه" and the subheading "His Spending in the path of Allaah during the Lifetime of Rasulullaah صلى الله عليه وسلم".
(4) Haakim (Vol.3 Pg.632) (5) Ibn Sa'd (Vol.4 Pg.64).

expedition when we started experiencing extreme hardship. I could see the strains of hardship on the faces of the Muslims and I could also notice the happiness on the faces of the Munaafiqeen (who were happy to see the Muslims suffer). When Rasulullaah ﷺ noticed this, he said, 'Allaah shall provide sustenance before the sun sets.' Hadhrat Uthmaan رضي الله تعالى عنه knew that the words of Allaah and His Rasool ﷺ were always true, so he bought fourteen camels together with the loads of food they carried. He then sent nine to Rasulullaah ﷺ. When Rasulullaah ﷺ saw them, he asked, 'What are these?' 'They are a gift to you from Uthmaan,' came the reply. The happiness on the face of Rasulullaah ﷺ was then clearly noticeable, while the faces of the Munaafiqeen displayed only unhappiness. I **then saw Rasulullaah ﷺ raise his hands so high to pray for Hadhrat Uthmaan رضي الله تعالى عنه that I could even the see the whiteness of his armpits.** He made such du'aa for Hadhrat Uthmaan رضي الله تعالى عنه that I had never before or ever after heard him make for anyone else. He prayed for Allaah to reward Hadhrat Uthmaan رضي الله تعالى عنه abundantly and to treat him every so graciously." [1]

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Virtues of Giving Gifts

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once stated, "**For me to fulfil the necessities of a Muslim family for a month or for a week or for whatever period of time Allaah pleases is more beloved to me than performing Hajj after Hajj. Buying a utensil for even a Daa*niq (on*e-sixth of a Dirham) and giving it to my brother as a gift for the pleasure of Allaah is more beloved to me than spending a Dinaar in the path of Allaah.**" [2]

FEEDING People

The Statement of Hadhrat Ali رضي الله تعالى عنه About the Virtue of Feeding Others

Hadhrat Ali رضي الله تعالى عنه once mentioned, "To gather a few of my friends to share a *Saa* of food is more beloved to me than proceeding to the marketplace to purchase a slave and set him free." [3]

The Narration of Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Abdul Waahid bin Ayman reports from his father that when some guests came to Hadhrat Jaabir رضي الله تعالى عنه, he brought some bread and vinegar for them and said, "Eat this because I have heard Rasulullaah ﷺ say that vinegar is an excellent gravy. Destroyed are those people who look down on what is offered to them and destroyed is the person who feels ashamed to offer his companions

(1) Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators. Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.328).
(3) Bukhari in his *Adabul Mufrid* and Ibnul *Zanjway* as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).

whatever is in his house." (1) Another narration states that Hadhrat Jaabir رضي الله تعالى عنه stated, "To look down on what is being served to him is sufficient to render a man sinful." (2)

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Humayd Taweel reports that when some people came to visit Hadhrat Anas رضي الله تعالى عنه when he fell ill, he said to his slave, "Bring something for our guests even though it be a piece of bread because I have heard Rasulullaah ﷺ say that good character is amongst the deeds that lead to Jannah." (3)

The Narration of Hadhrat Shaqeeq bin Salama رضي الله تعالى عنه in this Regard

Hadhrat Shaqeeq bin Salama رضي الله تعالى عنه reports that he once visited Hadhrat Salmaan Faarsi رضي الله تعالى عنه with a friend. Hadhrat Salmaan رضي الله تعالى عنه said to them, "Had Rasulullaah ﷺ not forbidden us from imposing on ourselves, I would have certainly imposed on myself to entertain you." He then brought for them some bread and salt (because he had nothing else). Hadhrat Shaqeeq رضي الله تعالى عنه's friend said, "(It would have been nice) If there was some mint with the salt." Hadhrat Salmaan رضي الله تعالى عنه then pawned his jug to buy some mint and brought it. After the men had eaten, Hadhrat Shaqeeq رضي الله تعالى عنه's friend made a du'aa which meant, "All praise is for Allaah Who has granted us contentment with the sustenance He has provided." Hadhrat Salmaan then remarked, "Had you been content with what Allaah had provided for you, my jug would not have been pawned." Another narration states that Hadhrat Salmaan رضي الله تعالى عنه said, "Rasulullaah ﷺ and Hadhrat Ali رضي الله تعالى عنه had forbidden us from imposing on ourselves by providing for our guests what we do not have." (4)

The Incident between Hadhrat Suhayb رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Hamza bin Suhayb reports that Hadhrat Suhayb رضي الله تعالى عنه was in the habit of feeding a lot of people. Hadhrat Umar رضي الله تعالى عنه once said to him, "O Suhayb! You feed too many people, which is extravagant behaviour." To this, Hadhrat Suhayb رضي الله تعالى عنه replied, "I have heard Rasulullaah ﷺ say **that the best of people are those who feed others and who reply to greetings. It is this that prompts me to feed people."** (5)

Rasulullaah ﷺ Feeds People

The Story of Hadhrat Jaabir رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه says, "I was once sitting at home when Rasulullaah ﷺ

(1) Bayhaqi in *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.64). Ahmad and Tabraani in his *Awsat* have also reported the narration according to Haythami (Vol.8 Pg.180).
(2) Abu Ya'la. *Haythami* (Vol.8 Pg.180) has commented on the chain of narrators.
(3) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.152). Tabraani narrates from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.177). Ibn Asaakir (Vol.1 Pg.438) has also reported the narration.
(4) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.179).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.153).

passed by and motioned to me. I therefore stood up and went to him. Taking me by the hand, Rasulullaah ﷺ led me to the homes of one of his wives and he entered. He then allowed me to enter and I entered the secluded area of the room where Rasulullaah ﷺ asked, 'Is there anything for **lunch?**' 'Yes,' came the reply and **we were served three pieces of bread** that were placed on fronds of a date palm. Rasulullaah ﷺ then placed a piece of bread before me, another before himself and broke the third into two. Half he placed before himself and the other before me. He then asked, 'Is there any gravy?' When he was informed that there was nothing besides some vinegar, he said, 'Bring it because it is an excellent gravy.'"(1)

The Story of Hadhrat Uthmaan رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه reports that Rasulullaah ﷺ once saw Hadhrat Uthmaan رضي الله تعالى عنه leading a camel laden with flour, butter and honey. Rasulullaah ﷺ instructed Hadhrat Uthmaan رضي الله تعالى عنه make the camel sit down and when he did so, Rasulullaah ﷺ asked for a stone pot. He put some flour, butter and honey in the pot and then had a fire made beneath it. When the food was cooked, Rasulullaah ﷺ told the Sahabah رضي الله تعالى عنهم to eat it and he also had some. He then said to them, "This is what the Persians call 'Khabees'." (2)

The Narration of Hadhrat Abdullaah bin Busr رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه narrates that Rasulullaah ﷺ had a large **plate that had to be carried by four men.** It was called *"Gharraa"* and was brought out at midmorning after the Sahabah رضي الله تعالى عنهم had performed their *Duhaa* (Chaast) salaah. *Thareed* (3) would be prepared in it and the Sahabah رضي الله تعالى عنهم would gather around to eat from it. When there were too many people, Rasulullaah ﷺ would sit in a **squatting position.** A Bedouin once asked, "What type of sitting position is this?" Rasulullaah ﷺ replied, **"Allaah has made me a generous slave and not an arrogant tyrant (this posture is therefore one of humility)."** Rasulullaah ﷺ then said to the Sahabah رضي الله تعالى عنهم, **"Eat from the sides and leave the centre (for last) because it is where blessings descend."** (4)

Hadhrat Abu Bakr رضي الله تعالى عنه Feeds People

An Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and his Guests

Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه reports, "It was the practice of my father to engage in conversation with Rasulullaah ﷺ at nights. Therefore, when we received some visitors one day, he was proceeding to

(1) Muslim (Vol.2 Pg.182). Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah have also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.295).

(2) Tabraani, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Imaam Haythami (Vol. Pg.) states that Tabraani had reported the narration in all three books but that only the chains of narrators of the *Sagheer* and *Awsat* are reliable.

(3) A dish of gravy and meat mixed with pieces of bread.

(4) Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.361).

see Rasulullaah ﷺ (as usual) when he said to me, 'O Abdur Rahmaan! Take care of the visitors (feed them without waiting for me).' When evening arrived, I took their food to them but they refused to eat saying, 'We shall not eat until the man of the house eats with us.' I said to them, 'My father is a stern man and I fear that he may beat me (if I have not fed you).' However, they still refused to eat. When my father arrived, the guests were his first concern and he asked (the members of the household), 'Have you taken care of the guests?' 'We have not yet seen to them,' came the reply. 'Had I not instructed Abdur Rahmaan (to see to them)?' he asked. I had made myself scarce by then as he shouted, 'Abdur Rahmaan!' I remained in hiding and he again shouted, 'You scamp! In the name of Allaah am I commanding you to come here if you can hear my voice!'

Then went to him and said, 'By Allaah! It was no fault of mine. You can even ask your guests that I had brought them their food but they refused to eat until you arrived.' My father then said to them, 'Why will you people not accept the food we give you? I swear by Allaah that I shall not eat anything tonight.' The guests responded by also swearing, 'By Allaah! We shall also have none of it until you do.' Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'I have never known a night worse than this! Why will you not accept the food we give you? Nevertheless, the first oath (I took not to eat) was from Shaytaan. Bring the food.' When the food was brought, he recited Bismillaah and ate. The guests then followed suit."

The following morning, Hadhrat Abu Bakr رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! While my guests fulfilled their oath, I breached mine." He then proceeded to inform Rasulullaah ﷺ about the incident. Rasulullaah ﷺ said, "In fact, you are better at fulfilling oaths than them and a better person than they are." The narrator of the Hadith says, "No news has reached me about whether Hadhrat Abu Bakr رضي الله تعالى عنه gave Kaffaara for his oath or not." (Hadhrat Abu Bakr رضي الله تعالى عنه obviously did give Kaffaara because according to the consensus of the Ulema, Kaffaara is binding in such a situation.)

Hadhrat Umar رضي الله تعالى عنه Feeds People

The Practice of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aslam reports, "I once informed Hadhrat Umar رضي الله تعالى عنه that there was a blind camel amongst the pack animals. He said, 'Give it to some family who can derive some benefit from it.' 'But it is blind,' I submitted. He said, 'They can tie it to the others in the caravan (and it will follow the rest).' I again asked, 'But how will it graze?' Hadhrat Umar رضي الله تعالى عنه then asked, 'Is it from amongst the animals collected as Jizya or from the animals collected as Zakaah?' When I informed him that it was from amongst those collected as Jizya, he said, 'By Allaah! You people intend eating it (because anyone may eat from such an animal, unlike the animals of Zakaah).' I then said to him, '(I am not just saying this) **But it really has the markings of the Jizya animals on it.**' Hadhrat Umar رضي الله تعالى عنه then issued the order that the camel should be slaughtered. He kept with him nine plates and whenever some fruit or delicacy came to him, he would always place some of it

on each plate and send then to the (nine) wives of Rasulullaah ﷺ. He would also ensure that he sent the plate of **(his daughter) Hadhrat Hafsah رضي الله تعالى عنها last so that if there are any defects, it would be in her share (and none could accuse him of nepotism).** He then put some of the camel's meat into these plates and sent them to the wives of Rasulullaah ﷺ. Thereafter, he gave instructions for the remaining meat to be cooked. When it was cooked, he invited the Muhaajireen and the Ansaar to partake of it." (1)

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه Feeds People

The Practice of Hadhrat Talha رضي الله تعالى عنه and the Statement of Rasulullaah ﷺ in this Regard

Hadhrat Salama bin Akwa رضي الله تعالى عنه reports that when Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه purchased a well at the foot of a mountain, he invited people for a meal. It was then that Rasulullaah ﷺ said, "You, O Talha, are 'Fayyaadh' (an extremely generous person)." (2)

Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه Feeds People

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه in this Regard

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "The person who most benefited the poor was Ja'far bin Abu Taalib رضي الله تعالى عنه. He would take us home and feed us with whatever he had in his house. In fact, (when there was nothing) he would break open the butter container so that we could lick whatever butter remained." (3)

Hadhrat Suhayb Roomi رضي الله تعالى عنه Feeds People

The Incident of Hadhrat Suhayb رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Suhayb رضي الله تعالى عنه says, "I prepared some food for Rasulullaah ﷺ and went to (invite) him whilst he sat amongst a group of Sahabah رضي الله تعالى عنهم. I stood in front of him and gestured to him (to come to eat). He gestured back to ask whether the others could also join us. When I indicated that they could not, he remained silent. I remained standing where I was. When Rasulullaah ﷺ again looked my way, I gestured yet again (for him to come eat). For the second time, Rasulullaah ﷺ asked whether the others could join us and again I repeated

(1) Maalik, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.296).
(2) Hasan bin Sufyaan and Abu Nu'aym in his *Ma'rifah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.67).
(3) Ibn Sa;d (Vol.4 Pg.28).

that they could not. This happened two or three times until I agreed that they should also join us. Rasulullaah ﷺ brought the others along and they all ate. **Although it was only a little food that I had prepared for Rasulullaah ﷺ, there was still food left over (after all had eaten to their fill).**" [1]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Feeds People

The Narration of Muhammad bin Qais

Hadhrat Muhammad bin Qais reports that **Hadhrat Abdullaah bin Umar** رضي الله تعالى عنه **never ate without a poor person to join him.** This eventually injured his health (because the poor people often finished the food, leaving him hungry). His wife then made for him a drink from dates, which she would give him whenever he ate (to replenish his strength).

Hadhrat Abu Bakr bin Hafs has reported that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه **would eat only when an orphan was present at his tablecloth.** [2]

An Incident with an Orphan

Hadhrat Hasan reports that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه ate lunch or dinner **(the Arabs never ate breakfast),** he would invite an orphan from the vicinity. When he sat down to lunch one day, he sent for an orphan, but none could be found. After his lunch, he would drink some barley porridge. The orphan then arrived after the family had eaten the lunch and the porridge was still in Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's hand. He then gave the cup to the orphan saying, "Take this. I do not think that you have lost out completely."

The Narration of Hadhrat Maymoon bin Mahraan about this

Hadhrat Maymoon bin Mahraan reports that some people reproached the wife of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه concerning him. They said to her, "Have you no mercy for the old man? (He is growing weaker by the day, why don't you feed him properly?)" She responded by saying, "What am I to do? Whenever we prepare some food for him, he invites someone to eat it up." His wife then sent some food to the poor people who usually sat on the path that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه took from the Masjid. She then gave them instructions not to sit by the roadside as he passed. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه returned home, he asked for certain poor people to be brought to eat with him (because he did not find them by the roadside that day). However, when his wife had sent food to them, she had also given them instructions not to come when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه called for them. (When they failed to turn up,) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said (to his family), "Do you wish that I should not eat tonight?!" That night he did not have anything for

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.154).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

dinner. [1]

A Similar Incident when he was at Juhfa

Hadhrat Abu Ja'far Qaari says, "My master (Hadhrat Abdullaah bin Ayaash bin Abu Rabee'ah Makhzoomi) instructed me to proceed with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on a journey to serve him. **Whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه camped at an oasis, he would invite the local people to share his meals. His eldest sons would also share the meals.** (Because of the large number of people) Each person would have only two or three morsels to eat. When he arrived in Juhfa and the locals arrived to eat, a black boy who was scarcely dressed also came along. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه called him to eat, he said, 'I cannot find any place to sit.' The people were already sitting close together so I saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه move a bit from his place so that the boy sat against his chest." [2]

The Practice of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on his Journeys

Hadhrat Abu Ja'far Qaari says, "I accompanied Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on a journey from Makkah to Madinah. Around his large dish containing *Thareed*[3], his sons, his companions and everyone else who presented themselves there would eat. In fact, (because of the large crowd) some would have to eat standing. He also had a camel that carried two filled containers, one with Nabeedh[4] and the other with plain water. Every person then received a cup of barley porridge together with the *Nabeedh*, which would satiate him completely." [5]

The Narration of Hadhrat Ma'n about this

Hadhrat Ma'n reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's meals were prepared and a well-off man passed by, he would not invite him. However, his sons and nephews would invite such a person. On the other hand, if a poor person passed Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, he would invite the person while his sons and nephews would not. Concerning this, he would say, "They invite those who do not want the food and leave out those who want it." [6]

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه Feeds People

He Hosts His Brothers, His Guests and the People of Various Towns

Hadhrat Sulaymaan bin Rabee'ah reports that he once performed Hajj during the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298) as well as Ibn Sa'd (Vol.4 Pg.122).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).
(3) A dish of gravy and meat mixed with pieces of bread.
(4) Water in which dates have been left overnight to lend it sweetness.
(5) Ibn Sa'd (Vol.4 Pg.109).
(6) Ibn Sa'd (Vol.4 Pg.109).

Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه. With him was Hadhrat Muntasir bin Haarith and a group of Qurraa from Basrah. They were determined not to return home until they had the opportunity to meet a distinguished companion of Rasulullaah صلى الله عليه وسلم who would relate some Ahadeeth to them. They kept enquiring until they were informed that Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه was staying over in the lower part of Makkah. **When they went to see him, they found a large array of three hundred camels.** One hundred camels were riding camels, while the other two hundred were laden with goods. Upon enquiry, they were informed that the contingent belonged to Hadhrat Abdullaah bin Amr رضي الله تعالى عنه. In surprise, they asked, "Does all of this belong to him?! We were told that he is an extremely modest person (so why does he need all of this?)."

They were then informed that (everything was not for his personal use, but that) the hundred riding camels were to transport his brothers while the goods on the two hundred camels were for his guests and the people of the various towns (he passed by on his travels). When the group expressed surprise, they were told, "Do not be so surprised! Hadhrat Abdullaah bin Amr رضي الله تعالى عنه is a wealthy man who sees it as a right to others that he should have ample provisions to cater for the people who come to meet him." The group then asked where he could be found and they were told that he is in the Masjidul Haraam. When they searched for him, they found him sitting behind the Kabah. He was a short man with watery eyes whose shoes hung at his left side. **He wore two sheets of cloth and a turban without a sewn upper garment.** (1)

Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه Feeds People

An Incident of him with Rasulullaah صلى الله عليه وسلم

Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه narrates that he once went to Rasulullaah صلى الله عليه وسلم with a large **utensil** full of **camel's brains.** Rasulullaah صلى الله عليه وسلم said, "O Abu Thaabit! What is this?" Hadhrat Sa'd رضي الله تعالى عنه replied, "I swear by the Being Who has sent you with the truth! I have slaughtered forty camels and would like to feed you with these brains until you are full." **Rasulullaah صلى الله عليه وسلم ate it and made du'aa for Hadhrat Sa'd رضي الله تعالى عنه.**(2)

The Narration of Hadhrat Anas رضي الله تعالى عنه about the Du'aa that Rasulullaah صلى الله عليه وسلم made for Hadhrat Sa'd رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once invited Rasulullaah صلى الله عليه وسلم (for a meal). When Rasulullaah صلى الله عليه وسلم arrived (at Hadhrat Sa'd رضي الله تعالى عنه's house), Hadhrat Sa'd رضي الله تعالى عنه brought some dates and bread, which Rasulullaah صلى الله عليه وسلم ate. He then brought a cup of milk which Rasulullaah صلى الله عليه وسلم

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.291). Ibn Sa'd (Vol.4 Pg.12) has reported a similar narration.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.40).

drank. Rasulullaah ﷺ then prayed, "May the righteous always eat your food, may fasting people end their fasts with you and may the angels always pray for your forgiveness. O Allaah! Shower Your choicest mercies on the family of Sa'd bin Ubaadah." (1) Another narration also from Hadhrat Anas رضي الله تعالى عنه states that Hadhrat Sa'd رضي الله تعالى عنه served some sesame seeds and dates to Rasulullaah ﷺ.(2)

Another Incident of his Hospitability

Hadhrat Urwa رضي الله تعالى عنه reports that he once saw Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه announce from his house, **"Whoever wishes to eat fat or meat should go to Sa'd bin Ubaadah!"** I then also saw his son doing the same (after his father's death). He narrates further that (after the death of the son) he was once walking in the streets of Madinah when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by him and as he was proceeding to his property in the upper part of Madinah. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Dear youngster! Go an see whether there is anyone announcing from the house of Sa'd bin Ubaadah." When Hadhrat Urwa رضي الله تعالى عنه saw that there was no one announcing and reported back, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, **"You are right (none could be as generous as that father and son)."** (3)

Hadhrat Abu Shu'ayb Ansaari رضي الله تعالى عنه Feeds people

The Incident of him with Rasulullaah ﷺ

Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه reports that there was a Sahabi from amongst the Ansaar who was called Abu Shu'ayb رضي الله تعالى عنه. He had a slave who was an expert in cooking meat. He once instructed his slave to prepare a meal so that he could invite Rasulullaah ﷺ and four other people. He then invited Rasulullaah ﷺ and four others. However, another person came along with them. (When they arrived at the house) Rasulullaah ﷺ said to Hadhrat Abu Shu'ayb رضي الله تعالى عنه, **"You have invited five of us but this person has come along with us. You may permit him to join or leave him out."** Hadhrat Abu Shu'ayb رضي الله تعالى عنه said, "He is most welcome." (4)

Another narration states that when Hadhrat Abu Shu'ayb رضي الله تعالى عنه once saw Rasulullaah ﷺ, he noticed the sign of hunger on Rasulullaah ﷺ's face. He then said to his slave, "How terrible! Cook some food for five people." (5)

A Tailor Feeds people

A Tailor Invites Rasulullaah ﷺ for a Meal that he Prepared

Hadhrat Anas رضي الله تعالى عنه narrates, "A tailor once invited Rasulullaah ﷺ to share a

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(2) *Kanzul Ummaal* (Vol.5 Pg.66).
(3) Ibn Sa'd (Vol.3 Pg.142).
(4) Bukhari.
(5) Muslim (Vol.2 Pg.176).

meal that he had prepared. I accompanied Rasulullaah ﷺ for the meal. He served barley bread to Rasulullaah ﷺ and a gravy made of pumpkin and strips of meat. **I then saw Rasulullaah ﷺ search for the pieces of pumpkin on the sides of the plate. Since that day, I had always loved pumpkin."** (1)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه Feeds People

His Story During the Battle of Khandaq

Hadhrat Jaabir رضي الله تعالى عنه narrates, "As we were busy digging (the trench) for the Battle of Khandaq, an extremely hard boulder became an obstacle. When the Sahabah رضي الله تعالى عنهم reported to Rasulullaah ﷺ that the boulder posed an obstacle in the digging, he said, 'I am coming down there.' Rasulullaah ﷺ then stood up with a stone tied to his belly (to suppress the hunger) because we had already gone three days without even tasting any food. **Rasulullaah ﷺ then took up a pickaxe and with one strike, reduced it to a heap of dust.** I then asked permission from Rasulullaah ﷺ to go home and (when I reached home) I said to my wife, 'I have seen such hunger on Rasulullaah ﷺ that I am unable to bear. Do you have anything (to eat)?' She replied, 'I have some barley and a kid goat.'

I then slaughtered the kid as she ground the barley. We placed the meat in a pot (to cook) and when I went to call Rasulullaah ﷺ, the dough had already risen and the pot was on the fire with the food almost cooked. I said, 'O Rasulullaah ﷺ! I have a little food, so why don't you and one or two persons come?' When Rasulullaah ﷺ asked me how much food there was, I informed him accordingly. He said, 'That is plenty and most excellent. Tell your wife not to take the pot off the fire and not to take the bread out of the oven until I arrive.' He then told the Sahabah رضي الله تعالى عنهم to stand up (to join in the meal) and the Muhaajireen, the Ansaar and all with them stood up."

When Hadhrat Jaabir رضي الله تعالى عنه came to his wife, he said, "Oh dear! Rasulullaah ﷺ has come with the Muhaajireen, the Ansaar and everyone else!" She asked, "Did Rasulullaah ﷺ ask you about this?" Hadhrat Jaabir رضي الله تعالى عنه confirmed that Rasulullaah ﷺ had asked him (she was therefore content that Rasulullaah ﷺ would make the further arrangements). (When the Sahabah رضي الله تعالى عنهم reached the house,) Rasulullaah ﷺ said to them, "Enter the house, but do not crowd it." Rasulullaah ﷺ then started breaking the bread into pieces, placed meat on them and served them to the Sahabah رضي الله تعالى عنهم. Whenever Rasulullaah ﷺ took anything from the pot or the oven, he covered them again. Rasulullaah ﷺ continued breaking the bread and dishing out the food until everyone was satiated and there was still plenty leftovers. He then said (to the lady), "Eat from this and give some to others because hunger had afflicted everyone." (2)

A more detailed narration states that when Rasulullaah ﷺ found out about the

(1) Muslim (Vol.2 Pg.180) and Bukhari.
(2) Bukhari.

amount of food, he addressed all the Muslims saying, "Come to Jaabir's place." Hadhrat Jaabir رضي الله عنه says, "Such extreme embarrassment overcame me that Allaah Alone knows. I said to myself, 'Rasulullaah ﷺ is coming with such a large group whereas I **have prepared only one Sa*a* *of* barley and a kid goat!'** When I came to my wife, I said, 'You are soon to be embarrassed! Rasulullaah ﷺ is coming with everyone digging the trench!' 'Has Rasulullaah ﷺ asked you how much food you have?' she asked. When I confirmed that he did, she assured me, **'Then Allaah and His Rasool ﷺ know** best **(what they intend).'** A tremendous worry then disappeared from my mind."

Rasulullaah ﷺ then arrived and said (to Hadhrat Jaabir رضي الله عنه's wife), "Continue what you are doing but hand the meat over to me." Rasulullaah ﷺ then broke the bread into the food and served the meat. As he did this, he kept covering the bread and the meat. In this manner, he continued serving food to the Sahabah رضي الله عنهم until they were all satiated and both the pot and the oven were as full as they had ever been. Thereafter, Rasulullaah ﷺ said (to the lady), "Eat and give others." She continued eating and giving others from there the entire day. [1] Another narration[2] states that the Sahabah رضي الله عنهم numbered three hundred and another narration states eight hundred on that occasion.

In another narration, Hadhrat Jaabir رضي الله عنه says, "Rasulullaah ﷺ announced, 'O people digging the trench! Jaabir has prepared a meal, so all of you should come!' Rasulullaah ﷺ then said (to me), 'Do not take the pot off the fire and do not bake the bread until I arrive.' I arrived home as Rasulullaah ﷺ led the others. When I got to my wife, I said, 'Oh dear! I did exactly as you said (but things seem to have gone wrong).' (When Rasulullaah ﷺ arrived) She gave him the dough and he mixed some of his blessed saliva in it and made du'aa for blessings. Thereafter, Rasulullaah ﷺ said (to me), 'Call another lady to bake with you and dish out from the pot without taking it off the fire.' Although the Sahabah رضي الله عنهم present there numbered a thousand, I swear by Allaah that they ate so much that they eventually had to leave the food and go away. Even then the pot was still cooking with food as it had been and the oven was baking bread as it had been." [3]

The Narration of Tabraani about such an Incident

Hadhrat Jaabir رضي الله عنه says, "My mother cooked some food and asked me to invite Rasulullaah ﷺ for a meal. I went to Rasulullaah ﷺ and whispered to him, 'My mother has cooked something.' Rasulullaah ﷺ then told the Sahabah رضي الله عنهم to stand up and fifty of them came along. Sitting at the door, Rasulullaah ﷺ told them to enter ten at a time. They all ate to their fill and the food still remained as it had been." [4]

(1) Bayhaqi in his Dalaa'ilun Nubuwwah (Vol.3 Pg.422).
(2) Ibn Abi Shaybah, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).
(3) Bukhari. Muslim (Vol.2 Pg.178) has reported a similar narration.
(4) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.308).

Hadhrat Abu Talha Ansaari رضي الله تعالى عنه Feeds People

An Incident Between him and Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه says, "Abu Talha رضي الله تعالى عنه once said to his wife (my mother) Ummu Sulaym رضي الله تعالى عنها, 'I have heard Rasulullaah صلى الله عليه وسلم's voice go very weak and I know that it is because of extreme hunger. Do you have any food with you?' 'Yes,' she replied and then took out a few loafs of barley bread. She wrapped the bread with a part of her scarf, put it beneath my clothes and then wrapped the rest of the scarf around me. Thereafter she sent me off to Rasulullaah صلى الله عليه وسلم. I went with the bread and found Rasulullaah صلى الله عليه وسلم sitting in the Masjid with some people. When I stood by them, Rasulullaah صلى الله عليه وسلم asked, 'Has Abu Talha sent you?' 'Yes,' I replied. 'Is it for food?' Rasulullaah صلى الله عليه وسلم enquired further. When I again replied in the affirmative, Rasulullaah صلى الله عليه وسلم said to those with him, 'Stand up.' (They then all accompanied Rasulullaah صلى الله عليه وسلم to the house.)

Rasulullaah صلى الله عليه وسلم walked to the house and I walked in front of them. When I reached Abu Talha رضي الله تعالى عنه, I informed him about the situation and he said, 'O Ummu Sulaym! Rasulullaah صلى الله عليه وسلم is coming with many people and we have nothing to feed them.' She replied, 'Allaah and His Rasool صلى الله عليه وسلم know best (we have no cause of concern).'"

Hadhrat Abu Talha رضي الله تعالى عنه then went to receive Rasulullaah صلى الله عليه وسلم on the road and Rasulullaah صلى الله عليه وسلم walked with him until they both entered the house. Rasulullaah صلى الله عليه وسلم then said, "Bring whatever you have, O Ummu Sulaym." When she brought the bread, Rasulullaah صلى الله عليه وسلم instructed that it be broken into small pieces and that Ummu Sulaym رضي الله تعالى عنها squeeze out from her container whatever butter was left to make some gravy. Rasulullaah صلى الله عليه وسلم then recited something on the food and said, "Allow ten people in." When they were allowed in, they ate to their fill and then left. Thereafter, Rasulullaah صلى الله عليه وسلم asked for another ten to be allowed in, who also ate to their fill before leaving. Rasulullaah صلى الله عليه وسلم again asked another ten persons to come in and in this manner, everyone ate to their fill. In total, they numbered seventy or eighty men. (1) Another narration states that there were approximately one hundred men. (2)

Hadhrat Ash'ath bin Qais Kindi رضي الله تعالى عنه Feeds People

His Waleema Celebration

Hadhrat Qais bin Abu Haazim reports that (after re-entering the fold of Islaam after leaving it) Hadhrat Ash'ath رضي الله تعالى عنه was brought as a prisoner to Hadhrat Abu Bakr رضي الله تعالى عنه (who was then the Khalifah). (Because he had accepted Islaam

(1) Muslim (Vol.2 Pg.178). Bukhari, Amad, Abu Ya'la and Baghawi have also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.9 Pg.105).
(2) Tabraani and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.306).

again) Hadhrat Abu Bakr رضي الله تعالى عنه opened his shackles and married him to his sister. Hadhrat Ash'ath رضي الله تعالى عنه then drew his sword and entered the camel market where he hamstrung every camel he saw. The people started shouting, "Ash'ath has become a Kaafir!" When he completed what he was doing, he threw his sword aside and said, "By Allaah! I have not become a Kaafir. What happened was that a great man (Hadhrat Abu Bakr رضي الله تعالى عنه) married his sister to me and had I been in my area, we would have celebrated a Waleema unlike this. O people of Madinah! Slaughter and eat these camels. O owners of these camels! Come and collect the price of these camels from me." (1)

Hadhrat Abu Barzah رضي الله تعالى عنه Feeds People

Hadhrat Hasan bin Hakeem reports from his mother that Hadhrat Abu Barzah رضي الله تعالى عنه kept a large dish of Thareed ready every morning and evening for the widows, orphans and the poor. (2)

Entertaining People who visited Madinah Tayyibah

The Narration of Hadhrat Talha bin Amr رضي الله تعالى عنه in this Regard

Hadhrat Talha bin Amr رضي الله تعالى عنه says, "Whenever a person came to meet Rasulullaah ﷺ in Madinah, he stayed with someone he knew. If he did not know anyone, he stayed with the men of Suffa رضي الله تعالى عنهم. I was amongst those who stayed on the Suffa. I was coupled with another person and each day there came from Rasulullaah ﷺ a Mudd of dates for every two persons. One day after Rasulullaah ﷺ had completed the salaah, one of us called out to him saying, 'O Rasulullaah ﷺ! The dates have burnt our stomachs and our shawls are in tatters.' Rasulullaah ﷺ turned towards the pulpit, mounted it and then praised Allaah before recounting the difficulties that his people had given him. He said, 'There was a time when my companion and I passed more than ten nights without anything to eat besides the fruit of acacia trees. We then came to our Ansaar brothers (after Hijrah) and because dates was their staple diet, they saw to our needs by giving us dates to eat. By Allaah! If I could feed you bread and meat, I would have definitely done so. However, you would probably see a time soon when your clothes will be made of a fabric similar to that used to drape the Kabah and you will be served large dishes of food every morning and evening.'"(3)

(1) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.51) and *Majma'uz Zawaa'id* (Vol.9 Pg.415). *Haythami* has commented on the chain of narrators.
(2) Ibn Sa'd (Vol.4 Pg.35).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.374). Tabraani and Bazzaar have reported a similar narration but *Haythami* (Vol.10 Pg.323) has commented on Bazzaar's chain of narrators. Ibn Jareer has reported the narration as quoted in *Kanzul Ummaal* (Vol.4 Pg.41) as have Ahmad, Haakim and Ibn Hibbaan, as quoted in *Isaaba* (Vol.2 Pg.231).

The Narration of Hadhrat Fudaalah Laythi رضي الله تعالى عنه in this Regard

Hadhrat Fudaalah Laythi رضي الله تعالى عنه says, "Whenever a person came to meet Rasulullaah ﷺ in Madinah, he stayed with someone he knew. If he did not know anyone, he stayed on the Suffa. Because I knew no one, I was amongst those who stayed on the Suffa. One Friday, someone called out saying, 'O Rasulullaah ﷺ! The dates are burning our stomachs.' Rasulullaah ﷺ said, 'A time will soon come when those of you living then will be served large platters of food every morning and evening and you will be clothed as the Kabah is draped (with expensive fabric)." (1)

The Narration of Hadhrat Salama bin Akwa رضي الله تعالى عنه in this Regard

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates that after leading the salaah, Rasulullaah ﷺ would turn to the Sahabah رضي الله تعالى عنهم and say to them, "Each of you should take as many guests as he can host. Consequently, some would take home one person, others two and others three. Rasulullaah ﷺ would then take those who remained. (2)

The Narration of Hadhrat Muhammad bin Seereen in this Regard

Hadhrat Muhammad bin Seereen reports that in the evenings Rasulullaah ﷺ used to distribute the men of *Suffa* رضي الله تعالى عنهم amongst the rest of the Sahabah رضي الله تعالى عنهم. Some would take one person, others would take two, others three and in a like manner, some would even take ten persons. Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه would return to his family every night with eighty men of *Suffa* for supper. (3)

Rasulullaah ﷺ Invites all the Men of *Suffa*

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once called out, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ﷺ,' I responded. He said, 'Go to the men of *Suffa* and invite them all.' The men of *Suffa* were the guests of Islaam who had neither any wealth nor family. Whenever Rasulullaah ﷺ received any Sadaqah, he would send it all to them without taking any of it. However, when given a gift, Rasulullaah ﷺ would send for them. He would then partake of it and share it with them." (4)

The Narration of Hadhrat Abu Dharr رضي الله تعالى عنه Concerning the Manner in Which the Men of *Suffa* Were Entertained

Hadhrat Abu Dharr رضي الله تعالى عنه says, "I was amongst the men of *Suffa*. Every evening

(1) Tabraani. *Haythami* (Vol.10 Pg.323) has commented on the chain of narrators.
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.341). Ibn Abi Dunya and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.190).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Bukhari and Muslim have both reported this narration.

we would go to Rasulullaah ﷺ's door and he would instruct someone who would take one of us (as his guest). There would always be ten persons left over, sometimes more and sometimes less. They would then join Rasulullaah ﷺ when his supper was brought. When we finished eating, **Rasulullaah ﷺ would say, 'You may sleep in the Masjid.'** Rasulullaah ﷺ once passed by me as I was asleep on my face (lying on my belly). Rasulullaah ﷺ nudged me with his foot and said, 'O Jundub! What is this manner of lying down?! **This is the manner in which Shaytaan lies down.**'"(1)

The Narration of Hadhrat Ibn Qais رضي الله تعالى عنه in this Regard

Hadhrat Tughfah bin Qais رضي الله تعالى عنه narrates, "In compliance with the instruction of Rasulullaah ﷺ, some Sahabah رضي الله تعالى عنهم took one person (from the men of the *Suffa* as his guest) while others took two and I was eventually left as one of four other men. Rasulullaah ﷺ told us to proceed with him and we accompanied him to Aa'isha رضي الله تعالى عنها. When Rasulullaah ﷺ asked her to give us something to eat and drink, she served some coarsely ground wheat cooked with meat. After we had eaten it, she served us a sweet dish made of dates, which was the (brownish) colour of a sand grouse. After we had eaten it, Rasulullaah ﷺ asked Aa'isha رضي الله تعالى عنها for something to drink and she brought a small cup of milk from which we all drank. Rasulullaah ﷺ then said, **'If you please, you may either spend the night here or proceed to the Masjid.'** We told him that we would rather go to the Masjid. As I was lying in the Masjid on my stomach, someone started nudging me with his foot saying, **'This is a manner of lying down that Allaah abhors.'** When I looked up (to see who it was), I saw that it was Rasulullaah ﷺ."(2)

Entertaining those Who Intended Accepting Islaam

Hadhrat Jahjaa Ghifaari رضي الله تعالى عنه says, "I arrived (in Madinah) with a group from my tribe with the intention of accepting Islaam. When we presented ourselves before Rasulullaah ﷺ and greeted him, he said (to the Sahabah رضي الله تعالى عنهم), **'Each person should take the hand of the person sitting next to him (and take the person home for meals).'** (When the Sahabah رضي الله تعالى عنهم did as told) There was none left in the Masjid besides Rasulullaah ﷺ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah ﷺ took me home where he milked a goat for me. When he brought the milk to me, I drank it all up. Rasulullaah ﷺ eventually milked seven goats and I drank up all the milk. He then served a pot of food and I ate this as well. Ummu Ayman رضي الله تعالى عنها commented, 'May Allaah starve the person who has starved Rasulullaah ﷺ!' 'Be quiet, O Ummu Ayman!' said Rasulullaah ﷺ, 'He has only eaten the sustenance destined for him. Allaah shall provide our sustenance.'"

Early next morning, Hadhrat Jahjaa Ghifaari رضي الله تعالى عنه and his companions gathered and started discussing what food they had been served the previous

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.352).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.374).

night. He said, "Seven goats were milked for me and I drank all the milk. A pot of gravy was then served and I ate it all as well." After they had all performed the Maghrib salaah, Rasulullaah ﷺ again announced, "Each person should take the hand of the person sitting next to him (and take the person home for meals)." Hadhrat Jahjaa رضي الله تعالى عنه narrates further, "(When the Sahabah رضي الله تعالى عنهم did as told) There was none left in the Masjid besides Rasulullaah ﷺ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah ﷺ took me home where he milked a goat for me. When he brought the milk to me, I drank it and was full. Ummu Ayman رضي الله تعالى عنها asked, 'O Rasulullaah ﷺ! Is this not the same guest we had (last night)?' Rasulullaah ﷺ replied, **'He is the same man. However, tonight he has eaten with the intestine of a Mu'min whereas before this he had been eating with the intestine of a Kaafir. While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'"**(1)

Feeding the Men of *Suffa* During Ramadhaan

Hadhrat Waathila bin Asqa رضي الله تعالى عنه says, "We were amongst the men of *Suffa* when Ramadhaan arrived and we all fasted. Whenever the time came to end the fast, one of the Sahabah رضي الله تعالى عنهم who had pledged allegiance to Rasulullaah ﷺ would approach one of us and take him for meals. However, there arrived an evening when no one came to us. We then spent the morning (hungry). Again the following evening, no one arrived (to take us for meals) so we approached Rasulullaah ﷺ and informed him of the situation. Rasulullaah ﷺ then sent a message to each of his wives to ask if they had any food with them. **Every wife swore on oath that there was not even enough food in her home that evening to feed a single person.** Rasulullaah ﷺ then asked us to gather around and when we did so, he prayed to Allaah saying, 'O Allaah! I beseech You for Your grace and mercy, for it is only in Your power and none other has control over it.' Rasulullaah ﷺ had hardly completed when someone asked permission to enter. He brought a roasted goat and many loaves of bread. By the instruction of Rasulullaah ﷺ, the food was placed before us and we all ate until we were full. Rasulullaah ﷺ then said to us, **'We had asked Allaah for His grace and His mercy. This (food) was from His grace and He has kept His mercy in store for us with Him (for the Aakhirah).'"**(2)

The Narration of Hadhrat Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه reports, "Because the men of Suffa were poor people, Rasulullaah ﷺ once said to the Sahabah رضي الله تعالى عنهم, 'Whoever has food for two persons should take three persons (for meals) and whoever has

(1) Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.93). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.253). Bazzaar and Abu Ya'la have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.5 Pg.31). Haythami has commented on the chain of narrators.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.120).

food for four should take five or six people.' While Rasulullaah ﷺ took ten person home, (my father) Abu Bakr رضي الله تعالى عنه brought three people whereas my mother, my father and I were there." One of the narrators said, "I cannot remember whether he also said, '(my mother, my father and I were there) together with my wife and a servant who worked at both my father's house and mine.'" (The food therefore had to suffice for five people at home in addition to the three guests).

Hadhrat Abu Bakr رضي الله تعالى عنه ate with Rasulullaah ﷺ and stayed with him until the Isha salaah. He then returned to Rasulullaah ﷺ (after the Isha salaah) and waited until Rasulullaah ﷺ had eaten. He only returned home after a considerable portion of the night had already passed (thinking that his family would have already fed the guests). His wife said to him, "What has kept you from (seeing to) your guests?" "Have you not given them their supper yet?" he said in surprise. His wife replied, "They refuse to eat until you arrive. Despite our insistence, they refused to eat and had their way." Hadhrat Abdur Rahmaan رضي الله تعالى عنه hid himself away (for fear of his father) and Hadhrat Abu Bakr رضي الله تعالى عنه shouted (at him), "You scamp!" After much scolding, Hadhrat Abu Bakr رضي الله تعالى عنه told the guests to eat but (in anger) swore that he would not touch the food. (The guests then swore that they would not eat until he did. When his anger cooled, Hadhrat Abu Bakr رضي الله تعالى عنه then started eating with them).

Hadhrat Abdur Rahmaan رضي الله تعالى عنه reports further. **He says, "By Allaah! Each time we took a morsel, more food appeared beneath it, making it more than it was.** When everyone had eaten to their fill, there was more food than there had been initially. When Abu Bakr رضي الله تعالى عنه saw that there was still food remaining and even more than there had been, he exclaimed (addressing his wife), 'O daughter of the Banu Firaas tribe! (What is happening?!)' She said, 'By the coolness of my eyes! It is three times more than it had been!'"

"Abu Bakr رضي الله تعالى عنه then ate some more saying, 'That (my oath) had been from Shaytaan.' After eating another morsel, he took the rest to Rasulullaah ﷺ and the food stayed there until the morning. There had been a treaty between us Muslims and a tribe (of Kuffaar) which had expired. Twelve of us had been appointed as commanders (of an army marching against the tribe) and each one commanded a large group of men. Only Allaah knows how many men were under each person's command. **Nevertheless, every person ate from the food."** Another narration states that the Muslims were divided into twelve groups. [1]

The Story of Hadhrat Qais bin Sa'd رضي الله تعالى عنه

Hadhrat Yahya bin Abdul Azeez narrates that **Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه would proceed in Jihaad one year and his son Hadhrat Qais رضي الله تعالى عنه would proceed the following year.** It was while Hadhrat Sa'd رضي الله تعالى عنه was once out on a military expedition that Rasulullaah ﷺ received a large group of guests. When Hadhrat Sa'd رضي الله تعالى عنه heard about this, he said, "If Qais is truly my son, he would say (to my slave), 'O Nistaas! Give me the keys (to my father's storehouse) so that

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112).

I may take for Rasulullaah ﷺ what he needs (to feed his guests).' Nistaas will then say, 'First produce a letter from your father (to authorise it).' Qais will then punch Nistaas on the nose and take the keys from him to provide Rasulullaah ﷺ with whatever he needs." Matters transpired exactly as Hadhrat Sa'd رضي الله تعالى عنه had mentioned and Hadhrat Qais رضي الله تعالى عنه took for Rasulullaah ﷺ a hundred Wasaq of provisions. [1]

Feeding Bedouins During a Drought

Hadhrat Maymoona bint Haarith رضي الله تعالى عنها (one of Rasulullaah ﷺ's wives) reports, "The Bedouins always came to Madinah and Rasulullaah ﷺ would instruct someone to take a Bedouin by the hand as his guest and serve him a meal. It was during a year of drought when a Bedouin came to Rasulullaah ﷺ one night. All Rasulullaah ﷺ had was a little food and some milk. The Bedouin ate everything without leaving anything for Rasulullaah ﷺ. Rasulullaah ﷺ brought the Bedouin for a night or two and he always ate everything. I therefore said, 'May Allaah not bless this Bedouin who eats the food of Rasulullaah ﷺ, leaving him without any.' Rasulullaah ﷺ then brought the Bedouin another night after the man had accepted Islaam and he ate only a little. When I mentioned this to Rasulullaah ﷺ, he said, **'While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'**"[2]

The practice of Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه During the Year of Drought

Hadhrat Aslam reports that during the 'Year of Ashes (destruction)', Arabs from all over collected in Madinah. **Hadhrat Umar رضي الله تعالى عنه appointed certain persons to go to these people and distribute food and gravy amongst them.** These persons were Hadhrat Yazeed bin Ukht Namir, Hadhrat Miswar bin Makhramah, Hadhrat Abdur Rahmaan bin Abdul Qaari and Hadhrat Abdullaah bin Utba bin Mas'ood رضي الله تعالى عنهم. **Each one of them was appointed to a particular sector of Madinah and they reported back to Hadhrat Umar رضي الله تعالى عنه every evening.**

The Bedouins were stationed from the beginning of Thaniyyatul Wadaa up to the Raa'ij mountain and the areas of the Banu Haaritha, the Banu Abdil Ash'hal, the Banu Quraizah tribes. They even extended to the Baqee cemetery and some of them reached up close to the area of the Banu Salama tribe. They had virtually surrounded Madinah. One night after the people had had their supper with Hadhrat Umar رضي الله تعالى عنه, he gave instructions that the people who eat with him should be counted. When they were counted the following night, **they numbered seven thousand.** Hadhrat Umar رضي الله تعالى عنه then instructed that the families, the ill and the children who were unable to attend should also be counted. When they were counted, they **were found to number forty thousand.** After a few nights, the numbers increased. When Hadhrat Umar رضي الله تعالى عنه had them counted, those eating

(1) Daar Qutni in his Kitaabul Askhiyaa, as quoted in *Isaabah* (Vol.3 Pg.553).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.33). Ahmad has also reported the ending portion of the narration.

with him numbered ten thousand and the rest numbered fifty thousand. This continued until Allaah sent the rains.

Hadhrat Aslam narrates further, "After the rains had fallen, I saw Umar رضي الله تعالى عنه appoint a man from every area to send the (Bedouin) people back to their rural areas and to also provide them with transport and provisions to get back. In fact, I saw Umar رضي الله تعالى عنه personally engage in this exercise. Many deaths occurred amongst the people stricken by the drought and I estimate that two thirds of them perished while only a third remained alive. The people tending the large pots of Hadhrat Umar رضي الله تعالى عنه used to start preparing the Kurkoor(1) before dawn and continued well into the morning. They then served it to ill after which they added butter and prepared another dish. According to the instructions of Hadhrat Umar رضي الله تعالى عنه, olive oil used to be boiled in large cauldrons to eliminate its inherent sharpness and heat. Bread was then broken into the oil to make a type of Thareed. By eating too much of oil, the Arabs generally suffered from fever (because they were used to using butter instead of oil). **During the Year of Ashes, Hadhrat Umar رضي الله تعالى عنه ate nothing from the homes of his children or his wives. He ate only what was prepared for the suffering people until Allaah gave life back to the people (by sending the rains).**" (2)

The Narration of Firaas Daylami in this Regard

Hadhrat Firaas Daylami reports that from the camels that Hadhrat Amr bin Al Aas رضي الله تعالى عنه sent from Egypt, Hadhrat Umar رضي الله تعالى عنه would have twenty slaughtered every day for his table (to feed those who were stricken by the drought). (3)

The Story of Hadhrat Umar رضي الله تعالى عنه with a Poor Family

Hadhrat Aslam reports that Hadhrat Umar رضي الله تعالى عنه was going on his usual rounds one night when he came across a woman in a house surrounded by crying children. The woman had a pot of water boiling over the fire. Hadhrat Umar رضي الله تعالى عنه went to the door asked, "O servant of Allaah! Why are these children crying?" The woman replied, "Because they are hungry." Hadhrat Umar رضي الله تعالى عنه asked further, "What is in the pot?" "Only water to soothe the children, so that they may go to sleep in the belief that food is being prepared for them." Hadhrat Umar رضي الله تعالى عنه wept and went straight to the public treasury where he took a sack and put in it some flour, fat, butter, dates, clothing and some money. When the sack was full, he said to Aslam, "Put this sack on my back, Aslam." "Please, O Ameerul Mu'mineen! Let me carry the sack," pleaded Aslam. Hadhrat Umar رضي الله تعالى عنه remarked, **"Never! I shall carry the sack because I will be questioned about these people in the Aakhirah."**

Aslam most reluctantly placed the bag on Hadhrat Umar رضي الله تعالى عنه's back, who carried it to the woman's home. Hadhrat Umar رضي الله تعالى عنه put a little flour and some dates and fat in the pan and began to stir it. He also blew into the fire to kindle it.

(1) A dish prepared with coarsely ground grain.
(2) Ibn Sa'd (Vol.3 Pg.228).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

Aslam says, **"I saw the smoke passing through his thick beard.** When the food was ready, he himself served it to the family and they ate to their fill. He then left and knelt near the house in a humble position. I was too overawed to say anything. He remained watching in this manner until the children were playing and laughing. He then stood up and said, 'Do you know why I sat there, Aslam?' When I admitted that I did not, he said, 'I had seen them weeping in distress and disliked to leave until I saw them laughing. **I was satisfied when they started to laugh.'"**(1)

Another narration states that Hadhrat Aslam said, "I accompanied Umar رضي الله تعالى عنه one night to Harrah and Aqim. When we came to Saraar, we noticed a fire burning. He said, 'O Aslam! There seems to be a caravan here that had to camp over because of nightfall. Let us go there.' When we arrived there, we found a woman with her children..." The rest of the narration is similar to the one above.(2)

Sharing Food

A Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه reports that Ukaydir (the ruler of Dowmatul Jandal) once sent a bag full of sweetmeats as a gift to Rasulullaah ﷺ. When Rasulullaah ﷺ had performed the salaah, he passed by some people and started giving pieces of it to each one of them. Rasulullaah ﷺ gave Hadhrat Jaabir رضي الله تعالى عنه a piece and then returned to give him another piece. **Hadhrat Jaabir رضي الله تعالى عنه said, "But you have already given me a piece." Rasulullaah ﷺ told him, "This is for the daughters of Abdullaah (for your sisters)."** (3)

A Narration of Hadhrat Hasan رضي الله تعالى عنه in this Regard

Hadhrat Hasan رضي الله تعالى عنه reports, "Ukaydir who was the ruler of Dowmatul Jandal once sent a bag full of sweetmeats as you may have already seen as a gift to Rasulullaah ﷺ. By Allaah! Rasulullaah ﷺ and his family were truly in need of it in those days (because they had no food to eat). However, when Rasulullaah ﷺ had performed the salaah, he instructed someone to take the bag around to the Sahabah رضي الله تعالى عنهم. Each of them would then put his hand in the bag and eat whatever he took out. When the bag came around to Khaalid bin Waleed and he placed his hand in the bag, he said, 'O Rasulullaah ﷺ! While the others have taken only once, I have had twice.' Rasulullaah ﷺ said to him, 'Eat and give your family to eat some as well.'"(4)

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(1) Deenowri, Ibn Shaadhaan and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.415).

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.136). Imaam Tabari has reported a similar narration with some addition.

(3) Ahmad, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Haythami (Vol.5 Pg.44) has commented on the chain of narrators.

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

Rasulullaah ﷺ Shares some Dates with The Sahabah رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once distributed some dates amongst the Sahabah رضي الله تعالى عنهم. **He gave each person seven dates.** I also received seven dates, one of them being without a seed. This was the best of the lot because it was firm and took long to chew." (1)

Another narration from Hadhrat Anas رضي الله تعالى عنه states that when some dates were once brought to Rasulullaah ﷺ, he shared it with the Sahabah رضي الله تعالى عنهم. **Rasulullaah ﷺ was sitting in a squatting position and eating quickly (because he was probably leaving to go somewhere).**

The Letter Hadhrat Umar رضي الله تعالى عنه sent to Hadhrat Amr bin Al Aas رضي الله تعالى عنه During the Year of Ashes and His Reply

Hadhrat Layth bin Sa'd reports that a severe drought afflicted the people of Madinah during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, in what was called the Year of Ashes. **Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه in Egypt.**

From the servant of Allaah the Ameerul Mu'mineen

To the sinful son of Aas

Salaams to you. O Amr! I swear by my life that while you and those with you are eating to your fill you seem to have no concern for my companions and I who are on the verge of destruction. Do assist! Do assist!

Hadhrat Amr bin Al Aas رضي الله تعالى عنه sent the following reply:

To the servant of Allaah Ameerul Mu'mineen

From Amr bin Al Aas

I am at your service! I am at your service! I have dispatched (a train of) camels, the first of which will be by you when the last will still be here with me. Peace be on you as well as Allaah's mercy and blessings.

Hadhrat Umar رضي الله تعالى عنه Distributes the Food that Hadhrat Amr bin Al Aas رضي الله تعالى عنه sent Amongst the Residents of Madinah

Hadhrat Amr bin Al Aas رضي الله تعالى عنه then sent a train of camels so large that when the first camel reached Madinah, the last camel was still leaving Egypt. When the camels arrived, Hadhrat Umar رضي الله تعالى عنه generously distributed it amongst the people. He gave every household in Madinah a camel with all the food it carried. He appointed Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه to distribute amongst the people. They then gave every household a camel with all the food it carried so that they may eat the food and slaughter the camel to eat the meat, use the fat

(1) Bukhaari.

for cooking, make shoes from the hide and use the satchels for purpose they desired, such as making quilts, etc. As a result of this generosity, Allaah extended further generosity to the people (and sent abundant rains). **The narration still continues, in which it is stated that to get the provisions to Makkah and Madinah, a canal was dug from the Nile to the Red Sea.** (1)

A narration from Hadhrat Aslam also mentions the letter that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Amr bin Al Aaș رضي الله تعالى عنه. The narration also states that when the first camel reached Madinah, Hadhrat Umar رضي الله تعالى عنه called for Hadhrat Zubayr رضي الله تعالى عنه and said to him, "Take the first camel to Najd and bring back to me as many families as you can. As for those whom you are unable to bring, you should issue instructions for each household to receive a camel together with all the provisions it carries. **Then instruct them to wear two sheets, to slaughter the camel, to melt the fat (for cooking), to dry the meat and to make shoes from the hide. Thereafter, they should take a part of the meat, a part of the fat and a handful of flour to cook a meal to eat. In this manner, they should keep eating until Allaah makes further provisions available."**

When Hadhrat Zubayr رضي الله تعالى عنه excused himself from the task, Hadhrat Umar رضي الله تعالى عنه said to him, **"By Allaah! You will never have another chance (of gaining such immense rewards) until you leave this world!"** Hadhrat Umar رضي الله تعالى عنه then called for another person who the narrator assumes was Hadhrat Talha رضي الله تعالى عنه. However, when he also excused himself, Hadhrat Umar رضي الله تعالى عنه sent for Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, who left to fulfil the task. The narration continues further and states that Hadhrat Umar رضي الله تعالى عنه gave Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه a thousand Dinaars, which the latter refused to accept. However, when Hadhrat Umar رضي الله تعالى عنه insisted that he accept, he eventually did. (2)

The narration has already passed in the chapter discussing the service that the Ansaar rendered to others, specifically the food that Rasulullaah ﷺ distributed amongst the Ansaar and the Banu Zafar tribe. (3)

Giving Clothing to People

Rasulullaah ﷺ Gives Away his Two shawls

Hadhrat Jaz Sulami رضي الله تعالى عنه reports that he brought to Rasulullaah ﷺ a prisoner (of war that his people had captured). When Hadhrat Jaz رضي الله تعالى عنه accepted Islaam and Rasulullaah ﷺ intended giving him two shawls, Rasulullaah ﷺ said to him, "Go to Aa'isha and she will give you two of the shawls she has with her." He then went to Hadhrat Aa'isha رضي الله تعالى عنها and said, "May Allaah always keep you hail and healthy! Choose for me any two shawls from the ones you have with you because Rasulullaah ﷺ has instructed that I have two of them." Hadhrat

(1) Ibn Abdil Hakam, as quoted in

(2) Ibn Khuzaymah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396). The complete narration will soon be quoted Inshaa Allaah.

(3) In the chapter entitled "The Hospitality and service that the Ansaar Rendered" and the subheading "The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه".

Aa'isha رضي الله تعالى عنها placed each shawl on the end of a long Miswaak taken from an acacia tree and handed them over saying, "Take this. Take this." **The narrator says that Arab women did not expose themselves (because of the laws of Hijaab).** (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and the Grandsons of Rasulullaah ﷺ

Hadhrat Ja'far bin Muhammad reports from his father that when some clothing came to Hadhrat Umar رضي الله تعالى عنه from Yemen, he distributed it amongst the people. As Hadhrat Umar رضي الله تعالى عنه was sitting between the grave of Rasulullaah ﷺ and the pulpit that evening, the people came wearing their new garments. They greeted Hadhrat Umar رضي الله تعالى عنه and made du'aa for him. Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه (the grandsons of Rasulullaah ﷺ) then came out of the house of (their mother) Hadhrat Faatima رضي الله تعالى عنها without wearing any of the new garments. As they approached stepping over the shoulders of people, the face of Hadhrat Umar رضي الله تعالى عنه dropped and he became very depressed. He said (to the people around him), "By Allaah! I am not at all pleased by the clothing I have given you to wear." "O Ameerul Mu'mineen!" they consoled him, "You have done an excellent thing by providing clothing for your subjects." Hadhrat Umar رضي الله تعالى عنه explained, **"I am depressed about those two youngsters stepping over the shoulders of the people.** They have none of these garments on them because the garments were too large for them and they too small to fit into them."

Hadhrat Umar رضي الله تعالى عنه then wrote to the governor of Yemen to speedily send two sets of clothing for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه. When the governor sent it, Hadhrat Umar رضي الله تعالى عنه gave it to the two to wear. (2)

In the chapter concerning honouring the Ansaar, the incident has already passed about Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه with Hadhrat Umar رضي الله تعالى عنه when he distributed clothing amongst the people. Also in this regard, the incident has passed about the new shawl that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Ummu Ammaara رضي الله تعالى عنها because she had been amongst the women who fought in the Battle of Uhud. (3)

The Practice of Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Shafaa bint Abdullaah Adawiyyah رضي الله تعالى عنها reports that Hadhrat Umar رضي الله تعالى عنه once sent a message that she should come to see him the following morning. She says, "When I got there in the morning, I found Aatika bint Usayd bin Abil Ees رضي الله تعالى عنها at his door. We entered together and spoke for while when Umar رضي الله تعالى عنه sent for a shawl and gave it to her. He then sent for a shawl of inferior quality and gave that to me. I said, 'O Umar! I accepted Islaam before her

(1) *Muntakhab Kanzul Ummaal* (Vol.5 Pg.153).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106).
(3) In the chapter entitled "Women Fighting in Jihaad in the path of Allaah" and the subheading "Hadhrat Ummu Ammaara رضي الله تعالى عنها Fights in the Battle of Uhud".

and I am also your cousin while she is not. Furthermore, you had sent for me while she came of her own accord (why did she then receive a better shawl?).' He replied, 'I had originally kept that shawl for you but when the two of you came together, it occurred to me that she was more closely related to Rasulullaah ﷺ than you are **(I therefore gave preference to the relatives of Rasulullaah ﷺ over my own).'"**(1)

The Practice of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه

Hadhrat Asbagh bin Nubaata reports that a man came to Hadhrat Ali رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! I have a need that I have already placed before Allaah before coming to you. If you are able to fulfil it, I shall praise Allaah and be thankful to you. If you are unable to fulfil it, I shall praise Allaah and excuse you." Hadhrat Ali رضي الله تعالى عنه said, **"Write down your request on the ground because I do not like to see the humiliation** of begging on your face." The man then wrote that he was a destitute. Hadhrat Ali رضي الله تعالى عنه instructed that a set of clothing be brought to him and when it came, he gave it to the man. The man wore the clothes and the recited the following couplets (in praise of Hadhrat Ali رضي الله تعالى عنه, which mean):

"You have given me clothing, the beauty of which will soon fade
While I shall give you the most excellent clothing of praise
Should you receive my good praise, you have received great honour
And you will want nothing else in return for what I have to say
Praise revives the mention of a person
Just as the waters of the rain revive the plains and mountains
Never give up the good that Allaah inspires you to do
Because every servant shall be rewarded for the deeds they do"

Hadhrat Ali رضي الله تعالى عنه then sent for some gold coins and when a hundred coins were brought to him, he gave it all to the man. To this, Hadhrat Asbagh remarked, "O Ameerul Mu'mineen! A set of clothing and a hundred gold coins?!" Hadhrat Ali رضي الله تعالى عنه replied, "Certainly! I have heard Rasulullaah ﷺ say, **'Treat people according to their status' and this is the status of this man in my regard."** (2)

The Reward of giving a Muslim Clothing to wear

When a beggar once came to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, he asked the man, "Do you testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul?" When the man replied in the affirmative, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked him further, "And do you fast during Ramadhaan?" "Yes," was the reply. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then said, "You have asked for something and it is our duty to assist you." He then

(1) Zubayr bin Bakkaar, as quoted in *Isaabah* (Vol.4 Pg.356).
(2) Ibn Asaakir and Abu Moosa Madeeni in his *Kitaabu Istid'aail Libaas*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).

gave the beggar a garment and said, "I have heard Rasulullaah ﷺ say, **'When a Muslim gives a garment to another Muslim, he remains in Allaah's protection as long as even a rag of the garment remains on the person.'"** (1)

Feeding the Mujaahideen

The Practice of Hadhrat Qais bin Sa'd رضي الله تعالى عنه

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه. When the army suffered hunger, he slaughtered nine riding animals (for them to eat). After the expedition returned and the incident was mentioned to Rasulullaah ﷺ, he said, "Verily generosity is the hallmark of that family." (2)

Another narration from Hadhrat Raafi bin Khudayj رضي الله تعالى عنه states that Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه both approached Hadhrat Qais bin Sa'd رضي الله تعالى عنه and implored him not to slaughter any more camels (because it would deprive the army of their transport). However, he still went ahead to do so. When the news reached Rasulullaah ﷺ, he said, "He is after all from the house of generosity." This occurred during the "Expedition of Leaves" (when the Sahabah رضي الله تعالى عنهم were forced to eat leaves because they had no food). (3)

A Giant Fish comes to the Shore for the Mujaahideen

Hadhrat Jaabir رضي الله تعالى عنه narrates, "Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه once passed by us during the time of Rasulullaah ﷺ when we were suffering severe hunger. He slaughtered seven camels for us (and we continued on our expedition). When we set up camp along the shore, we found a giant fish lying there. **We lived off it for three days and took** along with us as much of its fat we could store in our water bags and satchels. We then travelled back until we came to Rasulullaah ﷺ and informed him of what had transpired." The Sahabah رضي الله تعالى عنهم (who were part of the expedition) said, "If we had assurance that the fish would not rot before we reached Rasulullaah ﷺ, we would have loved to take some back for him." (4)

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه About Feeding the Mujaahideen

Hadhrat Qais bin Abu Haazim reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam and was with the commanders of the various armies, Hadhrat Bilaal رضي الله تعالى عنه came calling, "Umar! Umar!" "Here I am!" responded Hadhrat Umar رضي الله تعالى عنه. Hadhrat Bilaal رضي الله تعالى عنه said, "You are between these people and Allaah

(1) Tirmidhi, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.147).
(2) Abu Bakr in his *Ghaylaaniyaat* and Ibn Asaakir.
(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.260).
(4) Tabraani. Haythami (Vol.5 Pg.37) has commented on the chain of narrators.

whereas there is none between yourself and Allaah. Look carefully at those before you, those on your right and those on your left. By Allaah! These who have come to you eat only the meat of birds (they eat well whereas those under their command are ill fed)."

Hadhrat Umar responded by saying, "You are right. I shall not stand up from here until each one of them guarantees me that he would **provide every Muslim (under his command) two M*udd of* barley and an appropriate measure of vinegar and olive oil."** The commanders assured Hadhrat Umar saying, "We give you our guarantee that we will take this responsibility upon us, for Allaah has granted us an abundance of wealth." "That is then fine," Hadhrat Umar expressed in satisfaction. (1)

How was the Spending of Rasulullaah ?

The Incident of Hadhrat Bilaal and a Mushrik

Hadhrat Abdullaah Howzini reports that he once met Hadhrat Bilaal the Mu'adhin of Rasulullaah in Aleppo. When he asked Hadhrat Bilaal to explain to him how Rasulullaah managed his finances, Hadhrat Bilaal replied, "From the time Rasulullaah announced his Nabuwaat until the time of his demise, **I had been the one to take charge of anything that he possessed.** Whenever any Muslim came to him whom he regarded to be destitute, he gave me instructions to borrow some money to purchase some clothing or some food to give the person to wear or to eat. This continued until one of the Mushrikeen once came to me and said, 'O Bilaal! I have plenty of wealth. You therefore need to borrow money from none besides me.' I then did as he said. One day after performing wudhu and standing up to call out the Adhaan, the man arrived with a group of traders. When he saw me, he said, 'Hey Abyssinian!' When I replied, he treated me most insolently and spoke very harshly. He then asked, 'What remains of the month?' 'Not much,' I replied. He continued, 'There are only four nights of the month left, after which I shall take you as a slave if you do not settle the debt. I have not given you the loans out of any regard for you or for your chief (Rasulullaah). I gave you the loans so that you should become my slave and I could have you grazing goats as you had been doing previously.'

My heart was left filled with every thought a person could possibly have. I then proceeded to call out the Adhaan. After we had performed the Isha salaah and Rasulullaah had returned to his home, I sought permission to see him. When he permitted me in, I said to him, 'May my parents be sacrificed for you, O Rasulullaah ! **The Mushrik I told you about from whom I was taking loans has told** me much (and demands repayment) whereas neither you nor I have the means to settle the debt. He will certainly humiliate me (if I am unable to pay). Do permit me to go (into hiding) to some tribe that has accepted Islaam until

(1) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.318). Tabraani has also reported the narration and Haythami (Vol.5 Pg.213) has commented on the chain of narrators.

Allaah gives His Rasool ﷺ something to pay off my debt.
I then left for home where I placed my sword, my bag, my spear and my shoes by my headside and faced towards the horizon from where the sun rises. Each time I fell asleep, I awoke (out of worry) but when I realised that there was still night left, I slept again. Eventually the first pillar of dawn broke through the sky and I decided to leave. However, I suddenly heard someone calling, 'Bilaal! Hurry, Rasulullaah ﷺ is calling you.' I walked to Rasulullaah ﷺ and found four loaded camels there. When I came to Rasulullaah ﷺ and sought permission to enter, he said to me, 'Rejoice, for Allaah has sent the means to settle your debt.' I praised Allaah and Rasulullaah ﷺ asked, 'Did you not pass by the four camels sitting there?' When I informed him that I did, Rasulullaah ﷺ said, 'I hand them over to you together with their loads. Take them and settle your debts.' The camels were loaded with clothing and food that the chief of Fidak had given as a gift to Rasulullaah ﷺ.
I did as Rasulullaah ﷺ bade me and offloaded the camels. I then fed them and proceeded to call out the Adhaan for the Fajr salaah. After Rasulullaah ﷺ had led the salaah, **I went to Baqee where I placed my fingers in my ears and called out, 'Whoever has a debt due from Rasulullaah ﷺ should present themselves!'** I then offered the goods to people, sold them and paid of the debts until there was no debt on earth due from Rasulullaah ﷺ. I was even left with two or one and a half Awqiya. When I later left for the Masjid, most of the day had already passed and Rasulullaah ﷺ was sitting there all by himself.
When I greeted him with Salaam, he asked, 'Have you fulfilled what you had to do?' I replied, 'Allaah has settled every debt that was due form His Rasool ﷺ and nothing is left outstanding'. He then asked me if anything was left over and I informed him that two Dinaars were left (this was all that was left from the two or one and a half Awqiya since the balance was also used to pay creditors on the way back to the Masjid). Rasulullaah ﷺ then said, **'Do try to give me peace from that as well (by giving it away) because I cannot return to any of my wives until I have peace from it.'** However, since no one deserving came to us, **Rasulullaah ﷺ spent the entire night in the Masjid. He then spent the second day in the Masjid as well.** It was at the end of the day when two riders eventually came. I approached them and gave them food and clothing. After Rasulullaah ﷺ had led the Isha salaah, he summoned me and asked, 'Have you fulfilled what you had to do?' I replied by saying, 'Allaah has given you peace from it.' Rasulullaah ﷺ then exclaimed 'Allaahu Akbar' and **praised Allaah because he feared that death should overcome him while he had wealth in his possession.** I then walked behind him as he greeted each one of his wives in turn and finally reached his place for the night. This is the reply to the question you have posed." (1)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.55). Tabraani has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

Distribution of Wealth

The Manner in which Rasulullaah ﷺ Distributed Wealth

The Narration of Ummul Mu'mineen Hadhrat Ummu Salama رضي الله تعالى عنها

Hadhrat Ummu Salama رضي الله تعالى عنها narrates, "I know of the most amount of wealth that came to Rasulullaah ﷺ during his entire lifetime. It was during the early hours of the night when a bag came to Rasulullaah ﷺ containing eight hundred Dirhams and a letter. Rasulullaah ﷺ sent the bag to me because it was my turn to spend the night with him. He then returned after performing the Isha salaah and started performing salaah in the place he reserved for salaah. I had already made the bed for us and was waiting for him. He however took very long and left the room only to return again after a while. This continued until the Adhaan was called out for the Fajr salaah. He led the salaah and then returned saying, 'Where is that bag? It troubled me the entire night.' He took the bag and then distributed everything it had. I then asked him, ' O Rasulullaah ﷺ! You had behaved in a manner that is not your usual behaviour (Why is this?).' He replied by saying, 'Whenever I started my salaah, I started thinking of the bag. I then had to leave to see it and then return to my salaah.'"(1)

Rasulullaah ﷺ Distributes the Eighty Thousand that Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه had Sent

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه once sent eighty thousand to Rasulullaah ﷺ form Bahrain. Never before or afterwards had so much money been sent to Rasulullaah ﷺ. According to the instruction of Rasulullaah ﷺ, the money was spread out on a mat and the Adhaan was called out. Bending over the money (after the salaah was over), Rasulullaah ﷺ then started giving to the people as they came. That day there was no counting and no weighing. All Rasulullaah ﷺ did was to give out handfuls.

He Abbaas رضي الله تعالى عنه then arrived saying, "O Rasulullaah ﷺ! I had to pay the ransom for myself and for (my nephew) Aqeel after the Battle of Badr because he did no have any money then. Do give me some of that money." "Take some," Rasulullaah ﷺ said to him. Hadhrat Abbaas رضي الله تعالى عنه then spread out the embroidered black shawl he was wearing (and filled it). When he wanted to get up to leave, he was unable to carry it. He then looked up to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Please lift this onto me." Rasulullaah ﷺ smiled so widely that his teeth showed. He said, "Rather put some of it back and take only what you can carry." Hadhrat Abbaas رضي الله تعالى عنه did as told and then left with the money he took. As he left, he said, "As for one of the things Allaah has promised,

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.325).

He has certainly fulfilled. I do not know about the second promise." He then recited the verse:

﴿يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْلَكُمْ ﴾ (سورت انفال آیت ۷۰)

O Nabi ﷺ! Tell the prisoners in your hands *(in your custody)*, "If Allaah is aware of any good *(Imaan)* in your hearts *(because of which you would soon become Muslims)*, He shall grant you better than that *(ransom)* which was taken from you, and will forgive you. [1]

He said further, "This money is better than that which was taken from me (as ransom) but I have no idea about the promise of forgiveness." [2]

The Manner in which Hadhrat Abu Bakr رضي الله تعالى عنه Distributed Wealth

The Practice of Hadhrat Abu Bakr رضي الله تعالى عنه in this Regard and the Public Treasury during his Period as Khalifah

Hadhrat Sahl bin Abi Hathma and others reports that Hadhrat Abu Bakr رضي الله تعالى عنه had the Baytul Maal (public treasury) in Sunh. It was known to all and no one guarded it. When people voiced the concern that it should be guarded, he said, "None should fear about it." "Why not?" they asked. **"Because it has a lock on it,"** was the simple reply.

Hadhrat Abu Bakr رضي الله تعالى عنه used to distribute everything the Baytul Maal contained so that nothing remained. When Hadhrat Abu Bakr رضي الله تعالى عنه moved (from Sunh) to Madinah, he kept the Baytul Maal in the house he lived. Proceeds from the mines of the Qabiliyya and Juhayna tribes came to him. The mine of the Banu Sulaym was also opened during his Khilaafah, so the Zakaah came from there as well. Everything was kept in the Baytul Maal. Hadhrat Abu Bakr رضي الله تعالى عنه used to convert this into gold and silver nuggets and give every hundred people a specified amount (which they shared between themselves). He was fair in his distribution and all received justly whether they were slaves or free people, men or women, young or old. He also used the money to purchase camels, horses and weapons for people proceeding in Jihaad. **During one of the years, he bought warm woollen shawls from the rural areas and distributed them amongst the widows of Madinah during winter.**

When Hadhrat Abu Bakr رضي الله تعالى عنه passed away, Hadhrat Umar رضي الله تعالى عنه called a few trustworthy persons and they went into the Baytul Maal of Hadhrat Abu Bakr رضي الله تعالى عنه. Amongst others, they included Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. When they opened the Baytul Maal,

(1) Surah Anfaal, verse 70.
(2) Haakim (Vol.3 Pg.329), reporting from reliable sources as confirmed by Dhahabi. Ibn Sa'd (Vol.4 Pg.9) has also reported a similar narration.

they neither found a Dinaar nor a Dirham. All they found was a coarse cloth for storing money and when they shook it, all that emerged was a single Dirham. They all then prayed for Hadhrat Abu Bakr رضي الله تعالى عنه. There was a man in Madinah who weighed Dinaars and Dirhams even during the time of Rasulullaah ﷺ. It was he who used to do the weighing for Hadhrat Abu Bakr رضي الله تعالى عنه as well. When he was asked what the value of the wealth was that came to Hadhrat Abu Bakr رضي الله تعالى عنه, he replied that it amounted to **two hundred thousand.** (1)

The Narration of Hadhrat Ismaa'eel bin Muhammad and others about the Fairness in the Manner that Hadhrat Abu Bakr رضي الله تعالى عنه Distributed Wealth

Hadhrat Ismaa'eel bin Muhammad reports that whenever Hadhrat Abu Bakr رضي الله تعالى عنه distributed wealth amongst the people **he always gave equally.** Hadhrat Umar رضي الله تعالى عنه once objected saying, "O Khalifah of Rasulullaah ﷺ! How can you give the same to the veterans of Badr as you give to other people?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "The things of this world are merely a means of existence and the best of such means are those that are moderate (and this applies equally to all people). The superiority of the veterans of Badr shall be seen in their rewards (in the Aakhirah). (2)

Another narration states that when it was mentioned to Hadhrat Abu Bakr رضي الله تعالى عنه that he ought to give preference to some people in the distribution of wealth, he said, **"Their virtues shall be rewarded by Allaah (in the Aakhirah). With regard to their worldly existence, equality is best."** (3)

Yet another narration from Hadhrat Aslam states that when Hadhrat Abu Bakr رضي الله تعالى عنه became the Khalifah and distributed equally amongst the people, someone said to him, "O Khalifah of Rasulullaah ﷺ! Why do you not give preference to the Muhaajireen and the Ansaar (by giving them a larger share)?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Should I buy their virtues from them? With regard to people's existence in this world, equality is better than showing preference." A narration from Amr bin Abdullaah states that after Hadhrat Abu Bakr رضي الله تعالى عنه distributed wealth for the first time, Hadhrat Umar رضي الله تعالى عنه said to him, "Why do you not show preference to the earliest Muhaajireen and the earliest Muslims?" Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "Should I buy from them the lead they have?" He then continued to exercise equality whenever he distributed. (4)

The Incident of the Wealth that Arrived from Bahrain

About Hadhrat Umar رضي الله تعالى عنه, the freed slave of Ghafra reports that when Rasulullaah ﷺ passed away, plenty of wealth arrived from Bahrain. Hadhrat Abu Bakr رضي الله تعالى عنه made an announcement saying, "Whoever Rasulullaah ﷺ owed

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).
(2) Ahmad in his *Kitaabuz Zuhd.*
(3) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.306).
(4) Bayhaqi (Vol.6 Pg.347).

money to or whom Rasulullaah ﷺ had promised some money should come and collect his dues." Hadhrat Jaabir رضي الله تعالى عنه stood up and said, "Rasulullaah ﷺ told me that when the wealth came from Bahrain, he would give me so much (he then indicated three handfuls)." Hadhrat Abu Bakr رضي الله تعالى عنه told him to take from the money and when he did so (took one handful), he had five hundred Dirhams. Hadhrat Abu Bakr رضي الله تعالى عنه then gave instructions that he be given another thousand Dirhams (to complete three handfuls). Thereafter, he distributed all the wealth by giving each person ten Dirhams as he said, "This is the fulfilment of the promise that Rasulullaah ﷺ made to the people."

The following year even more money arrived and Hadhrat Abu Bakr رضي الله تعالى عنه gave the people twenty Dirhams each. When there was still some money remaining, he gave the slaves five Dirhams each. He addressed the people saying, "We have given something to these slaves of yours because they serve you and do your work for you." The people then requested, "Why do you not give more to the Muhaajireen and the Ansaar because they were the earliest Muslims and because Rasulullaah ﷺ held them in high esteem." However, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Their rewards are reserved with Allaah (in the Aakhirah). **In this world, equality is better than giving preference."** This was his practice throughout the period of his Khilaafah. (1) The rest of the narration will soon be quoted (in the first narration of the next chapter).

The narration has already passed about the equality that Hadhrat Ali رضي الله تعالى عنه exercised when he said to the Arab woman to whom he had given as much as he gave a slave woman, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Ismaa'eel عليه السلام (Arabs) should be given preference over the progeny of Is'haaq عليه السلام."(2)

The Manner in which Hadhrat Umar Faarooq رضي الله تعالى عنه Distributed Wealth and the Preference he Gave to People According to their Precedence in Islaam and their Ties with Rasulullaah ﷺ

His Practice in this Regard and the Allowances he Stipulated for People According to their Status

Hadhrat Umar رضي الله تعالى عنه the freed slave of Ghafra reports the narration appearing above. The narration continues to state that after Hadhrat Abu Bakr رضي الله تعالى عنه passed away, Hadhrat Umar رضي الله تعالى عنه succeeded him. During the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, Allaah granted the Muslims numerous conquests and even more wealth (poured into Madinah). Hadhrat Umar رضي الله تعالى عنه said, **"While Abu Bakr رضي الله تعالى عنه had his opinion about the distribution of this wealth, I have another opinion.** I do not hold those who fought against Rasulullaah ﷺ in the same esteem as those who fought alongside him." **He therefore gave preference to the Muhaajireen and the Ansaar.** He stipulated an allowance of **five thousand for**

(1) Bayhaqi, Ibn Abi Shaybah, Bazzaar and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

(2) See the chapter entitled "The Justice of Hadhrat Ali رضي الله تعالى عنه" under the subheading, "The Incident of an Arab Woman and Her Freed Slave".

the veterans of Badr and four thousand for those who had accepted Islaam before the veterans of Badr (but had not participated in the Battle of Badr). He stipulated an allowance of twelve thousand for all the wives of Rasulullaah besides Hadhrat Safiyya and Hadhrat Juwayriyya, for whom he had stipulated six thousand. However, the two ladies refused to accept the amount. Hadhrat Umar explained that he was giving more to the others because they had made Hijrah whereas the two of them had not. They argued, "You have not stipulated their share because of their Hijrah. You have stipulated a share for them because of their relationship with Rasulullaah and we all share the same relationship." Hadhrat Umar thought the matter over and then stipulated an equal allowance (of twelve thousand) for them all.

Hadhrat Umar also stipulated an allowance of twelve thousand for Hadhrat Abbaas bin Abdil Muttalib because of his relationship with Rasulullaah. Furthermore, he stipulated four thousand for Hadhrat Usaama bin Zaid and five thousand each for Hadhrat Hasan and Hadhrat Husayn, an amount equal to that which their father (Hadhrat Ali) received because of their relationship (as grandsons) to Rasulullaah. When he stipulated for his son Abdullaah three thousand, his son said, "Dear father! You have stipulated (four thousand) for Usaama and only three thousand for me whereas his father had no more status than my father and he has no more status than I?" Hadhrat Umar replied, "His father was more beloved to Rasulullaah than your father and he was more beloved to Rasulullaah than you."

Hadhrat Umar also stipulated two thousand for the sons of every veteran of Badr. When Umar the son of Hadhrat Abu Salamah passed by, Hadhrat Umar instructed his servants to give him an additional thousand. To this, Hadhrat Muhammad the son of Hadhrat Abdullaah (bin Jahash) enquired, "Why are you giving him more than us when his father had no more status than our fathers?" Hadhrat Umar replied, "I stipulated two thousand for him because of (his father) Abu Salamah and then increased a further thousand because of (his mother) Ummu Salamah (the wife of Rasulullaah). If you had a mother like Ummu Salamah, I would have also given you another thousand."

While Hadhrat Umar stipulated eight hundred for Hadhrat Uthmaan bin Ubaydullaah the brother of Hadhrat Talha bin Ubaydullaah, he stipulated two thousand for Hadhrat Nadhar bin Anas. To this, Hadhrat Talha bin Ubaydullaah remarked, "When someone like Uthmaan (bin Ubaydullaah) comes to you, you stipulate eight hundred for him but when a youngster from the Ansaar comes to you, you include him amongst those who receive two thousand?" Hadhrat Umar replied, "I met the father of that youngster on the battlefield of Uhud and he asked me about Rasulullaah. When I told him that I assumed that Rasulullaah had been martyred, he

drew his sword, extended his wrist and said, 'If Rasulullaah ﷺ is dead, then Allaah is still alive and can never die (it is after all for Allaah that we are fighting).' He then fought until he was martyred. On the other hand, this person (Ubaydullaah the father of Uthmaan) was grazing goats at the time. Do you expect me to have the same regard for both persons?" Hadhrat Umar رضي الله تعالى عنه maintained this practice throughout his period of Khilaafah. (1) The remainder of the narration will follow soon. (2)

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas bin Maalik رضي الله تعالى عنه and Hadhrat Sa'eed bin Musayyib both report that Hadhrat Umar رضي الله تعالى عنه stipulated five thousand for the Muhaajireen, four thousand for the Ansaar and also four thousand for the sons of the Muhaajireen who could not fight in the Battle of Badr. Amongst these were Hadhrat Umar رضي الله تعالى عنه the son of Abu Salamah bin Abdul Asad Makhzoomi رضي الله تعالى عنه, Hadhrat Usaama رضي الله تعالى عنه the son of Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Muhammad رضي الله تعالى عنه the son of Hadhrat Abdullaah bin Jahash Asadi رضي الله تعالى عنه and Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Umar رضي الله تعالى عنه. To this, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (the son of Hadhrat Umar رضي الله تعالى عنه) did not belong to this group because of his virtues. He then enumerated the virtues (meaning that he should receive more than the others). Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Give it to me if I have a right to it, otherwise do not." Hadhrat Umar رضي الله تعالى عنه then said to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, "Include him amongst those who are to receive five thousand and record me amongst those who are to receive four thousand." "This is not at all what I meant," Hadhrat Abdullaah bin Umar رضي الله تعالى عنه clarified. Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! You and I cannot both be amongst those receiving five thousand." (3)

The Narration of Hadhrat Zaid bin Aslam in this Regard

Hadhrat Zaid bin Aslam narrates that when Hadhrat Umar رضي الله تعالى عنه was stipulating allowances, he stipulated two thousand Dirhams for Hadhrat Abdullaah, the son of Hadhrat Handhala رضي الله تعالى عنه. When Hadhrat Talha رضي الله تعالى عنه brought his cousin along and Hadhrat Umar رضي الله تعالى عنه stipulated a lesser amount for him, Hadhrat Talha رضي الله تعالى عنه asked, "O Ameerul Mu'mineen! You have given more to that Ansaari than to my cousin (who is a Muhaajir)." "Yes," replied Hadhrat Umar رضي الله تعالى عنه, "because I saw his father (Hadhrat Handhala رضي الله تعالى عنه) during the Battle of Uhud shielding himself with only his sword (he had no shield) and moving it like a camel (moves its tail in all directions. He did this to deflect enemy swords and

(1) Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.4 Pg.6). Haythami has commented on the chain of narrators.

(2) In the chapter entitled "Hadhrat Umar رضي الله تعالى عنه Files a Register for the Allowances Issued" and the subheading entitled "Hadhrat Umar رضي الله تعالى عنه Reverts to the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Distribution of Wealth".

(3) Bayhaqi (Vol.6 Pg.350). Ibn Abi Shaybah has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

arrows)."[1]

The Narration of Hadhrat Naashira bin Sumay Yazani in this Regard

Hadhrat Naashira bin Sumay Yazani reports that on the day Hadhrat Umar رضي الله تعالى عنه was in Jaabiya, he heard Hadhrat Umar رضي الله تعالى عنه delivering a lecture in which he said, "Allaah has made me the administrator and distributor of this wealth. It is in fact Allaah who distributes it (by setting the guidelines). I begin distributing by giving to the wives of Rasulullaah ﷺ and then those who hold high status."

Hadhrat Umar رضي الله تعالى عنه had stipulated ten thousand for each of the wives of Rasulullaah ﷺ besides Hadhrat Juwayriyya رضي الله تعالى عنها, Hadhrat Safiyya رضي الله تعالى عنها and Hadhrat Maymoona رضي الله تعالى عنها. However, when Hadhrat Aa'isha رضي الله تعالى عنها remarked that Rasulullaah ﷺ used to treat them all with equality, Hadhrat Umar رضي الله تعالى عنه also did likewise (and gave them all an equal amount).

Hadhrat Umar رضي الله تعالى عنه also said in his lecture, "I then start with my companions who are the very first Muhaajireen because we were oppressively and forcefully banished from our homes. Thereafter, I give to the most noble amongst them." Hadhrat Umar رضي الله تعالى عنه therefore stipulated five thousand for those Muhaajireen who were veterans of Badr and four thousand for the Ansaar who were veterans of Badr. Those who fought at Uhud were given three thousand.

Hadhrat Umar رضي الله تعالى عنه said further, "I readily give to those who readily made Hijrah and delay giving those who delayed in making Hijrah. Therefore, you should blame nothing else but the sitting down of your riding animals. Do excuse me from dismissing Khaalid bin Waleed from his post. I had dismissed him because instead of reserving some money for the poor Muslims as I had instructed, he rather gave it to people who were powerful, noble and eloquent. I then handed over command to Abu Ubaydah." At this point, Abu Amr bin Hafs commented saying, "By Allaah! You shall never be excused, O Umar bin Khattaab! You have dismissed a commander that Rasulullaah ﷺ had appointed! You have sheathed a sword that Rasulullaah ﷺ had drawn and lowered a flag that Rasulullaah ﷺ had hoisted! You were only jealous of my cousin!" Hadhrat Umar رضي الله تعالى عنه responded by saying, "You are obviously a close relative (of Khaalid). You are still young and are angry for the sake of your cousin."[2]

Hadhrat Umar رضي الله تعالى عنه Files a Register for the Allowances Issued

The Condition of Hadhrat Umar رضي الله تعالى عنه when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Brought a great deal of Wealth

Hadhrat Abu Hurayrah رضي الله تعالى عنه says that he brought to Umar bin Khattaab رضي الله تعالى عنه

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.3). Bayhaqi (Vol.6 Pg.349) has also reported the narration from Hadhrat Naashira but without the part where Hadhrat Umar رضي الله تعالى عنه excused himself for dismissing Hadhrat Khaalid رضي الله تعالى عنه.

eight hundred thousand Dirhams from Abu Moosa Ash'ari رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked, 'What have you come with?' 'I have come with eight hundred thousand Dirhams,' replied Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked further, 'Is it all lawful?' 'It certainly is,' was the reply. Hadhrat Umar رضي الله تعالى عنه stayed awake the entire night until the Adhaan was called out for Fajr. His wife then asked, "Have you not slept last night?" **He replied, "How could Umar bin Khattaab sleep when so much wealth has come that has never come since the beginning of Islaam? Umar has no assurance that he may die when all this wealth is still with him and he has not spent it where it ought to be spent."**

After leading the Fajr salaah, a group of Sahabah رضي الله تعالى عنهم gathered around Hadhrat Umar رضي الله تعالى عنه and he said, "Last night the people received so much money that they have never received since the beginning of Islaam. **I have an opinion but require your guidance.** I feel that I should give it to the people by weight." The others disagreed saying, "Do not do that, O Ameerul Mu'mineen! People are continuously entering the fold of Islaam and the wealth coming in is also increasing (it would therefore be difficult to keep track of who received what). Rather keep their records in a register and give them accordingly." Hadhrat Umar رضي الله تعالى عنه agreed and said, "Then advise me about whom to start with." They said, "With yourself, O Ameerul Mu'mineen because you are the ruler." There were others who said, "Because the Ameerul Mu'mineen is most knowledgeable." Hadhrat Umar رضي الله تعالى عنه remarked, "No. I shall rather start with Rasulullaah صلى الله عليه وسلم and then those who are closest to him."

Hadhrat Umar رضي الله تعالى عنه **then had the register drawn up in this manner,** starting with the Banu Haashim and the family of Abdul Muttalib. After giving them all, he gave the Banu Abd Shams and the Banu Naufal bin Abd Manaaf. He gave the Banu Abd Shams only because they were related to the mother of Haashim. (1)

The Register of Hadhrat Umar رضي الله تعالى عنه and His Giving First to the Relatives of Rasulullaah صلى الله عليه وسلم

Hadhrat Jubayr bin Huwayrith رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه consulted with the people concerning the filing of a register. Hadhrat Ali رضي الله تعالى عنه advised him to annually distribute all the money collected without keeping back anything. Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه said, "I feel that plenty of wealth will be coming in, which will be enough to give everyone. If record is not kept of the people to know who had taken and who had not, the matter will get out of control." Thereafter, Hadhrat Waleed bin Hishaam bin Mughiera said, "O Ameerul Mu'mineen! I have been to Shaam where I saw the rulers keep registers and records of the soldiers in their armies. **You should therefore also keep registers and records of the soldiers in the army."** Hadhrat Umar رضي الله تعالى عنه accepted this proposal and called for Hadhrat Aqeel bin Abi Taalib رضي الله تعالى عنه, Hadhrat Makhrama bin Naufal رضي الله تعالى عنه and Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه, all of whom very well

(1) Ibn Sa'd (Vol.3 Pg.216) and Bayhaqi (Vol.6 Pg.350), as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

knew the lineage of the Quraysh.
Hadhrat Umar رضي الله تعالى عنه gave the three men instructions to make a record of all the people according to their status. When they started writing the record, they commenced with the Banu Haashim (the family of Rasulullaah ﷺ). Thereafter, they recorded Hadhrat Abu Bakr رضي الله تعالى عنه and his tribe, followed by Hadhrat Umar رضي الله تعالى عنه and his tribe. They did this to correspond with the sequence of the Khilaafah. When Hadhrat Umar رضي الله تعالى عنه looked at the register, he said "By Allaah! This is how I would have liked it to be. However, I want you to start with Rasulullaah ﷺ followed by all his relatives according to their closeness in relationship to him. You should then eventually place Umar wherever Allaah has had him placed." (1)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and the Banu Adi Tribe Concerning the Distribution of Wealth

Hadhrat Aslam reports that (after Hadhrat Umar رضي الله تعالى عنه opposed the view to place him and his tribe after Hadhrat Abu Bakr رضي الله تعالى عنه and his tribe) the Banu Adi (the tribe of Hadhrat Umar رضي الله تعالى عنه) came to him and said, "You are the successor of Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه corrected them saying, "Rather the successor of Abu Bakr رضي الله تعالى عنه, because Abu Bakr رضي الله تعالى عنه was the successor of Rasulullaah ﷺ." They continued, "Whatever it may be. However, why do you rather not leave yourself where the three men have written it." Hadhrat Umar رضي الله تعالى عنه exclaimed, "Oh! Oh! Dear Banu Adi! Do you wish to get on my back and eat before other people, thereby destroying all my good deeds? I swear by Allaah that I shall never do so, (I shall start with relatives of Rasulullaah ﷺ) even though your names are written last. **I have two companions who have walked a path and if I tread a different path, I shall not reach the destination.** By Allaah! We have no honour in this world and cannot expect any of Allaah's rewards in the Aakhirah for our deeds without Muhammad ﷺ. He is the source of our honour and his tribe is the most honourable of all Arabs. The next in kin to him are then most honourable and then those closest in kinship after them. The Arabs have honour only because of Rasulullaah ﷺ. Perhaps the lineage of some of us meets us with his after many generations. Once the generations meet up, our lineage does not part from his until it reaches Aadam عليه السلام after a few more generations. Despite all of this (closeness to Rasulullaah ﷺ), if the non-Arabs arrive on the Day of Qiyaamah with plenty of good deeds and we arrive with none, they will be closer to Rasulullaah ﷺ than us. A person should therefore never look at his kinship and should carry out deeds for the rewards that Allaah holds. **Verily, the one whose actions keep him lagging behind cannot be hurried along by his lineage."** (2)

(1) Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.5 Pg.22), as quoted in *Kanzul Ummaal* (Vol.2 Pg.316).
(2) Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.3 Pg.278).

Hadhrat Umar رضي الله تعالى عنه Reverts to the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Distribution of Wealth

Hadhrat Umar bin Abdullaah رضي الله تعالى عنه the freed slave of Ghafra reports that when Rasulullaah ﷺ passed away, plenty of wealth arrived from Bahrain. He then narrated the entire narration as has appeared earlier(1). The narration also mentions that Hadhrat Umar رضي الله تعالى عنه once came out for the Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr رضي الله تعالى عنه. There is no doubt that the pledge of allegiance to Abu Bakr رضي الله تعالى عنه took place very suddenly, but where will we find another person like Abu Bakr رضي الله تعالى عنه to whom we would be prepared to fully submit ourselves as we did for Abu Bakr رضي الله تعالى عنه? Abu Bakr رضي الله تعالى عنه was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr رضي الله تعالى عنه because his opinion is better then mine." The narration still continues further. (2)

The Monetary Gifts that Hadhrat Umar رضي الله تعالى عنه Gave

Hadhrat Umar رضي الله تعالى عنه Gives Hadhrat Abbaas رضي الله تعالى عنه What Remained in the Baytul Maal

Hadhrat Hasan reports that once after Hadhrat Umar رضي الله تعالى عنه had distributed money amongst the people, there was still some left over in the Baytul Maal. Hadhrat Abbaas رضي الله تعالى عنه then said to Hadhrat Umar رضي الله تعالى عنه and the people there, "Tell me if the uncle of Moosa عليه السلام was living amongst you, would you honour him?" "Certainly," they all replied. He then said, "Then I am more deserving of the honour for I am the uncle of your Nabi ﷺ." After discussing with the others, Hadhrat Umar رضي الله تعالى عنه then gave the remaining amount to Hadhrat Abbaas رضي الله تعالى عنه.(3)

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when a perfume holder once came to Hadhrat Umar رضي الله تعالى عنه, those around him looked at him to see whom he would give it to. He said, "Would you permit me to send this to Aa'isha رضي الله تعالى عنها because of the love that Rasulullaah ﷺ had for her?" When they agreed, it was brought

(1) Under the heading "The Manner in which Hadhrat Abu Bakr رضي الله تعالى عنه Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".
(2) Bazzaar. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.
(3) Ibn Sa'd (Vol.4 Pg.20).

to Hadhrat Aa'isha رضي الله تعالى عنها. As she opened it, she was told that Hadhrat Umar رضي الله تعالى عنه had sent it for her. She remarked, "How many conquests have taken place at the hands of Umar after Rasulullaah صلى الله عليه وسلم!" She then prayed, "O Allaah! Let me not live until the next gift of Umar comes in the coming year." (1)

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas bin Maalik رضي الله تعالى عنه says that Hadhrat Abu Bakr رضي الله تعالى عنه had appointed him to collect the Zakaah. However, by the time he returned, Hadhrat Abu Bakr رضي الله تعالى عنه had already passed away. Hadhrat Umar رضي الله تعالى عنه then asked him, "O Anas! Have you brought us some animals?" When Hadhrat Anas رضي الله تعالى عنه replied that he had, Hadhrat Umar رضي الله تعالى عنه told him to hand over the animals and to keep the money for himself. "But the money is a large amount," said Hadhrat Anas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه insisted, "Take it even though it is so much." Hadhrat Anas رضي الله تعالى عنه says, "The money amounted to four thousand and I therefore became the richest person in Madinah." (2)

Hadhrat Umar رضي الله تعالى عنه Gives a Gift to a Person Injured in the Path of Allaah

Hadhrat Abdullaah bin Ubayd bin Umayr reports that while people were busy taking their gifts before Hadhrat Umar رضي الله تعالى عنه, he looked up and was surprised to see a man with a scar on his face. Upon enquiry, the man informed Hadhrat Umar رضي الله تعالى عنه that he had sustained the wound in a battle. Hadhrat Umar رضي الله تعالى عنه then gave instructions that the man be given a thousand Dirhams. After the money was given, Hadhrat Umar رضي الله تعالى عنه turned the money over in his hands for a while and then said, "Give him another thousand." Another thousand Dirhams were handed over. This occurred four times (so that the amount totalled four thousand). Feeling embarrassed that he was being given so much, the man left. When Hadhrat Umar رضي الله تعالى عنه asked about him, the people informed him that they felt he had left out of the embarrassment of being given so much. Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! Had he stayed, I would have continued giving him until there was not a single Dirham left. This is because the sword-wound he sustained in the path of Allaah had left a black scar on his face." (3)

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه Distributes Wealth

Hadhrat Ali رضي الله تعالى عنه distributed things amongst the people thrice in a year. When some wealth arrived from Isfahaan, he announced, "Come early in the morning for the fourth round of gifts, for I am not your treasurer (I do not amass wealth for you)." He then distributed everything, even the ropes (that held the animals). While some people took them, others returned them. (4)

(1) Abu Ya'la. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
(3) Abu Nu'aym in his *Hilya* (Vol.3 Pg.355).
(4) Abu Ubayd in his Amwaal, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320).

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Distribute Everything in the Baytul Maal

Hadhrat Umar رضي الله تعالى عنه Distributes all the wealth and Rejects the Proposal of a person who Advocated Keeping Reserves

Hadhrat Sa'eed narrates that Hadhrat Umar رضي الله تعالى عنه instructed (the public treasurer) **Hadhrat Abdullaah bin Arqam** رضي الله تعالى عنه **to distribute everything in the Baytul Maal every month.** Thereafter, he issued instructions for everything to be **distributed once a week.** He eventually gave the instruction for the distribution to **be on a daily** basis. Someone then said, "O Ameerul Mu'mineen! Why do you not keep something in reserve for an emergency or when other areas call for assistance?" Addressing the person, Hadhrat Umar رضي الله تعالى عنه said, "It is Shaytaan speaking on your lips. Allaah has inspired me with the answer and protected me from the evil of the act. What I have prepared for such situations is exactly what Rasulullaah ﷺ had prepared, and that is obedience to Allaah and His Rasool ﷺ."(1)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that some wealth once came to Hadhrat Umar رضي الله تعالى عنه from Iraq. He was about to distribute it when someone stood up to say, "O Ameerul Mu'mineen! Why do you rather not reserve this wealth to fend off an enemy that may suddenly attack or for another unforeseen emergency that may strike?" Hadhrat Umar رضي الله تعالى عنه admonished the person saying, "What is the mater with you?! May you be destroyed! It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ﷺ had prepared for them (obedience to Allaah and Rasulullaah ﷺ)."(2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Salamah bin Sa'eed reports that when some wealth once came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه approached him saying, "Why do you rather not keep this money in reserve in the Baytul Maal for any emergency that may arise or for anything else that may occur?" Hadhrat Umar رضي الله تعالى عنه responded by saying, "These are words that only Shaytaan could mention. Allaah has already inspired me with the response and saved me from its

(1) Bayhaqi (Vol.6 Pg.357).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

tribulation. Should I disobey Allaah in a year for fear of something that may come during the next year? I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ (سورة طلاق آیت ۲،۳)

> Allaah shall create an escape *(from difficulties)* for the one who fears *(disobeying)* Allaah *(one who has Taqwa)* and shall provide for him *(what he requires)* from sources that he never expected *(to receive provisions from).* {Surah Talaaq, verses 2,3}

However, the words of Shaytaan will soon become a test for those coming after me." [1]

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه:

I wish that there comes a day in the year when here remains not a single Dirham in the Baytul Maal and it is empty of everything so that Allaah may know that I have given every person his right. [2]

The Letter of Hadhrat Umar رضي الله تعالى عنه to Hadhrat Hudhayfah رضي الله تعالى عنه

Hadhrat Hasan also reports that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Hudhayfah رضي الله تعالى عنه that he must give every person his dues and specified allowances. Hadhrat Hudhayfah رضي الله تعالى عنه wrote back saying that a large sum of money still remained after he had done so. Hadhrat Umar رضي الله تعالى عنه replied with a letter stating, **"These are the spoils of the people that neither belongs to Umar nor to his family. Distribute it amongst the people."** [3]

Hadhrat Ali رضي الله تعالى عنه Distributes all the Wealth

Hadhrat Ali bin Rabee'ah Waalibi reports that Ibn Nabbaaj once came to Hadhrat Ali رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! The Baytul Maal of the Muslims is full of gold and silver." Hadhrat Ali رضي الله تعالى عنه exclaimed, "Allaahu Akbar!" and then stood up with the support of Ibn Nabbaaj. Standing by the Baytul Mall, Hadhrat Ali رضي الله تعالى عنه recited the following couplet (which means):

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)

Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

He then continued, "O Ibn Nabbaaj! Bring the people of Kufa here." When an announcement was made (and the people arrived), Hadhrat Ali رضي الله تعالى عنه distributed everything that lay in the Baytul Maal. As he distributed, he said, **"O gold and O**

(1) Ibn Asaakir, as quoted in *MunKanzul Umtakhab maal* (Vol.4 Pg.391).
(2) Ibn Sa'd (Vol.3 Pg.218) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).
(3) Ibn Sa'd (Vol.3 Pg.215).

silver! Deceive someone else besides me." Addressing the people, he said, "Take! Take!" Eventually there was not a single Dinaar or Dirham left. Hadhrat Ali رضي الله تعالى عنه then instructed Ibn Nabbaaj to wash out the Baytul Maal and (after it was washed out) he performed two Rakaahs salaah in it. (1)

Hadhrat Mujamma Taymi reports that Hadhrat Ali رضي الله تعالى عنه used to sweep the Baytul Maal and perform salaah in it. He made it a place for his salaah in the hope that it would testify on his behalf on the Day of Qiyaamah. (2)

Hadhrat Mu'aadh bin Alaa reports from his grandfather that he heard Hadhrat Ali رضي الله تعالى عنه say, "I have received nothing from your spoils of war besides this date container that a chief of one of the rural towns gave me as a gift." He then went down to the Baytul Maal where he distributed everything it contained. He then recited the following couplet (which means):

"Successful is the one who has a little basket
From which he eats once a day"

Hadhrat Antara Shaybaani says that Hadhrat Ali رضي الله تعالى عنه used to collect *Jizya* and *Kharaaj* from every artisan. For this, he took something of their crafts. In fact, he even took from cloth makers some of their needles, knitting needles, cottons and thread. He then distributed this amongst the people. He would never leave anything for a night in the Baytul Maal without distributing it. The only time he would leave it for the morning was when he was too preoccupied with something else. He would always say, "O world! Go and deceive someone other than myself." He often recited the following couplet (which means):

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

Abu Ubayd reports a narration from Hadhrat Antara which states that he once went to Hadhrat Ali رضي الله تعالى عنه when (his slave) Qambar arrived and said, "O Ameerul Mu'mineen! You have left nothing (after distribution) whereas your family are also entitled to a share of the wealth. However, I have kept something aside." "What have you kept aside?" enquired Hadhrat Ali رضي الله تعالى عنه. "Come and see for yourself," Qambar replied. **He then took Hadhrat Ali رضي الله تعالى عنه to the house where there was a large gold plated dish filled with dishes of gold and silver. When he saw this, Hadhrat Ali رضي الله تعالى عنه exclaimed, "Shame on you! Do you wish to fill my house with a raging fire?!"** He then started weighing the dishes and giving a portion to the chiefs of every tribe. Thereafter, he said:

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

Addressing the wealth, he added further, "Do not deceive me. Go an deceive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81).
(2) *Isti'aab* (Vol.3 Pg.49).

someone else." [1]

The Opinion of Hadhrat Umar رضي الله تعالى عنه About the Rights of the Muslims in Wealth

The Narration of Hadhrat Aslam in this Regard

Hadhrat Aslam reports that he heard Hadhrat Umar رضي الله تعالى عنه say, "Gather around to consult and ponder about who should be the recipients of this wealth. (When the people forming the consultative assembly had gathered) Hadhrat Umar رضي الله تعالى عنه said to them, "I have instructed you to gather here to ponder about who should receive this wealth. I have studied a few verses of the Qur'aan in which Allaah says:

﴿مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَ لِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ كَىْ لَايَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۞ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ﴾ (سورة حشر آيت ۷، ۸)

The booty that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)* the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah)*. Fear *(disobeying)* Allaah, for Allaah punishes very severely. *(A share of the booty received without a fight is also reserved)* For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ﷺ These are the ones who are true *(in their claim to Imaan)*. [2]

﴿وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَايَجِدُوْنَ فِىْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞﴾ (سورة حشر آيت ۹)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ahmad in his Zuhd and Musaddad has also reported the narration, as also quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).

(2) Surah Hashar, verses 7,8.

(Part of this booty is also for) Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give)*. *(Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(whom will attain salvation)*. [1]

Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! This wealth is not only for these people (there are others also as mentioned in the forthcoming verse).

﴿وَالَّذِيْنَ جَآؤُا مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿۱۰﴾﴾ (سورة حشر آيت ١٠)

(It should also be given to) Those who come after them *(after the Muhaajireen and Ansaar who)* say, "O our Rabb! Forgive us and our brothers *(the Sahabah رضي الله تعالى عنهم)* who passed before us with Imaan. And do not place any impurity *(ill-feelings)* in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful." [2]

Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! There is not a single Muslim who does not have a right to this wealth, whether it is given to him or not, even though he may be a shepherd in Adan." [3]

The Narration of Hadhrat Maalik bin Hadathaan

Narrating the same incident, Hadhrat Maalik bin Aws bin Hadathaan reports that Hadhrat Umar رضي الله تعالى عنه also recited the following verses:

﴿اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۶۰﴾﴾

(سورة توبه آيت ٦٠)

Alms *(zakaah)* are only for the poor, the destitute *(people whose total wealth is less than the value of Nisaab)*, the orphans, those appointed to collect them *(zakaah)*, those whose hearts have to be reconciled *(a group that existed only during the time of Rasulullaah ﷺ)*, for *(the freedom of)* slaves, for those in debt *(who are not merely stalling payment)*, for *(those striving in)* the path of Allaah *(and have no means)* and for the traveller *(who has no means)*. This is ordered *(as obligatory)* by Allaah. Allaah is All Knowing, The Wise *(Allaah knows best who should receive zakaah and it is therefore not permissible for man to*

(1) Surah Hashar, verse 9.
(2) Surah Hashar, verse 10.
(3) Bayhaqi (Vol.6 Pg.351).

decide that any other group of persons besides the above groups should receive zakaah). (1)

He then added, "Zakaah is reserved for these people." Thereafter, he recited:

﴿وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِی الْقُرْبٰی وَالْيَتٰمٰی وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰی عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ ؕ وَاللّٰهُ عَلٰی كُلِّ شَيْءٍ قَدِيْرٌ﴾ (سورة انفال آیت ٤١)

Know that from whatever spoils of war you acquire *(after fighting a battle with the enemy)*, a fifth of it shall be for Allaah *(to be spent on the recipients that He stipulates ahead)*, His Rasool, the relatives *(of Rasulullaah ﷺ)*, the poor, the orphans and the travellers *(who have been stranded without any means with them. The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle) ; (distributing the spoils of war in this manner should not be at all difficult for you)* if you believe in Allaah and in what We had sent down *(angels and signs of Allaah's power)* to Our slave *(Muhammad ﷺ)* on the day of the distinction *(between truth and falsehood)*, *(which was)* the day when the two parties *(Mu'mineen and Mushrikeen armies)* clashed *(at Badr) (Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah's help)*. Allaah has power over everything *(He can make a small and ill-equipped army defeat a larger, heavily-armed army)*. (2)

Hadhrat Umar رضي الله تعالى عنه then said, "The spoils of war are for these people." He then continued reciting:

﴿مَآ اَفَآءَ اللّٰهُ عَلٰی رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰی فَلِلّٰهِ وَ لِلرَّسُوْلِ وَلِذِی الْقُرْبٰی وَالْيَتٰمٰی وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةً ۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۞ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ﴾ (سورة حشر آیت ٧، ٨)

The booty that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)*

(1) Surah Taubah, verse 60.
(2) Surah Anfaal, verse 41.

the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah)*. Fear *(disobeying)* Allaah, for Allaah punishes very severely. *(A share of the booty received without a fight is also reserved)* For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ﷺ. These are the ones who are true *(in their claim to Imaan)*. (1)

He added, "That refers to the Muhaajireen." He then continued:

﴿وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَايَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝﴾ (سورة حشر آيت ٩)

(Part of this booty is also for) Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give)*. *(Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(whom will attain salvation)*. (2)

To this, Hadhrat Umar رضي الله تعالى عنه said, "That refers to the Ansaar." Finally, he recited:

﴿وَالَّذِيْنَ جَآؤُا مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝﴾ (سورة حشر آيت ١٠)

(It should also be given to) Those who come after them *(after the Muhaajireen and Ansaar who)* say, "O our Rabb! Forgive us and our brothers *(the Sahabah رضي الله تعالى عنهم)* who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful." (3)

He then said, "This verse encompasses all people. There is therefore no Muslim apart from your slaves who do not have a right to this wealth. If I live Inshaa Allaah, there shall not be a single Muslim who will not receive his right even though he be a shepherd in the upper reaches of Himyar (in Yemen). **His right will reach him without a drop of perspiration on his forehead (without any effort on his part).**" (4)

(1) Surah Hashar, verses 7,8.
(2) Surah Hashar, verse 9.
(3) Surah Hashar, verse 10.
(4) Bayhaqi (Vol.6 Pg.352). Ibn Jareer has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer.

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه Distributes Wealth

The Incident of Hadhrat Talha رضي الله تعالى عنه and a Woman

Hadhrat Su'da رضي الله تعالى عنها narrates, "I once went to (my husband) Talha bin Ubaydullaah رضي الله تعالى عنه and noticed that he was carrying a burden of grief. 'What is the matter?' I asked, 'Did we perhaps cause this grief to overcome you?' 'Not at all,' he replied, 'you are an excellent wife to any Muslim man. The problem is that some wealth has accumulated by me and I do not know what to do with it.' I then said, 'Why should this perturb you? **Call up your family people and distribute it amongst them.**' He then told his slave to summon all of his family (and he gave it all to them). I (later) asked his treasurer how much was distributed and he informed me that it was **four hundred thousand.**" (1)

The Narration of Hadhrat Hasan رضي الله تعالى عنه in this Regard

Hadhrat Hasan reports that Hadhrat Talha رضي الله تعالى عنه once sold a piece of land he owned for seven hundred thousand. Because the money stayed the night with him, **he stayed awake the entire night out of fear (that he should die without giving it away).** He then distributed it all as soon as morning arrived. (2)

Talha 'Fayyaadh' (The Very Generous) رضي الله تعالى عنه

Hadhrat Su'da رضي الله تعالى عنها the wife of Hadhrat Talha رضي الله تعالى عنه reports that she once came to Hadhrat Talha رضي الله تعالى عنه and found him to be extremely distressed. She asked, "Why are you so distressed? Have we caused this grief to overcome you?" He replied, "By Allaah! You have caused me no distress at all. You are a most excellent wife. It is some money that has been collected with me (that I am concerned about)." Hadhrat Su'da رضي الله تعالى عنها reports further. She says, "I advised him to send for his family and his tribe and to distribute it amongst them. After he had done so, I asked the treasurer how much money there was. He informed me that it amounted to four hundred thousand. **His daily earnings amounted to a thousand Waafi (approximately 1666 Dirhams)** and he was given the title of Talha Fayyaadh (The Very Generous)." (3)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه Distributes Wealth

The Incident of Hadhrat Zubayr رضي الله تعالى عنه and his Slaves

Hadhrat Sa'eed bin Abdul Azeez رضي الله تعالى عنه reports that Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه had a thousand slaves who worked and gave their earnings to him. He

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.176), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.148). Ibn Sa'd (Vol.3 Pg.157) and Abu Nu'aym (Vol.1 Pg.88) have also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.89). Ibn Sa'd (Vol.3 Pg.157) has also reported the narration, but in greater detail.

(3) Haakim (Vol.3 Pg.378).

then distributed the money every night and had nothing left by the time he returned home. [1]

Hadhrat Mugheeth bin Sumay reports that although Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه had a thousand slaves who worked and gave their earnings to him, not a single Dirham of these earnings entered his house (he gave everything away to the needy). [2]

The Incident Between Hadhrat Zubayr رضي الله تعالى عنه and his Son Abdullaah رضي الله تعالى عنه Concerning his Debts

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "When (my father) Zubayr رضي الله تعالى عنه stood for the Battle of Jamal, he called for me. As I stood by his side, he said, 'Dear son! None but an oppressor or an oppressed person shall be killed today and I strongly feel that I shall be killed today as one oppressed. However, my greatest worry is my debts. Do you think that our debts will leave any of our money behind? Nevertheless, dear son, I want you to sell our properties to settle my debts.' He also made a bequest for a third to be given away and a third of that third was to be given to the (grand) children. In this regard, he said, 'A third of the third. (He explained) If anything remains after settling the debts, a third (of the third) should go to your children.'" One of narrators by the name of Hishaam says that some of the children of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه such as Khubayb and Abbaad were the same age as some of Hadhrat Zubayr رضي الله تعالى عنه's sons. At that time, Hadhrat Zubayr رضي الله تعالى عنه had nine sons and nine daughters.

Hadhrat Abdullaah رضي الله تعالى عنه narrates further, "Advising me about the debt, my father said, 'Dear son! If you are unable to settle something, seek help from my friend.' 'Who is your friend, O father?' I asked. 'Allaah,' he replied. By Allaah! Each time I encountered any difficulty concerning the debt, I said, **'O friend of Zubayr! Settle his debt for him.' Allaah would then settle the debt."**

"Zubayr رضي الله تعالى عنه was martyred that day without leaving behind a single Dinaar or Dirham. **All that he left were a few properties, one of which was in Ghaabah. He also left eleven houses in Madinah, two in Basrah, one in Kufa and another in Egypt.** The only reason that he had debts was because when people would bring their money to him for safekeeping, he would say to them, 'I cannot accept it as a trust but shall treat it as a loan because I fear that it should not be destroyed (if it is destroyed as a loan, I am liable to pay you back whereas I am not liable to do so if it is only a trust).' My father never was a governor nor did he ever accept appointment as a collector of zakaah. All he did was to accompany Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه on the battlefields. **When I calculated his debts, they totalled two million, two hundred thousand."**

Hadhrat Abdullaah رضي الله تعالى عنه narrates further, he says, "Hakeem bin Hizaam رضي الله تعالى عنه once met him and asked, 'Dear nephew! How much was the debt of my brother (Hadhrat Zubayr رضي الله تعالى عنه)?' I did not disclose the entire figure to him and replied,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.90).
(2) Bayhaqi (Vol.8 Pg.9) and Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.546).

'A hundred thousand.' He then said, 'By Allaah! I do not think that you have enough money for that.' I said, 'What would you say if it was two million, two hundred thousand?' He replied, 'I do not think that you would ever be able to settle it. Nevertheless, if you need any assistance, do not hesitate to ask me.'"

Hadhrat Zubayr رضي الله تعالى عنه had purchased the piece of land in Ghaabah for one hundred and seventy thousand. Hadhrat Abdullaah رضي الله تعالى عنه evaluated its value to be one million, six hundred thousand (he then divided it into sixteen parts, each worth a hundred thousand). He then made the announcement, "Whoever has a debt due from Zubayr should meet us at Ghaabah." Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه came up. He was owed a sum of a hundred thousand. He said to Hadhrat Abdullaah رضي الله تعالى عنه, "If you please, I could write off the debt." "No," replied Hadhrat Abdullaah رضي الله تعالى عنه. "Otherwise," said Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه, "if you so wish, you could include me amongst those who are the last to be paid." When Hadhrat Abdullaah رضي الله تعالى عنه did not agree to this either, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه asked to be given a piece of the land in settlement. Hadhrat Abdullaah رضي الله تعالى عنه then gave him a piece of the land saying, "You may have the land from this point to this point." Hadhrat Abdullaah رضي الله تعالى عنه then sold the other pieces of land and settled all the debts in full. At the end, there were only four and a half properties left (from the sixteen). Hadhrat Abdullaah رضي الله تعالى عنه then approached Hadhrat Mu'aawiya رضي الله تعالى عنه who was then in the company of Hadhrat Amr bin Uthmaan رضي الله تعالى عنه, Hadhrat Mundhir bin Zubayr رضي الله تعالى عنه and Hadhrat Ibn Zam'ah رضي الله تعالى عنه. "How much did you evaluate the property at Ghaabah to be?" When Hadhrat Abdullaah رضي الله تعالى عنه informed him that each portion was valued at a hundred thousand, Hadhrat Mu'aawiya رضي الله تعالى عنه asked how many portions were still available. "Four and a half," replied Hadhrat Abdullaah رضي الله تعالى عنه. "I shall take one portion for a hundred thousand," said Hadhrat Mundhir bin Zubayr رضي الله تعالى عنه. "And I shall take another for a hundred thousand," said Hadhrat Amr bin Uthmaan رضي الله تعالى عنه. "I too shall take one for a hundred thousand," said Hadhrat Ibn Zam'ah رضي الله تعالى عنه. Hadhrat Mu'aawiya then asked, "How many does that leave?" "One and a half portions," replied Hadhrat Abdullaah رضي الله تعالى عنه. "I shall take them for a hundred and fifty thousand," said Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه also sold his portion of the land to Hadhrat Mu'aawiya رضي الله تعالى عنه for six hundred thousand.

When Hadhrat Abdullaah رضي الله تعالى عنه had settled all the debts, the children of Hadhrat Zubayr رضي الله تعالى عنه asked for their inheritance to be distributed. However, Hadhrat Abdullaah رضي الله تعالى عنه refused and said, "By Allaah! I shall not distribute anything amongst you until I make an announcement during four Hajj seasons calling all people who were owed any money by (our father) Zubayr رضي الله تعالى عنه." **He then made the announcement during four consecutive years during the Hajj season.** It was only after the fourth year that he finally distributed the inheritance (amongst his brothers and sisters). Hadhrat Zubayr رضي الله تعالى عنه had four wives and he had also bequeathed a third of the estate. Despite this, each wife received an amount of one million, two hundred thousand. His entire estate amounted to

fifty million, two hundred thousand. [1]

Allaama Ibn Katheer has mentioned, "The total amount distributed between the heirs was thirty eight million, four hundred thousand. The total amount bequeathed to others totalled nineteen million, two hundred thousand. The sum of the two was therefore fifty seven million, six hundred thousand. The debts paid before this amounted to two million, two hundred thousand, **making the sum total of the entire estate fifty nine million, eight hundred thousand.** We have mentioned this only because of the objections that arise about the narration of Bukhaari. It is therefore necessary that this matter be clarified." [2]

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه Distributes Wealth

The Incident with the Banu Zuhrah Tribe, the Poor Muslims and the Wives of Rasulullaah صلى الله عليه وسلم

Hadhrat Ummu Bakr bint Miswar reports that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once sold a property of his for forty thousand Dinaars. He then distributed it amongst the Banu Zuhrah tribe, the poor Muslims, the Muhaajireen and the wives of Rasulullaah صلى الله عليه وسلم. When he sent some of the money to Hadhrat Aa'isha رضي الله تعالى عنها, she asked who it was that sent it. When she was informed that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had sent it and the entire incident was reported to her, she said, "Rasulullaah صلى الله عليه وسلم once said (to us his wives), **'After my demise, none but the truly steadfast ones will show compassion towards you.'** May Allaah allow (Abdur Rahmaan) bin Auf رضي الله تعالى عنه to drink from the fountain of Salsabeel in Jannah." [3] Another narration[4] states that Rasulullaah صلى الله عليه وسلم said, **"After my demise, none but the truly righteous ones will show compassion towards you."**

Hadhrat Ja'far bin Burqaan says, "The report had reached me that **Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had set free thirty families of slaves.** [5]

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Hudhayfah رضي الله تعالى عنه Distribute Wealth

The Incident of these Three Sahabah رضي الله تعالى عنهم with Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Maalik Daar رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once placed four

(1) Bukhaari.
(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.349).
(3) Haakim (Vol.3 Pg.310). Dhahabi has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.94) has also reported the narration.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.98).
(5) Haakim (Vol.3 Pg.308) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).

hundred Dinaars in a bag and said to his slave, "Take this to Abu Ubaydah bin Jarraah and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Abu Ubaydah رَضِيَ اللهُ عَنْهُ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Abu Ubaydah رَضِيَ اللهُ عَنْهُ prayed, "May Allaah reward him and shower His mercy on him." He then called for his slave girl and instructed her to give seven coins to a certain person, another five to another and another five to someone else. In this manner, he gave everything away. The slave then returned to Hadhrat Umar رَضِيَ اللهُ عَنْهُ and informed him about what had transpired.

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then had the same amount of money placed in a bag for Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ. Addressing his slave once more, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "Take this to Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ prayed, "May Allaah shower His mercy on him and reward him." He then called for his slave girl and instructed her to give an amount to a certain family, another amount to another and so forth until all the money was finished. When Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ's wife came to know about this, she came to him and said, "What about us? By Allaah! We are also poor. Do give us some of it." By then all that was left in the bag was two Dinaars, which he handed over to her. When the slave reported back to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, he was very pleased and said, "They are all brothers of each other (and therefore act alike)." (1)

Hadhrat Aslam reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once asked those around him to express their wishes. Someone said, "I wish that this room was filled with Dirhams that I could spend in the path of Allaah." When Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked another person to express his wish, he said, ""I wish that this room was filled with gold that I could spend in the path of Allaah." When Hadhrat Umar رَضِيَ اللهُ عَنْهُ repeated the request, another person said, "I wish that this room was filled with gems (or something as valuable) that I could spend in the path of Allaah." When Hadhrat Umar رَضِيَ اللهُ عَنْهُ once again asked them to express their wishes, they submitted, "What more can we wish for?" Hadhrat Umar رَضِيَ اللهُ عَنْهُ then said, "Unlike you, I wish that this room was filled with men like Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ, Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and Hudhayfah bin Yamaan رَضِيَ اللهُ عَنْهُ so that I could employ them in the service of Allaah. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then sent some money to Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ and instructed the person taking it to see what he does with it. When the money came to him, Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ distributed it all (to the poor). Hadhrat Umar رَضِيَ اللهُ عَنْهُ then sent some money to Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ and he also distributed it all. Thereafter, he sent some money to Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ and again gave instructions to the person taking it that he should see what Hadhrat

(1) Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.177). Haythami (Vol.3 Pg.125) and Haafidh in *Isaabah* (Vol.3 Pg.484) have commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.237) and Ibn Sa'd (Vol.3 Pg.300) have also reported the narration.

Abu Ubaydah رضي الله تعالى عنه does with the money. (When he also gave all the money to the needy) Hadhrat Umar رضي الله تعالى عنه said to the people, "Did I not tell you (that these are men of worth)?"

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Distributes Wealth

He Distributes a Large Amount of Money all at Once and Spends in the path of Allaah Everything that Hadhrat Mu'aawiya رضي الله تعالى عنه Sent to him

Hadhrat Maymoon bin Mahraan reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once received twenty thousand Dinaars as he was sitting in a gathering. He then distributed all of it before standing up from the gathering. Hadhrat Naafi narrates that when Hadhrat Mu'aawiya رضي الله تعالى عنه once sent a hundred thousand to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, there was nothing left of it by the time the year came to an end (he had spent it all in the path of Allaah). (1)

He Spends Thousands in Cash in a Single day

Hadhrat Ayyoob bin Waa'il Raasibi reports that when he went to Madinah, a neighbour of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه told him, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once received a sum of four thousand from Hadhrat Mu'aawiya رضي الله تعالى عنه, four thousand from another person, a further two thousand from someone else as well as a shawl. He then came to the marketplace to buy some fodder for his animal for a Dirham. When he made the purchase on credit, I recalled the large amount of money that came to him and approached one of his slaves. I said to her, 'I wish to ask you something and want you to tell me the truth. Did Abu Abdur Rahmaan (Hadhrat Abdullaah bin Umar رضي الله تعالى عنه) not receive four thousand from Hadhrat Mu'aawiya رضي الله تعالى عنه, four thousand from another person, a further two thousand from someone else as well as a shawl?' 'Yes, he did,' she replied. 'Then why did he just buy some fodder on credit for a Dirham?' I asked. She said, 'He had spent all of it (in the path of Allaah) before sleeping. He the put the shawl on his back and also gave that away before returning home.' I then made an announcement saying, **'O assembly of traders! Why are you toiling for this world when Abdullaah bin Umar رضي الله تعالى عنه received ten thousand proper Dirhams last night and in the morning he is buying a Dirham's worth of fodder on credit?!'"**(2)

Another Similar Incident About him

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once received twenty odd thousand as he sat in a gathering. Before getting up from the gathering, he had already given it all away together with some more that he added. He continued giving until everything he had was finished. A person then came to him whom he usually gave (but the money was already finished by then).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه took a loan from someone whom he had already given money to and gave it to the person (who had come late). Hadhrat Maymoon says, "I swear by Allaah that the person who called Hadhrat Abdullaah bin Umar رضي الله تعالى عنه a miser is definitely wrong. He was never miserly in worthy causes." (He of course never spent in unworthy causes and on himself.) (1)

Hadhrat Ash'ath bin Qais رضي الله تعالى عنه Distributes Wealth

Hadhrat Abu Is'haaq reports, "A man from the Kindah tribe owed me some money and left to see him before dawn (to collect the money). However, I happened to be at the Masjid of Hadhrat Ash'ath bin Qais رضي الله تعالى عنه at the time of Fajr and performed the Fajr salaah there. After the Imaam had made the Salaam, Hadhrat Ash'ath bin Qais رضي الله تعالى عنه placed before every person a set of clothing, a pair of shoes and five hundred Dirhams. I told the people that I was not from the locality (but they still let me have it). When I asked what the gifts were for, the people informed me that **Hadhrat Ash'ath bin Qais رضي الله تعالى عنه had just returned from Makkah (and was therefore giving gifts to the people).** (2)

Hadhrat Aa'isha رضي الله تعالى عنها Distributes Wealth

Hadhrat Ummu Durra says, "A hundred thousand was once brought to Hadhrat Aa'isha رضي الله تعالى عنها and she distributed it all even though she was fasting that day. I said to her, 'Could you not use a Dirham from the money to buy some meat with which to terminate your fast?' She replied, 'Had you reminded me about it, I would have done so.'"(3)

Hadhrat Sauda bint Zam'ah رضي الله تعالى عنها Distributes Wealth

Hadhrat Muhammad bin Seereen reports that Hadhrat Umar رضي الله تعالى عنه once sent a bag full of Dirhams to Hadhrat Sauda رضي الله تعالى عنها (one of the wives of Rasulullaah صلى الله عليه وسلم). "What is this?" she asked. When she was told that it was Dirhams, she remarked, "In a bag like dates?" She then distributed all the money (amongst the poor). (4)

Hadhrat Zaynab bint Jahash رضي الله تعالى عنها Distributes Wealth

The Incident of her and Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Barra bint Raafi narrates, "When some surplus wealth was being distributed, Hadhrat Umar رضي الله تعالى عنه sent to Hadhrat Zaynab bint Jahash رضي الله تعالى عنها her share. When it was brought to her, she said, 'May Allaah forgive Umar رضي الله تعالى عنه. My sisters besides me are better at distributing this than I am (take it to them rather).' When she was told that it was all hers, she exclaimed, 'Subhaanallaah!'

(1) Ibn Sa'd (Vol.4 Pg.109).
(2) Tabraani. Haythami (Vol.9 Pg.415) has commented on the chain of narrators.
(3) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.461).
(4) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.339).

She then veiled herself and told the people bringing it to put it down and cover it with a cloth. Thereafter, she instructed me to put my hand beneath the cloth, to take a handful of coins and give it to the people of certain tribes, all of whom were her relatives and orphans. Eventually when there was only a little left beneath the cloth, I said to her, 'May Allaah forgive you, O Ummul Mu'mineen! By Allaah! We also have a right to this.' 'You may have whatever is left beneath the cloth,' she said. We found eighty five Dirhams there. She then raised her hands towards the sky and prayed, 'O Allaah! Let not the surplus of Umar reach me after this year.' She then passed away (not long afterwards)." (1)

Another Similar Incident About her رضي الله تعالى عنها

Hadhrat Muhammad bin Ka'b narrates that the share of Hadhrat Zaynab bint Jahash رضي الله تعالى عنها from the surplus wealth amounted to twelve thousand. She however, only took it once. (After receiving it) She prayed, **"O Allaah! Do not let me have this wealth next year because it is a great tribulation."** She then gave it all out to her family and to needy people. When this news reached Hadhrat Umar رضي الله تعالى عنه, he said, "She is a woman with whom Allaah intends only good." **He then went to her door and sent her Salaams saying,** "The news has reached me about how you gave away all the money (without keeping anything for yourself). I am therefore sending you another thousand to keep for yourself." However, Hadhrat Zaynab رضي الله تعالى عنها did the same thing (and gave all of it to others). (2)

Allowances for Babies

An Incident of a Woman and Hadhrat Umar رضي الله تعالى عنه when he Stipulates an Allowance for every Muslim baby

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when a trade caravan arrived (in Madinah), they set up camp at the place where the Muslims performed the Eid salaah. Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه whether he was prepared to accompany him to guard the camp against theft that night. (Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه agreed and) The two men spent the night guarding the camp and performing salaah (in turn). Hearing the cry of a child, Hadhrat Umar رضي الله تعالى عنه went in the direction and said to the mother, "Fear Allaah and treat your child well." He then returned to where he was. When he again heard the child cry, he went back to the mother and repeated what he had said earlier. He then returned to his place. When he again heard the child cry towards the end of the night, he returned to the mother and said, "Shame on you! You seem to be a terrible mother! It seems like your child will not be calmed the entire night."

The mother responded by saying, "O servant of Allaah! You have pestered me all night. I have been trying to pacify my child to wean him but he refuses to do so."

(1) Ibn Sa'd (Vol.3 Pg.216).
(2) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.314).

"Why are you doing this?" enquired Hadhrat Umar رضي الله تعالى عنه. "Because," the lady explained, "Umar only gives allowances to children who have been weaned." "How old is the child?" asked Hadhrat Umar رضي الله تعالى عنه. When the woman informed him that the child was only a few months old, Hadhrat Umar رضي الله تعالى عنه said, "Please do not rush him."

When Hadhrat Umar رضي الله تعالى عنه led the Fajr salaah, the people could barely understand his recitation of the Qur'aan because of his excessive weeping. After saying the Salaam, he exclaimed, "Woe to Umar! How many Muslim children has he killed?!" He then instructed someone to announce, "Take note! Do not rush your children into weaning because we have now fixed an allowance for every Muslim child born." He then wrote to all the Muslim territories, notifying them that an allowance has been stipulated for every new born Muslim child. (1)

Abstention from using Public Funds for Personal use and for Close Relatives

Hadhrat Umar رضي الله تعالى عنه's Handling of Public Funds and his Abstention from it

Hadhrat Umar رضي الله تعالى عنه once said, **"I treat Allaah's money (public funds) as if it is the wealth of orphans.** I stay away from it as long as I am able to do without it and use it within reason only if I really have to. Another narration states that Hadhrat Umar رضي الله تعالى عنه once said, "I treat Allaah's money like the wealth of orphans." He then recited the following verse of the Qur'aan:

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ﴾ (سورة نساء آيت ٦)

Whoever *(whichever guardian)* is wealthy should refrain *(from taking anything from the orphan's wealth for caring for him)* and whoever is poor may take from it *(a wage for his services)* within reason. (2)

Yet another narration from Hadhrat Urwa states that Hadhrat Umar رضي الله تعالى عنه once said, "It is permissible for me to take from this (public) money only as much as I spend from my earnings." (3)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and the public Treasurer

Hadhrat Imraan narrates that whenever Hadhrat Umar رضي الله تعالى عنه needed money, he would approach the public treasurer and take a loan from him. There were times when Hadhrat Umar رضي الله تعالى عنه was unable to pay back (on time) and the treasurer would come to him to demand payment. He would also pressurise Hadhrat Umar رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه would make the necessary arrangements for repayment. At times, Hadhrat Umar رضي الله تعالى عنه would pay him back from his share of the surplus wealth that he received. (4)

(1) Ibn Sa'd (Vol.3 Pg.217), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).
(2) Surah Nisaa, verse 6.
(3) Ibn Sa'd (Vol.3 Pg.198), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(4) Ibn Sa'd (Vol.3 Pg.198).

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Ibraheem reports that Hadhrat Umar رضي الله تعالى عنه used to engage in trade when he was Khalifah. When he once prepared a caravan to send to Shaam, he sent someone to arrange a loan of four thousand Dirhams for him from Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sent a message back with the messenger that Hadhrat Umar رضي الله تعالى عنه should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar رضي الله تعالى عنه felt it most difficult to do so.

When Hadhrat Umar رضي الله تعالى عنه met Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, he asked him, "Are you the one who said that I should take the money from the public treasury? Had I died before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah. I shall never do such a thing. I prefer to rather take the money from a man who is as greedy and stingy as you are so that he would ensure that he takes it from my estate if I die." (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and the Honey from the public treasury

One of the sons of Hadhrat Baraa bin Ma'roor reports that Hadhrat Umar رضي الله تعالى عنه once fell ill and honey was prescribed to treat him. At that time there was a vial of honey in the public treasury. Hadhrat Umar رضي الله تعالى عنه therefore came out and mounted the pulpit saying (to the people), **"I shall use the honey in the public treasury only if you people permit. Otherwise it will be Haraam for me."** The people gladly gave their permission. (2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and his Daughter Hadhrat Hafsah رضي الله تعالى عنها Concerning Public Funds

Hadhrat Hasan narrates that some money once came to Hadhrat Umar رضي الله تعالى عنه. When his daughter Hadhrat Hafsah رضي الله تعالى عنها heard about it, she approached him saying, "O Ameerul Mu'mineen! Relatives also have a right to that money because Allaah has advised kind treatment of relatives." He responded by saying, "Dear daughter! **My relatives have a right only in my personal wealth.** As for this, it is the spoils of the Muslims. Do you wish to deceive your father? Please leave." She then left, dragging her dress along. (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه

Hadhrat Aslam reports that he once saw Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه go

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(3) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).

to Hadhrat Umar رضي الله تعالى عنه and say, "O Ameerul Mu'mineen! We have some jewels and silver utensils from Jaloola. See if you have some free time some day to (have a look and) tell us what to do." Hadhrat Umar رضي الله تعالى عنه said to him, "Remind me one day if you see that I have some time." Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه therefore came to Hadhrat Umar رضي الله تعالى عنه one day and said, "I see that you have some time today." "I do," said Hadhrat Umar رضي الله تعالى عنه, "Spread out the leather tablecloth and place the jewels and utensils on it." After Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه did as told, Hadhrat Umar رضي الله تعالى عنه came to tablecloth and as he stood there, he said, "O Allaah! You have mentioned this when You say:

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿١٤﴾﴾ (سورة آل عمران آيت ١٤)

Beautified for mankind has been made the love of pleasures *(that come)* from women *(there is no sin if this love is directed to one's lawful wife)*, children, large heaps of gold and silver, branded *(pedigreed)* horses, livestock and plantations. These are the luxuries of the worldly life *(everlasting success is not acquired through luxuries)* and with Allaah *(in securing His pleasure)* is a most excellent *(place of)* return *(Jannah)*. (1)

He said further, "O Allaah! You have also mentioned:

﴿لِّكَيْلَا تَأْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰكُمْ ۗ﴾ (سورة حديد آيت ٢٣)

(You are informed of predestination) So that you do not grieve about what you lose *(because you know that this is Allaah's will)* and you do not become overjoyed about what you receive *(because you know that it is from Allaah)*. (2)

We seem unable to avoid getting overjoyed by those things that have been beautified for us. *O Allaah! Grant us the ability to spend in the right avenues and protect us from its evil."* Just then one of Hadhrat Umar رضي الله تعالى عنه's sons called Abdur Rahmaan bin Bahiyya(3) was brought to him. The child said, "Dear father! Do give me a ring." Hadhrat Umar رضي الله تعالى عنه said, "Go to your mother. She will give you some barley porridge to drink." The narrator says, "By Allaah! Hadhrat Umar رضي الله تعالى عنه did not give his son anything (from the wealth)." (4)

The Incident of the Musk and Ambergris from Bahrain

Hadhrat Ismaa'eel bin Muhammad bin Sa'd bin Abi Waqqaas reports that when some musk and ambergris perfume came to Hadhrat Umar رضي الله تعالى عنه from Bahrain,

(1) Surah Aal Imraan, verse 14.
(2) Surah Hadeed, verse 23.
(3) Born to Hadhrat Umar رضي الله تعالى عنه's slave girl Bahiyya.
(4) Ibn Abi Shaybah, Ahmad, Ibn Abi Dunya, Ibn Abi Haatim and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).

he said, "I wish that I cold find a woman who is good at weighing, to weigh this perfume for me so that I may distribute it amongst the people." His wife Hadhrat Aatika bint Zaid bin Amr bin Nufayl رضي الله تعالى عنها offered, "I am good at weighing. Bring it here and I will weigh it for you." However, Hadhrat Umar رضي الله تعالى عنه refused to give it to her. "Why not?" she enquired. Hadhrat Umar رضي الله تعالى عنه replied, "I fear that (while weighing) you may take some of it and do this (he then put his finger on his temples) and apply some on your neck. In this manner, you will be receiving a greater share than other Muslims." (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه with his father Hadhrat Umar رضي الله تعالى عنه

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once saw a little girl dragging her feet as she walked because of weakness. "Who is this child?" he asked. "She is one of your daughters," replied (his son) Hadhrat Abdullaah رضي الله تعالى عنه. "Which daughter of mine is she?" Hadhrat Umar رضي الله تعالى عنه enquires further. Hadhrat Abdullaah رضي الله تعالى عنه explained, "She is my daughter." "What has made her reach the condition I see?" Hadhrat Umar رضي الله تعالى عنه asked. "Your practice," replied Hadhrat Abdullaah رضي الله تعالى عنه, "because you do not spend on her." Hadhrat Umar رضي الله تعالى عنه exclaimed, "By Allaah! My dear man, I do not intend fooling you about your children. You need to earn for your children (do not expect me to provide for them from the Baytul Maal)." (2)

The Narration of Hadhrat Aasim the Son of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aasim bin Umar رضي الله تعالى عنه (the son of Hadhrat Umar رضي الله تعالى عنه) says, "When Hadhrat Umar رضي الله تعالى عنه got me married, he provided for me from the Baytul Maal for a month. He then sent (his slave) Yarfa to call me. When I went to him, he said, 'By Allaah! Even before becoming the Khalifah I never regarded the money of the Baytul Maal to be permissible for me to use unless the cause was right. Now that I am the Khalifah, it is even more prohibited for me because it is now a trust in my care. I have used Allaah's money (money from the Baytul Maal) to support you for a month and cannot do so any longer. I shall however, assist you with the produce from my orchard at Ghaabah. Pick the fruit and sell it. Then (take the money and) go to a trader from your tribe and stand by his side. When he makes purchases, become his partner and use the proceeds (of your business partnership) to spend on your family.'"(3)

The Incident of Hadhrat Umar رضي الله تعالى عنه's Wife

Hadhrat Maalik bin Aws bin Hadathaan reports that when the envoy of the Roman Emperor came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه's wife borrowed a Dinaar and bought some perfume. She put the perfume in a glass

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).
(2) Ibn Sa'd, Ibn Abi Shaybah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418)
(3) Ibn Sa'd and Abu Ubayd in his Amwaal, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

bottle and sent it with the envoy to the Emperor's wife. When the perfume reached the Roman Empress, she emptied out the perfume (in another container) and filled the glass bottle with gems. She then gave instructions (to the envoy) to take the bottle to the wife of Hadhrat Umar رضي الله تعالى عنه. When the bottle reached Hadhrat Umar رضي الله تعالى عنه's wife, she emptied the gems on her bed (to have a look at them). Hadhrat Umar رضي الله تعالى عنه then walked in and asked, "What is this?" When she related the incident to him, he took the gems and sold them. He then gave his wife a Dinaar from the money and deposited the rest in to the Baytul Maal. (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and his Son's Camel

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that he once purchased a camel and kept it in the grazing fields of the Baytul Maal. Once it grew fat, he brought it (to the marketplace to sell). Hadhrat Umar رضي الله تعالى عنه came to the marketplace where he saw the fat camel. "Whose camel is this?" he asked. When he was informed that the camel belonged to his son Hadhrat Abdullaah رضي الله تعالى عنه, he called out, "O Abdullaah bin Umar! How excellent! The son of the Ameerul Mu'mineen!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came running and said, "What is the matter, O Ameerul Mu'mineen?" Hadhrat Umar رضي الله تعالى عنه asked, "What have you to say about this camel?" Hadhrat Abdullaah رضي الله تعالى عنه explained, "I bought this camel and sent it to the grazing fields of the Baytul Maal seeking that (profits from it) which other Muslims also seek." Hadhrat Umar رضي الله تعالى عنه remarked, "(When you sent it there, the shepherds must have said) 'Ensure that the camel of Ameerul Mu'mineen's son feeds well. Ensure that the camel of the Ameerul Mu'mineen's son has plenty to drink.' (In this manner, your camel received special attention and became so fat). O Abdullaah bin Umar! You may have your capital back (from the sale) but return to the Baytul Maal whatever profits are earned." (2)

Hadhrat Umar رضي الله تعالى عنه Rebukes his In-Laws for asking from the Baytul Maal

Hadhrat Muhammad bin Seereen narrates that one of Hadhrat Umar رضي الله تعالى عنه's in-laws once approached him and suggested that something be given to him from the Baytul Maal. Hadhrat Umar رضي الله تعالى عنه rebuked him saying, "Do you want me to meet Allaah as a dishonest despot?" some time afterwards, Hadhrat Umar رضي الله تعالى عنه gave the man ten thousand Dirhams from his own money. (3)

The Incident of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه in this Regard

Hadhrat Antarah reports that he went to Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه in (a suburb of Kufa called) Khowrnaq. Hadhrat Ali رضي الله تعالى عنه was wearing a shawl and

(1) Deenowri in his Mujaalasah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422).
(2) Sa'eed bin Mansrro, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).
(3) Ibn Sa'd (Vol.3 Pg.219), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

shivering from the cold. Hadhrat Antarah said, "O Ameerul Mu'mineen! You are shivering from cold when Allaah has allotted a share for you and your family from the wealth (of the state)?" Hadhrat Ali رضي الله عنه replied, **"I swear by Allaah that I do not wish to take anything from the wealth of the people. I have even brought this shawl from my house in Madinah."** (1)

Giving Back Wealth

Rasulullaah ﷺ Refuses to Accept wealth given to him

The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel عليه السلام and another Angel

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Allaah once sent to Rasulullaah ﷺ and angel with Hadhrat Jibra'eel عليه السلام. The angel said to Rasulullaah ﷺ, **"Allaah has given you a choice to either be a Nabi who is a slave (of Allaah) or a Nabi who is a king.** Rasulullaah ﷺ turned to Hadhrat Jibra'eel عليه السلام to get his opinion. Hadhrat Jibra'eel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility. Rasulullaah ﷺ then replied, **"I would rather be a Nabi who is a slave."** After that day (like a true slave) Rasulullaah ﷺ never ate anything while reclining until the day he met Allaah. (2)

Another Incident with Hadhrat Jibra'eel عليه السلام in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ and Hadhrat Jibra'eel عليه السلام were once together on Mount Safa when Rasulullaah ﷺ said, "O Jibra'eel! I swear by the Being Who has sent you with the truth that the family of Muhammad have neither had a mouthful of flour nor a handful of porridge this evening." Rasulullaah ﷺ had barely completed his sentence when he was startled by a loud clamour from the sky. Rasulullaah ﷺ asked, "Has Allaah given the command for Qiyaamah to take place?" "No," replied Hadhrat Jibra'eel عليه السلام, "Allaah has commanded Israafeel عليه السلام to come to you when he heard what you said." Hadhrat Israafeel عليه السلام then came to Rasulullaah ﷺ and said, "Allaah had heard what you said and has sent me with the keys to the treasures of the earth. Allaah has instructed me to make you the offer that if you wanted, I could transform the mountains of Tihaamah into emeralds, pearl, gold and silver and make them travel with you wherever you go. If you so wish, you could either be a Nabi who is a king or a Nabi who is a slave." Hadhrat Jibra'eel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility, because of which Rasulullaah ﷺ thrice repeated, "I would rather be a Nabi who is a

(1) Abu Ubayd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.82).
(2) Ya'qoob bin Sufyaan and Bukhaari in his Taareekh, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.48).

slave."(1)

The Narration of Hadhrat Abu Umaamah رضي الله تعالى عنه About this

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "My Rabb had offered to transform the rocky plains of Makkah into gold for me. However, I submitted, 'No, my Rabb. I would rather like to eat one day and be hungry the next day.' This Rasulullaah ﷺ repeated three or more times. He then continued, 'So that I can be humble before You and remember You when I am hungry and thank and praise You when I have eaten." (2)

The Narration of Hadhrat Ali رضي الله تعالى عنه About this

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ once informed them that an angel came to him and said, "O Muhammad ﷺ! Your Rabb sends Salaams to you and offers to turn the rocky plains of Makkah into gold for you if you would have it." However, Rasulullaah ﷺ looked towards the sky and said, **"No, O my Rabb! I prefer to rather have something to eat one day so that I may thank you and stay hungry the next day so that I may beg from You."** (3)

The Incident of the Money for a Dead Mushrik

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that when a Mushrik was killed during the Battle of Ahzaab, the Mushrikeen sent a message to Rasulullaah ﷺ that they would give him twelve thousand if he sent them the body. Rasulullaah ﷺ remarked, "There is neither any good in his body nor in the money." A narration of Ahmad states that Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, **"Hand the corpse over to them because both the corpse and the money are terrible." Rasulullaah ﷺ then refused to accept any payment.** (4)

Yet another narration states that a person named Naufal or Ibn Naufal died when he fell from his horse during the Battle of Ahzaab. Abu Sufyaan رضي الله تعالى عنه (who was not a Muslim then) sent a hundred camels to Rasulullaah ﷺ (as payment to have the body). Rasulullaah ﷺ refused the money saying, "Take the body because both the money and the corpse are despicable." (5)

The Clothing of Dhu Yazan

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه once went to Yemen where he bought a suit of clothing that belonged to (the Yemeni ruler) Dhu Yazan. When he brought it to Madinah, he presented it as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ however refused to accept it saying, "We do not accept gifts from Mushrikeen." (Hadhrat Hakeem رضي الله تعالى عنه was not yet a

(1) Tabraani and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.157). Tabraani has reported a similar narration in his Awsat but Haythami (Vol.10 Pg.315) has commented on the chain of narrators.

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.150).

(3) Askari, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

(4) Bayhaqi and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.107).

(5) Ibn Abi Shabah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).

Muslim then). When Hadhrat Hakeem رضي الله تعالى عنه went to sell it, Rasulullaah ﷺ instructed someone to purchase it for him. After buying it, Rasulullaah ﷺ put it on and entered the Masjid. Hadhrat Hakeem رضي الله تعالى عنه says, "I have never seen anyone look more outstanding in that clothing than Rasulullaah ﷺ. He was as striking as the full moon and when I saw him, I could not restrain myself from saying (these couplets which mean):

"How can rulers even think to issue commands after
the emergence of the clear, bright and gleaming one (Rasulullaah ﷺ because they are now all constrained to follow him)
When honour is matched to his, he surpasses them
Because honour has been poured over him like water poured over a person from a large bucket"
When he heard these couplets, Rasulullaah ﷺ smiled. (1)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه says that even during the Period of Ignorance, Rasulullaah ﷺ was the person he liked most. After Rasulullaah ﷺ announced his Nabuwaat and went to Madinah, Hadhrat Hakeem رضي الله تعالى عنه left (for Yemen) during the Hajj season. There he found a set of clothing that belonged to Dhu Yazan on sale for fifty Dirhams. He purchased it to give it as a gift to Rasulullaah ﷺ. When he brought it back (to Madinah), he did his best to make Rasulullaah ﷺ accept it, but Rasulullaah ﷺ refused. One of the narrators by the name of Ubaydullaah says that he thinks that Rasulullaah ﷺ said, "We do not accept anything from the Mushrikeen. However, if you please, we could pay you for it." Hadhrat Hakeem رضي الله تعالى عنه then sold it to Rasulullaah ﷺ.

Narrating further, Hadhrat Hakeem رضي الله تعالى عنه says, "I saw Rasulullaah ﷺ wearing the clothes when he was on the pulpit. I have never seen anything as impressive as Rasulullaah ﷺ wearing those clothing that day." Rasulullaah ﷺ then gave the clothing to Usaama bin Zaid رضي الله تعالى عنه and when I once saw Usaama رضي الله تعالى عنه wearing it, I said, 'O Usaama! Are you wearing the clothes of Dhu Yazan?' Usaama replied, 'Yes! I am better than Dhu Yazan. My father is better than his father and my mother is better than his mother.' I then left for Makkah where the people were shocked to hear the statement of Usaama رضي الله تعالى عنه."(2)

The Gift of a Horse and a Camel

Hadhrat Aamir bin Tufayl Aamiri رضي الله تعالى عنه reports that Aamir bin Maalik once gave Rasulullaah ﷺ a horse as a gift with a letter stating, "A sore has emerged on my stomach, so please send me the cure you have." Rasulullaah ﷺ refuse to accept the gift but sent to him a container of honey, telling him to use it as medication.

Another narration from Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that 'The Spear Juggler' (Aamir bin Maalik) once brought a gift for Rasulullaah ﷺ. Rasulullaah

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177). Tabraani has also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.278). Haythami has commented on the chain of narrators.

(2) Haakim (Vol.3 Pg.484), reporting from reliable sources as confirmed by Dhahabi.

ﷺ invited him to accept Islaam but he refused. Rasulullaah ﷺ therefore said, **"I do not accept the gift of a Mushrik."** (1)

Another narration from Hadhrat Ayaadh bin Himaar Mujaashi'ee رضي الله تعالى عنه states that when he once presented to Rasulullaah ﷺ a camel or something else as a gift, Rasulullaah ﷺ asked him whether he was a Muslim. When he replied in the negative, Rasulullaah ﷺ said, "I have been prohibited from accepting gifts from Mushrikeen." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Refuses to Accept wealth given to him

He Refuses to Accept his Allowance from the Baytul Maal

Hadhrat Hasan narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once addressed the people. After praising Allaah, he said, **"Verily the best of all intelligence is Taqwa."** The narration continues to the point where it states that Hadhrat Abu Bakr رضي الله تعالى عنه was proceeding to the marketplace early next morning when Hadhrat Umar رضي الله تعالى عنه (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr رضي الله تعالى عنه informed him that he was on his way to the marketplace, Hadhrat Umar رضي الله تعالى عنه remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr رضي الله تعالى عنه, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar رضي الله تعالى عنه replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr رضي الله تعالى عنه remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah رضي الله تعالى عنهم, an allowance was fixed for Hadhrat Abu Bakr رضي الله تعالى عنه)

During his period of just over two years, Hadhrat Abu Bakr رضي الله تعالى عنه used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. **Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal."** When this money was brought to Hadhrat Umar رضي الله تعالى عنه, he said, "May Allaah shower His mercy on Abu Bakr رضي الله تعالى عنه. He has certainly exhausted those to come after him." (3)

The Incident Between him and Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Abu Bakr bin Hafs bin Umar narrates that Hadhrat Aa'isha رضي الله تعالى عنها came to (her father) Hadhrat Abu Bakr رضي الله تعالى عنه when he was ill and about to breathe his last. She recited a couplet (which means)

"By your life! Prosperity is of no benefit to the youth

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177).
(2) Abu Dawood, Tirmidhi, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177).
(3) Bayhaqi (Vol.6 Pg.535).

when the pangs of death arrive and the chest has tightened"
Hadhrat Abu Bakr رضی اللہ تعالیٰ عنہ looked at her angrily and said, "O Ummul Mu'mineen! Matters are not like that, but (Allaah states):

﴿وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ﴾ (سورة ق، آيت ۱۹)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* "This *(death)* is what you used to avoid *(However, now you have no option)."*[1]

He addressed her further saying, "I had given you an orchard as a gift, but am not satisfied with it. You should therefore return it to my estate." Hadhrat Aa'isha رضی اللہ تعالیٰ عنہا readily agreed and made it over. Hadhrat Abu Bakr رضی اللہ تعالیٰ عنہ then said, "Since my appointment as Khalifah, I have neither taken a Dinaar or a Dirham of the Muslims. We have of course eaten from their coarse food to fill our bellies and worn their coarse cloth on our backs. **Besides that we have none of their spoils apart from this Abyssinian slave, this camel for drawing water and this worn woollen shawl. When I die, I want you to send these items to Hadhrat Umar رضی اللہ تعالیٰ عنہ, thereby alleviating me from being responsible for them."**
(After Hadhrat Abu Bakr رضی اللہ تعالیٰ عنہ passed away) Hadhrat Aa'isha رضی اللہ تعالیٰ عنہا did as her father had requested. When the messenger came to Hadhrat Umar رضی اللہ تعالیٰ عنہ (to bring him the items), he wept so profusely that his tears fell on the ground. He said, "May Allaah shower His mercy on Abu Bakr رضی اللہ تعالیٰ عنہ. **He has certainly exhausted those to come after him.** May Allaah shower His mercy on Abu Bakr رضی اللہ تعالیٰ عنہ. He has certainly exhausted those to come after him." He then commanded his slave to receive all the items. Hadhrat Abdur Rahmaan bin Auf رضی اللہ تعالیٰ عنہ then remarked, "Subhaanallaah! Are you snatching away from Abu Bakr رضی اللہ تعالیٰ عنہ's family their Abyssinian slave, their watering camel and their **worn woollen shawl worth only five Dirhams?"** "What do you advise?" Hadhrat Umar رضی اللہ تعالیٰ عنہ asked. Hadhrat Abdur Rahmaan bin Auf رضی اللہ تعالیٰ عنہ advised Hadhrat Umar رضی اللہ تعالیٰ عنہ to give the items back to Hadhrat Abu Bakr رضی اللہ تعالیٰ عنہ's family. Hadhrat Umar رضی اللہ تعالیٰ عنہ however disagreed and said, "No! I swear by the Being Who has sent Muhammad ﷺ with the truth that this shall never happen during my term of Khilaafah. Hadhrat Abu Bakr رضی اللہ تعالیٰ عنہ would not have escaped from his responsibility for them if I return them to his family and death is ever close by (what will I tell him when I meet him after death?)."[2]

Hadhrat Umar رضی اللہ تعالیٰ عنہ Refuses to Accept wealth given to him

The Incident of Hadhrat Umar رضی اللہ تعالیٰ عنہ with Rasulullaah ﷺ

Hadhrat Ataa bin Yasaar reports that when Rasulullaah ﷺ once sent a gift to Hadhrat Umar رضی اللہ تعالیٰ عنہ, he returned it. "Why have you returned it?" Rasulullaah

(1) Surah Qaaf, verse 19.
(2) Ibn Sa'd (Vol.3 Pg.139).

ﷺ asked. Hadhrat Umar رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! Did you not tell us that it is best not to take anything from anyone?" Rasulullaah ﷺ replied, "That applies to asking. When you are given something without asking for it, it is a provision that Allaah has sent for you." Hadhrat Umar رضي الله تعالى عنه then said, "I swear by the Being Who controls my life that I shall never ask anyone for anything and I **shall accept anything that comes to me without asking."** [1]

An Incident with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once sent a fine silken mat as a gift for Hadhrat Aatika bint Zaid bin Amr bin Nufayl رضي الله تعالى عنها who was the wife of Hadhrat Umar رضي الله تعالى عنه. The narrator estimates that the mat was an arm's length long and a handspan wide. When Hadhrat Umar رضي الله تعالى عنه came to her and saw the mat, he asked, "Where did you get this from?" When she told him that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه had sent it as a gift for her, Hadhrat Umar رضي الله تعالى عنه grabbed the mat and struck her so hard over the head that her braids opened up. He then gave instructions that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه be brought to him in a hurry even it he got tired (by running). Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه was then brought very quickly and was made very tired in the rush. As he came, he said, "Please do not be hasty with me, O Ameerul Mu'mineen!" Hadhrat Umar رضي الله تعالى عنه rebuked him saying, "What makes you send gifts to my wives?" He then took hold of the mat and struck it across the Hadhrat Abu Moosa رضي الله تعالى عنه's head saying, "Take this because we have no need for it." [2]

The Sale of the Foot of the Muqattam Hill

Hadhrat Layth bin Sa'd narrates that Maqoqis (the once king of Egypt) asked Hadhrat Amr bin Al Aas رضي الله تعالى عنه (the governor of Egypt) to sell to him the foot of the Muqattam hill for seventy thousand Dinaars. Surprised at the high offer, Hadhrat Amr bin Al Aas رضي الله تعالى عنه informed him that he will first have to write to (Ameerul Mu'mineen) Hadhrat Umar رضي الله تعالى عنه about it. After sending the letter, Hadhrat Umar رضي الله تعالى عنه replied saying, "Ask him why he wants to pay you so much when the land cannot be cultivated, no water can be extracted from it and it is of no benefit?" When Hadhrat Amr bin Al Aas رضي الله تعالى عنه asked Maqoqis about this, he replied that their scriptures informed them that a tree of Jannah grows at that place. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then wrote back to Hadhrat Umar رضي الله تعالى عنه about this and received the reply stating, "As far as we are concerned, the tree of Jannah are reserved for the Mu'mineen. You should bury the Muslims with you at that place and should not sell it to him." [3]

(1) Maalik. Bayhaqi has reported the narration from Hadhrat Zaid bin Aslam from his father who actually heard the narration from Hadhrat Umar رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.118).
(2) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).
(3) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.152).

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident with Hadhrat Umar رضي الله تعالى عنه During the "Year of Ashes"

Hadhrat Aslam reports that during the "Year of Ashes" when the lands of the Arabs were stricken by drought, Hadhrat Umar رضي الله تعالى عنه wrote a letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه. The narration then continues to a point where Hadhrat Umar رضي الله تعالى عنه sent for Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه (to appoint him to fulfil a certain task). Hadhrat Abu Ubaydah رضي الله تعالى عنه left for the appointment and after returning, Hadhrat Umar رضي الله تعالى عنه sent him a thousand Dinaars. Hadhrat Abu Ubaydah رضي الله تعالى عنه said, "I did not do the work for your sake, O son of Khattaab. I have done it for Allaah and will therefore not take any remuneration." Hadhrat Umar رضي الله تعالى عنه responded by saying, **"Rasulullaah ﷺ also gave us something for work that he appointed us to do and when we disliked accepting it, he told us not to refuse it.** Therefore, my dear man, you should accept this and use it to assist you in the affairs of this world and for the Deen." Only then did Hadhrat Abu Ubaydah رضي الله تعالى عنه accept the money. (1)

Hadhrat Sa'eed bin Aamir رضي الله تعالى عنه Refuses to Accept wealth given to him

Hadhrat Umar رضي الله تعالى عنه gives him a Thousand Dinaars

Hadhrat Abdullaah bin Ziyaad narrates that Hadhrat Umar رضي الله تعالى عنه once gave Hadhrat Sa'eed bin Aamir رضي الله تعالى عنه a thousand Dinaars. Hadhrat Sa'eed رضي الله تعالى عنه refused the money saying, "I have no need for it. Rather give it to someone else." Hadhrat Umar رضي الله تعالى عنه said, "Take it easy! Let me first tell you what Rasulullaah ﷺ said. Thereafter you are at liberty to decide whether you want it or not. When Rasulullaah ﷺ once gave me something and I said to him what you just said to me, he remarked, 'When someone is given something without him asking for it and without raving for it, then it is a provision from Allaah that he should not refuse.'" "Did you hear this from Rasulullaah ﷺ?" asked Hadhrat Sa'eed رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه confirmed that he did, Hadhrat Sa'eed رضي الله تعالى عنه accepted the money. (2)

The Narration of Haakim and Bayhaqi

Hadhrat Zaid bin Aslam reports that Hadhrat Umar رضي الله تعالى عنه once said to Hadhrat Sa'eed bin Aamir bin Hudhaym رضي الله تعالى عنه (who was a governor in Shaam), **"Why is it that the people of Shaam love you so much?"** Hadhrat Sa'eed رضي الله تعالى عنه replied, **"It is because I am always concerned about their rights and sympathise with them."** Hadhrat Umar رضي الله تعالى عنه then gave him ten thousand Dirhams. However, he

(1) Bayhaqi (Vol.6 Pg.354), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396).
(2) Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

refused it saying, "I have several slaves and horses and have sufficient wealth. I want my services to be a charity towards the Muslims." "Do not refuse this money," said Hadhrat Umar رضي الله تعالى عنه, "because Rasulullaah ﷺ once gave me some money less than this amount (of ten thousand) and I also replied as you did. He then said to me, 'When Allaah gives you some wealth without you asking for it and without you having a craving for it, then accept it because it is a provision that Allaah is giving to you.'"(1)

Another narration from Hadhrat Aslam states that Hadhrat Umar رضي الله تعالى عنه once said to a man whom the people Shaam dearly loved, "Why do the people of Shaam like you so much?" He replied, **"Because I lead them in Jihaad and sympathise with them."** Hadhrat Umar رضي الله تعالى عنه then offered him ten thousand Dirhams saying, "Use this to assist you in your affairs of this world and in your religious matters." However, he refused saying, "But I have sufficient wealth." The rest of the narration is like the one above. (2)

Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه narrates that he once approached Hadhrat Umar رضي الله تعالى عنه during the period of his Khilaafah. Hadhrat Umar رضي الله تعالى عنه said to him, "I have been told that you have done many things for public welfare but whenever you are given some remuneration, you do not like to accept it. Is this true?" When Hadhrat Abdullaah رضي الله تعالى عنه confirmed that it was, Hadhrat Umar رضي الله تعالى عنه enquired further, "Why do you do this?" He replied, "I have several horses and slaves and sufficient wealth. I want my services to be a charity for the Muslims."

Hadhrat Umar رضي الله تعالى عنه advised him saying, "Do not do this. I also had the same intentions. Whenever Rasulullaah ﷺ gave me anything, I would tell him to give it to someone more deserving. When he again gave me something on one occasion, I again told him to give it to someone more deserving. He then said, 'Take it and then either keep it for yourself or give it away as Sadaqah. Whenever any wealth comes to you without you asking for it or without you craving for it, then make sure that you accept it. However, if you had been craving for it, then do not follow your desire (by accepting it).'"(3)

In another narration, Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه says, "Hadhrat Umar رضي الله تعالى عنه once employed my services and after I had completed the task, he gave me the remuneration. I refused to accept it saying, 'I had done it for the pleasure of Allaah and Allaah will reward me for it.' However, Hadhrat Umar رضي الله تعالى عنه insisted, 'Please take it because I had also completed some work during the time of

(1) Haakim (Vol.3 Pg.286).
(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
(3) Ahmad, Humaydi, Ibn Abi Shaybah, Daarmi, Muslim and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

Rasulullaah ﷺ and gave Rasulullaah ﷺ the same reply that you did when he offered me remuneration. Rasulullaah ﷺ then said to me, 'Whenever I give you something without you asking me, then either keep it for yourself or give it away as Sadaqah.'"(1)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident with Rasulullaah ﷺ

Hadhrat Sa'eed bin Musayyib reports that Rasulullaah ﷺ gave Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه something after the Battle of Hunayn but because he regarded it to be to little, Rasulullaah ﷺ gave him some more. Hadhrat Hakeem رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Which of the two amounts is better?" Rasulullaah ﷺ replied, "The first (that you received without asking). Dear Hakeem bin Hizaam! This wealth is green and sweet. Whoever takes it with a generous heart (to give others) and to use it in good avenues, he will receive blessings in it. On the other hand, whoever takes it with greed and to use it in evil avenues, he will receive no blessings and will be like a person who keeps eating without being satisfied. The upper (giving) hand is better than the lower (receiving) hand." Hadhrat Hakeem رضي الله تعالى عنه asked, "even though one asks from yourself, O Rasulullaah ﷺ?" "Even from me," replied Rasulullaah ﷺ. Hadhrat Hakeem رضي الله تعالى عنه then swore, "I swear by the Being Who has sent you with the truth that I shall never accept anything from anyone after you."
He then never accepted even his allowance (from the Baytul Maal) and anything else he was given until he passed away. Hadhrat Umar رضي الله تعالى عنه used to pray, "O Allaah! I call You to witness that I have called him to accept his share of this wealth but he refuses." Hadhrat Hakeem رضي الله تعالى عنه said to him, "By Allaah! I shall never accept anything from you or from anyone else." (2)

The Incident with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه narrates that he once asked Rasulullaah ﷺ for something and Rasulullaah ﷺ gave it to him. When he again asked, Rasulullaah ﷺ gave him once more. When he asked for a third time, Rasulullaah ﷺ again complied. Rasulullaah ﷺ then said to him, **"Dear Hakeem! This wealth is green and sweet."** The narration then reads like the previous narration. The narration later states that even when Hadhrat Abu Bakr رضي الله تعالى عنه used to call Hadhrat Hakeem رضي الله تعالى عنه to accept his money, he would refuse to accept any part of it. Thereafter, Hadhrat Umar رضي الله تعالى عنه used to call him to take his dues and he would refuse Hadhrat Umar رضي الله تعالى عنه as well. Hadhrat Umar رضي الله تعالى عنه then addressed the people saying, "O assembly of Muslims! I call you to be witness to the fact that I have offered Hakeem his dues from the spoils that Allaah has distributed but he refuses to accept it." After Rasulullaah ﷺ

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.322).

passed away, Hadhrat Hakeem رضي الله تعالى عنه did not accept anything from anyone until the day he passed away. [1]

Another narration from Hadhrat Urwa رضي الله تعالى عنه states that Hadhrat Hakeem رضي الله تعالى عنه did not accept anything from Hadhrat Abu Bakr رضي الله تعالى عنه until the Khalifah's death. Thereafter, he also refused to accept anything from Hadhrat Umar رضي الله تعالى عنه until the demise of the Ameerul Mu'mineen and also from Hadhrat Uthmaan رضي الله تعالى عنه and from Hadhrat Mu'aawiya رضي الله تعالى عنه until the day he passed away. [2]

Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه Refuses Land

The Incident with another Arab

Hadhrat Aslam reports that when an Arab man came to stay with Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه, he entertained his guest well and spoke to Rasulullaah صلى الله عليه وسلم about (addressing the need of) the man. The man later came to Hadhrat Aamir رضي الله تعالى عنه (after meeting Rasulullaah صلى الله عليه وسلم) and said, "I have asked (and received) from Rasulullaah صلى الله عليه وسلم a valley in Arabia that is the best of all valleys. I now wish to allocate a portion of it for you and for your progeny after you." Hadhrat Aamir رضي الله تعالى عنه replied, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ﴾ (سورة انبياء آيت ١)

Peoples' reckoning *(the Day of Qiyaamah)* has drawn near, yet *(failing to take heed)* they are turning away in negligence. {Surah Ambiyaa, verse 1} [3]

Hadhrat Abu Dharr رضي الله تعالى عنه Refuses to accept Wealth Given to him

The Incident with Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ka'b رضي الله تعالى عنه

Hadhrat Abdullaah bin Saamit the nephew of Hadhrat Abu Dharr رضي الله تعالى عنه says that he once accompanied his uncle (Hadhrat Abu Dharr رضي الله تعالى عنه) to see (Ameerul Mu'mineen) Hadhrat Uthmaan رضي الله تعالى عنه. Hadhrat Abu Dharr رضي الله تعالى عنه requested, **"Allow me to go to (and live in) Rabdha."** Hadhrat Uthmaan رضي الله تعالى عنه replied, "Go ahead. We shall give instructions for some of the zakaah animals to go to you early in the mornings and in the evenings (so that you may use their milk)." "I have no need for it," said Hadhrat Abu Dharr رضي الله تعالى عنه, "because the little flock of Abu Dharr suffices for him." He then stood up and said, "While you people remain

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101). Tirmidhi and Nasa'ee have also reported the narration in brief.
(2) Haakim (Vol.3 Pg.483).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.179).

devoted to this world, do leave us to our Rabb and our Deen."
The estate of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr رضي الله تعالى عنه became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions should sting the most delicate part of his heart (rather than having to account for all that wealth)." (1)
Another narration that when a man approached Hadhrat Abu Dharr رضي الله تعالى عنه to offer him some money for his expenses, Hadhrat Abu Dharr رضي الله تعالى عنه said to him, **"I already have some goats that I milk, some donkeys for transport, a freed slave to serve me and a shawl that is more than the clothing I require. I fear that I shall be required to account for anything over and above my needs."** (2)

The Incident with Hadhrat Habeeb bin Maslamah رضي الله تعالى عنه

Hadhrat Abu Bakr bin Munkadir narrates that Hadhrat Habeeb bin Maslamah رضي الله تعالى عنه who was the Ameer of Shaam once sent three hundred Dinaars for Hadhrat Abu Dharr رضي الله تعالى عنه with the message, "Use this for your needs." Hadhrat Abu Dharr رضي الله تعالى عنه said (to the messenger), "Take this back. Could he not find someone else who is more deceived about Allaah than we are? **All we have (and need) is shade (of a house) in which we can take shelter, a small flock of goats who come to us in the evenings (after grazing for our milk and meat) and a freed slave who serves us for free. Despite this, I still fear owning anything extra."** (3)

The Incident with Hadhrat Haarith Qurashi

Hadhrat Muhammad bin Seereen narrates that Hadhrat Haarith belonged to the Quraysh tribe and lived in Shaam. When the news reached him that **Hadhrat Abu Dharr رضي الله تعالى عنه was living a life of poverty,** he sent three hundred Dinaars to him. (When the money reached him) Hadhrat Abu Dharr رضي الله تعالى عنه remarked, "Could he not find any servant of Allaah lower in his eyes than myself? I have heard Rasulullaah ﷺ say, 'Whoever has forty Dirhams and still asks from the people has begged with importunity (an act which is disliked by Allaah).' **Abu Dharr has forty Dirhams, forty goats and two servants."** (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).
(2) Ibn Abi Shaybah, as quoted in *Hilya* (Vol.1 Pg.163)
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.161).
(4) Tabraani. Haythami (Vol.9 Pg.331) has commented on the chain of narrators. Abu Nu'aym has also reported the narration.

Hadhrat Abu Raafi رضي الله تعالى عنه the Freed Slave of Rasulullaah ﷺ Refuses to Accept Wealth Given to him

The Incident with Rasulullaah ﷺ

Hadhrat Abu Raafi رضي الله تعالى عنه the freed slave of Rasulullaah ﷺ narrates that Rasulullaah ﷺ once said to him, "O Abu Raafi! What will be your condition when you become a poor man?" He replied, "Should I then not send some money forward (to the Aakhirah by giving Sadaqah since I will have nothing to give when I become poor)?" "Of course," replied Rasulullaah ﷺ, "but how much do you have?" Hadhrat Abu Raafi رضي الله تعالى عنه replied, "I have forty thousand Dirhams and I wish to give them all for the pleasure of Allaah." Rasulullaah ﷺ advised, "No (do not give it all away). **Rather give only some away and keep some for yourself so that you may treat your son well."**

Hadhrat Abu Raafi رضي الله تعالى عنه enquired, "Do they (our children) have rights due from us as we have rights due from them?" Rasulullaah ﷺ replied, **"Certainly! The right that a father owes his child is to teach him the Book of Allaah, archery and swimming."** A narration of Hadhrat Yazeed adds, **"and to leave lawful wealth for him as inheritance."** "When will I become a poor man?" asked Hadhrat Abu Raafi رضي الله تعالى عنه. "After my demise," came the reply.

Hadhrat Abu Sulaym says, "I saw Hadhrat Abu Raafi رضي الله تعالى عنه as a poor man sitting and saying, 'Who will be charitable towards an old and blind man? Who will be charitable towards a man whom Rasulullaah ﷺ had informed that he would become poor after Rasulullaah ﷺ's demise? Who will be charitable because the highest hand is Allaah's, the middle hand is that of the giver and the lowest hand is that of the beggar? Whoever begs unnecessarily will have an unsightly scar that will be seen on the Day of Qiyaamah. It is not permissible for a person to accept charity when he is wealthy or when he is in perfect health.' I then saw a man give him four Dirhams. When he returned one Dirham, the man said, 'O servant of Allaah! Please do not refuse my charity.' Hadhrat Abu Raafi رضي الله تعالى عنه explained, 'Rasulullaah ﷺ had forbidden me from hoarding extra wealth.' I then saw the time afterwards when he became so wealthy that I even saw the collectors of Ushr[1] come to him. He then used to say, 'If only Abu Raafi had died when he was a poor man!' In exchange for their freedom, he would take from his slaves only that amount that he paid for them." [2]

Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه Refuses to Accept Wealth Given to him

The Incident with Hadhrat Mu'aawiya رضي الله تعالى عنه

Hadhrat Abdul Azeez bin Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that

(1) A tenth of a crop given as zakaah.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.184).

Hadhrat Mu'aawiya رضي الله تعالى عنه once sent a hundred thousand Dirhams to Hadhrat Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه after he refused to pledge allegiance to Yazeed who was the son of Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Abdur Rahmaan رضي الله تعالى عنه refused to accept the money saying, "Should I sell my Deen for my worldly gain?" He then proceeded to Makkah where he passed away. (1)

Hadhrat Abdullaah رضي الله تعالى عنه the Son of Hadhrat Umar رضي الله تعالى عنه Refuses to Accept Wealth Given to him

An Incident with Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Maymoon reports that Hadhrat Mu'aawiya رضي الله تعالى عنه thrust onto Hadhrat Amr bin Al Aas رضي الله تعالى عنه the responsibility of determining what the intentions of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه were, whether he would resort to a fight or not (if Yazeed were made the Khalifah)? Hadhrat Amr bin Al Aas رضي الله تعالى عنه said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "O Abu Abdur Rahmaan! What prevents you from proclaiming yourself Khalifah so that we may pledge our allegiance to you? You are after all a companion of Rasulullaah صلى الله عليه وسلم, the son of an Ameerul Mu'mineen and most deserving of the post of Khilaafah."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked, "Does everyone agree to what you are saying?" "O yes," replied Hadhrat Amr رضي الله تعالى عنه, "all except a small band of people." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then said, **"If everyone save three individuals from Hajar supported the idea, I still have no need for the post."** Hadhrat Amr رضي الله تعالى عنه then concluded that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه **would not resort to fighting (for the Khilaafah). Hadhrat Amr رضي الله تعالى عنه further enquired, "Would you be interested in pledging allegiance to a person whom almost everyone is willing to accept (as Khalifah)** in exchange for so much of land and wealth that neither you nor your progeny will ever be in need of anything afterwards."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Shame on you! Leave me and never set foot here again! Woe to you! My Deen is not based on your Dinaars and Dirhams. I wish to leave this world with my hands clean (from the wealth of this world)." (2)

Another narration from Hadhrat Maymoon bin Mahraan states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once entered into a contract of Kitaabah(3) with his slave and fixed the instalments of his payment. When the time arrive for the first instalment, the slave came with the payment. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked him how he had earned the money, the slave replied, "I worked for it and also begged from the people." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Do you wish to feed me with the dirt of people's money? You are free for the

(1) Haakim (Vol.3 Pg.476). Zubayr bin Bakkaar has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.408).
(2) Ibn Sa'd (Vol.4 Pg.121).
(3) A contract whereby a slave may purchase his freedom in exchange for an agreed sum of money.

pleasure of Allaah and you may have all the money you have brought." (1)

Hadhrat Abdullaah bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ Refuses to Accept Money Given to him

The Incident with a Chief

Hadhrat Muhammad bin Seereen narrates that a chief of a rural area of Iraq once requested Hadhrat Abdullaah bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ to ask (Ameerul Mu'mineen) Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ to address a need he had. Hadhrat Abdullaah bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ therefore interceded on his behalf and Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ acceded to the request. The chief then sent forty thousand Dirhams to the Hadhrat Abdullaah bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ with the message that it was from him. Hadhrat Abdullaah bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ returned the money with the message, "We do not sell our good deeds." (2)

Hadhrat Abdullaah bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ Refuses to Accept Money Given to him

The Incident with Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Amr bin Dinaar narrates that Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ appointed Hadhrat Abdullaah bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ as treasurer of the Baytul Maal. When Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ gave him **three hundred thousand as remuneration,** Hadhrat Abdullaah bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ refused to accept the money. The rest of the narration is the same as the narration of Imaam Maalik, which states that when Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ gave Hadhrat Abdullaah bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ thirty thousand as remuneration, he refused to take the money saying, "I did it for the pleasure of Allaah." (3)

Hadhrat Amr bin Nu'maan bin Muqarrin رَضِيَ اللهُ تَعَالَى عَنْهُ Refuses to Accept Money Given to him

The Incident with Mus'Ab bin Zubayr

Hadhrat Mu'aawiya bin Qurra reports that he was once staying with Hadhrat Amr bin Nu'maan bin Muqarrin رَضِيَ اللهُ تَعَالَى عَنْهُ. When Ramadhaan arrived, someone came with a bag of Dirhams saying, "The Ameer Mus'ab bin Zubayr conveys his Salaams and says that his gifts shall reach every Qaari (and you are one of them). Please use this money." Hadhrat Amr bin Nu'maan رَضِيَ اللهُ تَعَالَى عَنْهُ said (to the messenger), **"Tell him that we swear by Allaah that we do not recite the Qur'aan with the intention of earning worldly profits."** He then sent the money back. (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301).
(2) Ibn Abi Dunya and Kharaa'iti, as quoted in *Isaabah* (Vol.2 Pg.290).
(3) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.274).
(4) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.3 Pg.21).

Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Asmaa رضي الله تعالى عنها The Two daughters of Hadhrat Abu Bakr رضي الله تعالى عنه Refuse to Accept Money Given to Them

The Incident of Hadhrat Asmaa رضي الله تعالى عنها and her Mother

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that Qutaylah bint Abdul Uzza bin Abd Sa'd from the Banu Maalik bin Hisl tribe was still a Mushrik when she brought some gifts to her daughter Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه. The gifts included a type of badger (which the Arabs ate), some bread and some butter. However, (because her mother was not a Muslim) Hadhrat Asmaa رضي الله تعالى عنها refused to accept the gifts and even refused to allow her mother into her house. When (her sister) Hadhrat Aa'isha رضي الله تعالى عنها asked Rasulullaah صلى الله عليه وسلم about this, Allaah revealed the verse:

﴿لَا يَنْهَاكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ﴾ (سورة ممتحنه آيت ٨)

> Allaah does not forbid you from behaving cordially and justly towards those *(Kuffaar)* who do not fight you for *(reason of your)* religion and who do not drive you out from your homes. Verily Allaah loves those who are just. {Surah Mumtahina, verse 8}

Rasulullaah صلى الله عليه وسلم then instructed Hadhrat Asmaa رضي الله تعالى عنها to accept her mother's gift and to allow her into her home. (1)

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها and a Poor Lady

Hadhrat Aa'isha رضي الله تعالى عنها relates, "A poor lady once came to me with a gift. I however refused to accept it out of pity for her (because she needed it more than I did). Rasulullaah صلى الله عليه وسلم then told me, "Why did you rather not accept her gift and give her something else in return? I think that you may have been looking down on her. Humble yourself, O Aa'isha **because Allaah loves the humble ones and detests the proud ones."** (2)

Abstention from Asking from People

The Incident of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه and Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports, "My family was suffering from extreme poverty when my wife told me to approach Rasulullaah صلى الله عليه وسلم to ask for something. However, as I came to Rasulullaah صلى الله عليه وسلم, the first thing I heard him

(1) Ahmad and Bazzaar. Haythami (Vol.7 Pg.123) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.204).

say was, 'Allaah will make that person independent who asks Him for independence and will grant chastity to the one who asks Him for it. We shall however not keep back something that a person asks from us.' I then returned home without asking him. (We then lived with the situation and continued making an effort for the Deen, as a result of which) The world later fell at our feet." (1)
Another narration states that Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه once spent the morning with a stone tied to his belly to suppress his extreme hunger. It was then either his wife or his slave who told him to approach Rasulullaah ﷺ and ask him for something because someone else had done so and Rasulullaah ﷺ complied. Hadhrat Abu Sa'eed رضي الله تعالى عنه says, "When I came there, Rasulullaah ﷺ was addressing the people and I heard him say, 'Allaah will grant chastity to the one who asks Him for it and will make that person independent who asks Him for independence. As for the one who asks from us, we shall either give him something or (if we have nothing) we shall sympathise with him. Nevertheless, we prefer those who do not depend on us over those who ask from us.' I then returned without asking for anything. Allaah then continued providing for us until a time came when the Ansaar knew none more wealthy than us." (2)

The incident of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says, "Rasulullaah ﷺ once promised me (some money). When the Banu Qurayzah were conquered, I approached him to fulfil the promise. However, I then overheard him say, "Allaah will make that person independent who asks Him for independence and will grant contentment to the one who is content.' I then said to myself, 'In that case, I shall not ask from Rasulullaah ﷺ.'"(3)

The incident of Hadhrat Thowbaan رضي الله تعالى عنه

Hadhrat Thowbaan رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "Whoever guarantees me that he will not ask people for anything, I shall guarantee Jannah for him." Hadhrat Thowbaan رضي الله تعالى عنه responded by saying that he would be the person. Thereafter, (true to his word) he did not ask anyone for anything. (4)
The narration of Ibn Maajah states that Rasulullaah ﷺ instructed Hadhrat Thowbaan رضي الله تعالى عنه not to ask from anyone. Consequently, even when Hadhrat Thowbaan رضي الله تعالى عنه's whip fell as he rode his animal, he would not tell anyone (on the ground) to hand it to him. He would rather dismount and pick it up himself.
In the chapter concerning how the Sahabah رضي الله تعالى عنهم pledged their allegiance to the injunctions of Islaam(5), a narration of Hadhrat Abu Umaamah رضي الله تعالى عنه appears about how Hadhrat Thowbaan رضي الله تعالى عنه pledged that he would not ask anyone for

(1) Ibn Jareer.
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.322).
(3) *Targheeb wat Tarheeb* (Vol.2 Pg.104). Ibn Ma'een has commented on the chain of narrators.
(4) Ahmad, Nasa'ee, Ibn Maajah and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101).
(5) See the heading "Pledging Allegiance to the Injunctions of Islaam" and the subheading "Hadhrat Thowbaan رضي الله تعالى عنه pledges that he would not ask Anyone for Anything"

anything. Hadhrat Abu Umaamah رضي الله تعالى عنه says that he saw Hadhrat Thowbaan رضي الله تعالى عنه riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself.[1]

The incident of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Ibn Abi Mulaykah reports that when the rein of his camel would sometimes fall from the hands of Hadhrat Abu Bakr رضي الله تعالى عنه, he would hit the front legs of the camel to make it sit down and then pick up the rein. People would say, "Why do you rather not tell us to get it for you?" He would then tell them, "Verily my beloved friend صلى الله عليه وسلم instructed me never to ask people for anything." [2]

Fear for Worldly Prosperity

The Fear of Rasulullaah صلى الله عليه وسلم

The Narration of Hadhrat Uqba bin Aamir رضي الله تعالى عنه

Hadhrat Uqba bin Aamir رضي الله تعالى عنه reports that eight years after they had been martyred, Rasulullaah صلى الله عليه وسلم again performed the Janaazah salaah for the martyrs of Uhud. Rasulullaah صلى الله عليه وسلم seemed to be bidding farewell to all those alive and all those deceased. Thereafter, he mounted the pulpit and said, "I shall be going ahead before you (to the Aakhirah) and shall be your witness. Our promised rendezvous shall be the fountain of Kowthar and I can actually see it as I stand here (because Allaah has allowed me to see it from here). I have no fear that you would revert to Shirk but I fear that you would vie with each other in acquiring the things of this world." Hadhrat Uqba رضي الله تعالى عنه says that this was the last time that he ever saw Rasulullaah صلى الله عليه وسلم.[3]

Another narration from Hadhrat Uqba bin Aamir رضي الله تعالى عنه states that Rasulullaah صلى الله عليه وسلم once came out of his home and performed the Janaazah salaah for the martyrs of Uhud. The rest of the narration continues until the point where Rasulullaah صلى الله عليه وسلم said, **"By Allaah! I am looking at my fountain right now** and I have been handed the keys to the treasures of the earth (because of which the Muslims later conquered lands far and wide). I swear by Allaah that it is not your reverting to Shirk after my demise that worries me but I fear that you would start vying with each other in acquiring the things of this world." [4]

The Statement of Rasulullaah صلى الله عليه وسلم when Hadhrat Abu Ubaydah رضي الله تعالى عنه brought the Wealth from Bahrain

Hadhrat Amr bin Al Auf Ansaari رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم sent

(1) Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasa'ee and others have narrated the incident from Hadhrat Thowbaan رضي الله تعالى عنه in brief.
(2) Ahmad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).
(3) Bukhaari (Pg.578).
(4) Bukhaari in his Riqaaq.

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه to collect the Jizya from Bahrain. When he returned and the Ansaar heard about his arrival, they all presented themselves to perform the Fajr salaah behind Rasulullaah ﷺ. After performing the salaah, Rasulullaah ﷺ started walking away when they all came before him. When he saw them, Rasulullaah ﷺ smiled and said, "I assume that you all heard about Abu Ubaydah returning from Bahrain with something?" "We certainly did, O Rasulullaah ﷺ," they replied. Rasulullaah ﷺ then said to them, "I have good news for you and you may also hope for some joy (because you will all receive a portion of the wealth and much more in future). By Allaah! It is not poverty that I fear for you. On the contrary, I fear that the world would be spread out before you as it was spread out to the people before you, after which you would compete with each other in acquiring it just as they competed. It would then eventually destroy you as it destroyed them." (1)

The Narration of Hadhrat Abu Dharr رضي الله تعالى عنه in this Regard

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that while Rasulullaah ﷺ was sitting, an uncultured Bedouin stood up and said, "O Rasulullaah ﷺ! The drought has consumed us!" Rasulullaah ﷺ responded by saying, "It is not that which I fear for you. I fear the time when worldly wealth will be poured on to you. Alas! If only my Ummah would not wear gold!" (2)

The Narration of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه in this Regard

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that they were sitting around Rasulullaah ﷺ when he was on the pulpit. He said to them, "Amongst the things that I fear for you is the splendour and wealth of the world that Allaah will open up to you." (3)

The Narration of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه in this Regard

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "More than you being tested with difficulties, I **fear more that you will be tested with prosperity**. When you were tested with difficulties, you have exercised patience but the world is extremely sweet and full of flourish (it cannot be said whether you would be able to resist its temptation)." (4)

The Narration of Hadhrat Auf bin Maalik رضي الله تعالى عنه in this Regard

Hadhrat Auf bin Maalik رضي الله تعالى عنه reports that Rasulullaah ﷺ once stood up

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.141).
(2) Ahmad and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).
(3) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).
(4) Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.145).

amongst the Sahabah رضي الله تعالى عنهم and said, "It is poverty and hard-living that you fear or are you concerned about the world? Allaah shall certainly grant you conquests over Rome and Persia and worldly wealth will be rained down on you. It will then be nothing but this which will divert you from the straight path." (1)

The Fear of Hadhrat Umar رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

The Narration of Hadhrat Miswar bin Makhrama رضي الله تعالى عنه about the Booty Won at Qaadisiyyah

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه narrates that when some of the booty won at the Battle of Qaadisiyyah was brought to Hadhrat Umar رضي الله تعالى عنه, he was inspecting it when he began to weep. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه who was with him at the time said, "O Ameerul Mu'mineen! This is a day of joy and happiness (because we won the battle. Why are you weeping?)." Hadhrat Umar رضي الله تعالى عنه replied, "It certainly is but whenever a nation is given such wealth, they get enmity and hatred along with it." (2)

The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that when the treasures of the Kisra (Persian Emperor) were brought to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Arqam Zuhri رضي الله تعالى عنه asked, "Shall we deposit this in the Baytul Maal?" "No," replied Hadhrat Umar رضي الله تعالى عنه, "we shall not deposit it in the Baytul Maal until we have distributed it." Hadhrat Umar رضي الله تعالى عنه then started to weep. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه asked, "What makes you weep, O Ameerul Mu'mineen? Today is a day of gratitude and joy." Hadhrat Umar رضي الله تعالى عنه replied, "Whenever Allaah gives this to a nation, he casts enmity and hatred between them." (3)

The Narration of Hadhrat Hasan Basri About the Crown of the Kisra

Hadhrat Hasan reports that when the crown of the Kisra was brought before Hadhrat Umar رضي الله تعالى عنه, he placed it before him (together with other crown jewels). Amongst the people was Hadhrat Suraaqa bin Maalik bin Ju'shum رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه threw to him the two bracelets of Kisra bin Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Hadhrat Suraaqa رضي الله تعالى عنه's arms, Hadhrat Umar رضي الله تعالى عنه exclaimed,

(1) Tabraani. There is some commentary on the chain of narrators, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.142).

(2) Bayhaqi (Vol.6 Pg.358). Kharaa'iti has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321).

(3) Bayhaqi (Vol.6 Pg.358). Ibn Mubaarak, Abdur Razzaaq and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321). Ahmad in his *Zuhd* and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

"All praise is for Allaah! The bracelets of Kisra bin Hurmuz on the arms of Suraaqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasool ﷺ liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr رضي الله تعالى عنه also liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse:

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۝ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَل لَّا يَشْعُرُونَ ۝﴾ (سورة مؤمنون آيت ٥٥، ٥٦)

(When they see their prosperity in this world,) Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No *(it is rather worse for them)*! They fail to perceive.{Surah Mu'minoon, verses 55, 56}[1]

The Narration of Hadhrat Abu Sinaan Duwali

Hadhrat Abu Sinaan Duwali reports that he once went to see Hadhrat Umar رضي الله تعالى عنه at a time when a group of the earliest Muhaajireen were with him. Hadhrat Umar رضي الله تعالى عنه sent for a basket resembling a sack or a bag which was brought to him from a fortress in Iraq. The basket contained a ring which one of Hadhrat Umar رضي الله تعالى عنه's sons snatched up and put in his mouth. Hadhrat Umar رضي الله تعالى عنه took it out of the child's mouth and began to weep. One of the persons with him asked, "Why do you weep when Allaah has granted you so many conquests, given you victory over your enemies and satisfied you?" Hadhrat Umar رضي الله تعالى عنه replied, "I heard Rasulullaah ﷺ say, 'Whenever worldly wealth is opened up to a nation, Allaah casts enmity and hatred amongst them until the Day of Qiyaamah. This is what frightens me." [2]

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه About the Crying of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports, **"After leading the salaah, Umar رضي الله تعالى عنه would remain seated for awhile so that a person with any need may speak to him.** He would stand up when there was none with any need. However, it once occurred that he led several salaahs without sitting afterwards. I said (to his slave), 'O Yarfa! Is the Ameerul Mu'mineen not well?' When he informed me that the Ameerul Mu'mineen was in good health, I sat down and Uthmaan bin Affaan رضي الله تعالى عنه also joined me. (After a while) Yarfa came out and said, 'Come, O son of Affaan! Come, O son of Abbaas!' When we entered the room, we found before Umar رضي الله تعالى عنه several heaps of money with a shoulder blade on each heap

(1) Bayhaqi (Vol.6 Pg.358). Abd bin Humayd, Ibn Mundhir and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.412).
(2) Ahmad, Bazaar and Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).

(shoulder blades were used as paper in those days). He said, 'Looking through all the people of Madinah, I found that the two of you had the biggest families. Therefore, take this money and distribute it. You should then bring back what is left over. While Uthmaan رضي الله تعالى عنه took as much as he could, I knelt down and said, 'Will you give us more if it is less?' He replied, 'You are a chip off the old block (just like your father)! Was all of this not with Allaah when Muhammad ﷺ and his companions were eating scraps of leather?' I replied, 'Most certainly! It was all with Allaah while Muhammad ﷺ was alive. However, if these conquests took place at his hands, he would not have done as you are doing.' Umar رضي الله تعالى عنه became angry at this and asked, 'What then would he have done?' 'He would have eaten from it and fed us as well,' I replied. Umar رضي الله تعالى عنه then started weeping loudly until his ribs heaved. **He said, 'I wish that I could escape from this Khilaafah with a clean sheet, nothing in my favour and nothing against.'"**(1)

Another narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states, "Umar رضي الله تعالى عنه once called for me and when I went to him, I found a leather tablecloth in front of him on which there was gold spread out. He said, 'Come and distribute this amongst your people. Allaah knows best why he kept this away from His Nabi ﷺ and from Abu Bakr رضي الله تعالى عنه and it has come to me. Is it good that I have been given or evil?' He then burst out crying as he said, 'Not at all! I swear by the Being Who controls my life! It was not for any evil reason that Allaah kept it away from His Nabi Rasool ﷺ and from Abu Bakr رضي الله تعالى عنه and then gave it to me for some good reason (it is evident that it is a test for me)." (2)

The Incident with Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once sent for him. However, when he reached the door, he heard Hadhrat Umar رضي الله تعالى عنه crying loudly. He said, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! A calamity must have struck Ameerul Mu'mineen!" He then entered the room and held Hadhrat Umar رضي الله تعالى عنه's shoulders saying, "No need to grieve. No need to grieve." Hadhrat Umar رضي الله تعالى عنه remarked, "There is every need to grieve." He then took Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه by the hand and led him through the door. There lay several bags stacked one upon the other. Hadhrat Umar رضي الله تعالى عنه said, "The family of Khattaab now has no value in the sight of Allaah. If Allaah willed, He could have given this to my two predecessors (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه) and I could have followed the practice they would have set in this regard." Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه consoled Hadhrat Umar رضي الله تعالى عنه by saying, **"Sit down with us (the senior Sahabah رضي الله تعالى عنهم) and we shall discuss the matter."** They then determined that Rasulullaah ﷺ's

(1) Humaydi, Ibn Sa'd (Vol.3 Pg.207), Bazzaar, Sa'eed bin Mansoor, Bayhaqi (Vol.6 Pg.358) and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320). Bazzaar's chain of narrators is reliable according to Haythami (Vol.10 Pg.242).

(2) Abu Ubayd, Ibn Sa'd (Vol.3 Pg.218), Ibn Rahway, Shaashi and Hasan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

wives should receive four thousand each while everyone else received two thousand each. Eventually, all the money was distributed. [1]

The Fear of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

He Weeps While Eating

Hadhrat Ibraheem reports that some food was once served to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه after he had fasted. He said, "Mus'ab bin Umayr رضي الله تعالى عنه who was a better person than I was martyred and shrouded in a sheet (so small) that would leave his legs exposed when his head was covered, and his head exposed when his feet were covered. Hamza رضي الله تعالى عنه who was also a better person than I, was also martyred. Thereafter, worldly wealth was spread out before us and we fear that our good deeds may have been rewarded in advance (in this world rather than in the Aakhirah)." He then started weeping so much that he even left his food. [2]

Another Incident About him

Hadhrat Naufal bin Ayaadh Hudhali says, "Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was our companion and an excellent one indeed. He took us home one day and when he entered he first took a bath before sitting down with us. A platter with bread and meat was then served to us. When the platter was put down, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه started to weep. 'What makes you weep, O Abu Muhammad?' we asked. He replied, '**Rasulullaah صلى الله عليه وسلم passed away without him or his family filling their bellies with even barley bread.** I do not think that what we have been kept back to enjoy is better than what they had." [3]

He Asks Hadhrat Ummu Salamah رضي الله تعالى عنها About Worldly Prosperity and her Reply

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once went to Hadhrat Ummu Salamah رضي الله تعالى عنها and asked, "Dear mother! I fear that my wealth will destroy me because I am the wealthiest of the Quraysh." She advised him saying, "Dear son! Then spend (in charity) because I have heard Rasulullaah صلى الله عليه وسلم say, 'Verily there are some of my companions who will never see me after I part from them.'" Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then left and happened to meet Hadhrat Umar رضي الله تعالى عنه. When he informed Hadhrat Umar رضي الله تعالى عنه about what Hadhrat Ummu Salamah رضي الله تعالى عنها had told him, Hadhrat Umar رضي الله تعالى عنه went to her and asked, "I ask you in the name of Allaah to tell me whether I am amongst them." She replied, "You are not. I shall henceforth not fulfil the request of anyone else (who

(1) Abu Ubayd and Adani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).
(2) Bukhaari (Pg.579). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.100)
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.99). Tirmidhi and Siraaj have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.417).

takes Allaah's name and asks me to inform them if they are amongst those companions or not)."[1]

The Fear of Hadhrat Khabbaab bin Arat رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

The Incident when some Sahabah رضي الله تعالى عنهم Visited him

Hadhrat Yahya bin Ja'dah reports that some Sahabah رضي الله تعالى عنهم once visited Hadhrat Khabbaab رضي الله تعالى عنه during his illness. They said, "Good news for you, O Abu Abdullaah! You shall meet Muhammad ﷺ at the pond." He then pointed to the top and bottom storeys of his house and said, "How is that possible with all this when Rasulullaah ﷺ said, 'All that one of you requires are the provisions of a traveller'?" [2]

The Incident when he Passed Away

Hadhrat Taariq bin Shihaab reports that a group of Sahabah رضي الله تعالى عنهم once visited Hadhrat Khabbaab رضي الله تعالى عنه during his illness and said, "Good news for you, **O Abu Abdullaah! You shall be meeting your brothers tomorrow."** Hadhrat Khabbaab رضي الله تعالى عنه then started weeping saying, "Remember that I am not afraid (of death). However, (I am crying because) you have reminded me of a group of people and called them my brothers whereas they have passed on with all their rewards intact (all reserved for the Aakhirah without receiving any part of it in this world). What I fear is that we may have already been given the rewards for the deeds you have mentioned (in this world) since we have lived on after them (and received much wealth)." [3]

Hadhrat Haaritha bin Mudarrib reports that when they visited Hadhrat Khabbaab رضي الله تعالى عنه, he had already taken seven brandings with a hot iron on his stomach (as treatment for his illness). He said, "Had Rasulullaah ﷺ not stated that no person should ever wish for death, I would have certainly wished for it now." Someone said to him, "(Why worry about your future?) Rather call to mind your companionship with Rasulullaah ﷺ and that you will soon be going to him." Hadhrat Khabbaab رضي الله تعالى عنه responded by saying, "I fear that what I have with me, may prevent me from meeting with him. I have forty thousand Dirhams here in my house." [4]

Another similar narration adds that Hadhrat Khabbaab رضي الله تعالى عنه said, "I saw a time when I was with Rasulullaah ﷺ without a single Dirham to my name. I now have beside my room forty thousand Dirhams." When his burial shroud was brought and he saw it, he wept as he said, "On the other hand, no shroud could be found for Hamza رضي الله تعالى عنه besides a striped sheet (so small) that when his head was covered, his feet would be uncovered and when his feet were covered, his

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.72).
(2) Abu Ya'la and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145) and Ibn Sa'd (Vol.3 Pg.118).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.144).

head would be uncovered. Eventually, his head was covered and his feet covered with *Idhkhir* grass." (1)

Hadhrat Abu Waa'il Shaqeeq bin Salamah says that when they visited Hadhrat Khabbaab bin Arat رضي الله تعالى عنه during his final illness, he said, "There is eighty thousand Dirhams in that box. By Allaah! Neither have I ever tied it up or refused it to any beggar (I never intended hoarding it, but it was too much to spend)." He then started weeping. When the others asked him what made him weep, he replied, "I am crying because my companions have passed on without the world decreasing any of their rewards (because they passed away as poor people). On the other hand, we have lived on after them (and received plenty wealth) to the extent that we found no place for the wealth except in sand (in buildings)." (2)

A narration of Hadhrat Abu Usaama states that Hadhrat Khabbaab رضي الله تعالى عنه expressed the wish that the world should have been something like dung. Yet another narration from Hadhrat Qais reports that Hadhrat Khabbaab رضي الله تعالى عنه said, "A group of people have passed on before us who did not receive any worldly wealth. However, we lived on after them and received so much wealth that we could find nothing to spent it on besides on sand (buildings). **A Muslim can be rewarded for everything he spends on except for that which he spends on sand (unnecessary building).**" (3)

The Narration of Bukhaari about the Fear of Hadhrat Khabbaab رضي الله تعالى عنه

Bukhaari reports that Hadhrat Khabbaab رضي الله تعالى عنه said, "We migrated with Rasulullaah صلى الله عليه وسلم with no motives besides attaining the pleasure of Allaah. Our rewards are therefore forthcoming from Allaah. From us there were those who passed on without enjoying any part of their rewards (in this world). Amongst them was Mus'ab bin Umayr رضي الله تعالى عنه who was martyred during the Battle of Uhud. All that he left behind was a sheet (so small) that would leave his legs exposed when we covered his head, and his head exposed when we covered his feet. Rasulullaah صلى الله عليه وسلم then instructed us to cover his head to cover his feet with *Idhkhir* grass. **Then there are those of us whose fruits have ripened and they are busy picking it (they are enjoying the rewards of their deeds already in this world).**" (4)

The Fear of Hadhrat Salmaan Faarsi رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

An Incident with a Man from the Banu Abs Tribe

A man from the Banu Abs tribe says, "I was once in the company of Hadhrat

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145). Ibn Sa'd (Vol.3 Pg.117) has also reported a similar narration.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.146).
(4) Bukhaari. Ibn Sa'd (Vol.3 Pg.85) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86).

Salmaan Faarsi رضي الله تعالى عنه when he spoke about the treasures of Kisra (the Persian Emperor) that Allaah caused to fall to the hands of the Muslims. He then said, 'That Allaah Who gave all of this to you, Who gave you these victories and blessed you with what you have has kept it all away when Muhammad ﷺ was alive. (In those times) The Sahabah رضي الله تعالى عنهم would start the mornings without a single Dinaar, Dirham or even a *Mudd* of grain. Thereafter, O brother of the Banu Abs, we have this situation (we have now in which we have plenty of wealth).' We were later passing by some silos where grain was being separated from the chaff. Hadhrat Salmaan رضي الله تعالى عنه then repeated, 'That Allaah Who gave all of this to you, Who gave you these victories and blessed you with what you have has kept it all away when Muhammad ﷺ was alive. (In those times) The Sahabah رضي الله تعالى عنهم would start the mornings without a single Dinaar, Dirham or even a *Mudd* of grain. Thereafter, O brother of the Banu Abs, we have this situation'." (1)

A man from the Banu Abs tribe says, "I was once travelling with Hadhrat Salmaan رضي الله تعالى عنه along the banks of the Tigris River when he said to me, 'O brother from the Banu Abs tribe! Dismount and drink.' After I had drunk, he asked, 'How much of the river has your drinking decreased from the Tigris?' **'It decreased practically nothing,' I responded. He then commented, 'That is knowledge. People take from it and decrease none of it.'** He then told me to mount the animal again and as we passed by some wheat and barley silos, he said, ' All of this has been opened up to us and kept back from Rasulullaah ﷺ and his companions. Do you think that this is for our benefit or not?' 'I do not know?' I replied. 'Well I know the answer,' he continued, 'it is bad for us and good for them. **Until the day he met Allaah, Rasulullaah ﷺ never filled his belly for three consecutive days.'"** (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه visits Hadhrat Salmaan رضي الله تعالى عنه

Abu Sufyaan reports from his teachers that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه visited Hadhrat Salmaan رضي الله تعالى عنه during his final illness. When Hadhrat Salmaan رضي الله تعالى عنه started to weep, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه asked, "What makes you cry? You are off to meet your companions and shall join Rasulullaah ﷺ at the pond. Rasulullaah ﷺ was pleased with you when he passed away." Hadhrat Salmaan رضي الله تعالى عنه replied, "I am neither crying for fear of death nor for greed of this world. However, Rasulullaah ﷺ once emphatically told us, 'Your means of living in this world should be only as much as the provisions a traveller takes on a journey.' **Yet look at all these black snakes around me** (these worldly possessions)." **The narrator says that all that he possessed were a jug for water, a utensil for washing clothes and similar such household necessities.** Hadhrat Sa'd رضي الله تعالى عنه then said to him, "Give us some advices that we could hold on to after your demise." Hadhrat Salmaan رضي الله تعالى عنه said, "Remember your Rabb

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.199).
(2) Tabraani. Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

whenever you intend doing something, at the time of passing judgement and whenever you are distributing." (1)

A narration of Haakim states that all Hadhrat Salmaan رضي الله تعالى عنه possessed at the time was a dish for washing clothes, a plate and a jug.

Hadhrat Anas رضي الله تعالى عنه narrates that when Hadhrat Salmaan رضي الله تعالى عنه fell ill, Hadhrat Sa'd رضي الله تعالى عنه visited him. When he saw Hadhrat Salmaan رضي الله تعالى عنه weeping, Hadhrat Sa'd رضي الله تعالى عنه asked, "What makes you cry, dear brother? Did you not spend time in the company of Rasulullaah ﷺ?" Hadhrat Sa'd رضي الله تعالى عنه then continues to enumerate various accomplishments of Hadhrat Salmaan رضي الله تعالى عنه (to give him encouragement). Hadhrat Salmaan رضي الله تعالى عنه replied, "I am not crying for any one of two things. I am not crying for greed of this world nor for dislike of the Aakhirah. I am crying because Rasulullaah ﷺ gave me explicit instructions that I have transgressed." "What did he instruct you with?" asked Hadhrat Sa'd رضي الله تعالى عنه. Hadhrat Salmaan رضي الله تعالى عنه said, "The instructions of Rasulullaah ﷺ were that only the provisions of a traveller is sufficient for us. I think that I have certainly transgressed the instruction. As for you, O Sa'd. My advice is that you fear Allaah when you pass judgement, when you distribute and when you make any intentions." A narrator called Thaabit says that he received the news that the estate that Hadhrat Salmaan رضي الله تعالى عنه left amounted to only twenty odd Dirhams and a little money for expenses. (2)

Why Hadhrat Salmaan رضي الله تعالى عنه was Concerned at the Time of Death

Hadhrat Aamir bin Abdullaah narrates that when Hadhrat Salmaan "al Khayr"(3) رضي الله تعالى عنه was on his deathbed, the people noticed that he was somewhat uneasy. They asked " O Abu Abdullaah! What makes you so restless when you were amongst the earliest Muslims and when you accompanied Rasulullaah ﷺ in great battles and coveted conquests?" Hadhrat Salmaan رضي الله تعالى عنه replied, "What concerns me is that when he was parting from us, my beloved friend ﷺ explicitly instructed that the mere provisions of a traveller should suffice for us. This is what makes me so uneasy." When all the possessions were evaluated, it amounted to only fifteen Dirhams. (4) Although other narrations(5) state that Hadhrat Salmaan رضي الله تعالى عنه's estate amounted to fifteen Dinaars, others are unanimous that they totalled less than twenty Dirhams (not Dinaars). In fact, a narration from Hadhrat Ali bin Badheemah(6) states that after all his assets were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.195), as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.127). Ibn Sa'd (Vol.4 Pg.65). Ibnul A'raabi has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.147).
(2) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.128).
(3) His title that Rasulullaah ﷺ gave to him.
(4) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184).
(5) Ibn Asaakir and Ibn Hibbaan as quoted in *Kanzul Ummaal* (Vol.7 Pg.45). Abu Nu'aym in his *Hilya* (Vol.1 Pg.197) has also reported the narration.
(6) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.186).

sold, they fetched a price of only fourteen Dirhams.

The Fear of Hadhrat Abu Haashim bin Utba bin Rabee'Ah Qurashi رضي الله تعالى عنه

The Incident with Hadhrat Mu'aawiya رضي الله تعالى عنه at the time of death

Hadhrat Abu Waa'il narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه came to visit Hadhrat Abu Haashim bin Utba رضي الله تعالى عنه when he fell ill. Finding him in tears, Hadhrat Mu'aawiya رضي الله تعالى عنه asked, "What makes you weep dear uncle? Are you suffering with pain or are you grieving over leaving this world?" "Not at all," he replied, "I am crying because Rasulullaah ﷺ had given us explicit advice that we failed to adhere to." "What was that advice?" enquired Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Abu Haashim رضي الله تعالى عنه replied, "I heard Rasulullaah ﷺ say, **'It is sufficient only to possess a servant and a conveyance to use in the path of Allaah.'** Today I find that I have accumulated plenty of wealth." A narration of Razeen states that after the demise of Hadhrat Abu Haashim bin Utba رضي الله تعالى عنه, **all his assets were evaluated thirty Dirhams. This even included a dish that he used for kneading dough and for eating.** (1)

Fear of Hadhrat Abu Ubaydah bin Jaraah رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

Hadhrat Abu Hasanah Muslim bin Akyas the freed slave of Hadhrat Abdullaah bin Aamir reports that when someone once went to Hadhrat Abu Ubaydah bin Jaraah رضي الله تعالى عنه, he found him weeping. "What makes you weep, O Abu Ubaydah?" he asked. Hadhrat Abu Ubaydah رضي الله تعالى عنه replied, "I am weeping because Rasulullaah ﷺ once made mention of the conquests and spoils of war that Allaah would grant the Muslims. He also made mention of (conquering) Shaam and then said, 'O Abu Ubaydah! If your life is prolonged (to see the times of these conquests), **three servants will be enough for you; one servant to serve you, one to travel with you and another for your family to serve them. At that time, three animals will be enough for you; one to ride, one to transport your goods and another for your servant.'** Now I see that my house is full of servants and that my stables are full of animals and horses. How will I meet Rasulullaah ﷺ after this? Rasulullaah ﷺ also said to us, 'The most beloved and closest of you to me is the one who meets me in the condition that he left me.'"(2)

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(1) Tirmidhi, Nasa'ee, Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184). Baghawi and Ibnus Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.201). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.149).

(2) Ahmad. Haythami (Vol.10 Pg.253) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.73).

The Abstinence of Rasulullaah ﷺ and the Sahabah رضي الله عنهم and How they Left the World Without Bothering About it

The Abstinence of Rasulullaah ﷺ

The Narration of Hadhrat Umar رضي الله عنه About the Imprint of a Mat on Rasulullaah ﷺ's Side

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Hadhrat Umar رضي الله عنه once told him about the time when he visited Rasulullaah ﷺ. Rasulullaah ﷺ was lying on a straw mat and when Hadhrat Umar رضي الله عنه sat down he noticed that Rasulullaah ﷺ because was not wearing an upper garment, the mat had made imprints on his side. Hadhrat Umar رضي الله عنه was also startled to see that all the room contained was a handful of barley close to a Saa in weight, some acacia leaves in one corner (used for dying cloth) and a piece of leather hanging. When tears started flowing from Hadhrat Umar رضي الله عنه's eyes, Rasulullaah ﷺ asked, "What makes you weep, O son of Khattaab?" Hadhrat Umar رضي الله عنه replied, "O Nabi of Allaah ﷺ! Why should I not weep when the mat has left an imprint on your side and what I see here is the sum total of all your belongings? You are the Nabi of Allaah and His chosen servant and this is all you have whereas the Emperors of Rome and Persia have all types of fruits and rivers (and other luxuries)!" Rasulullaah ﷺ consoled him saying, **"O son of Khattaab! Are you not satisfied that they should have the world while we have the Aakhirah?"** (1)

Another narration from Hadhrat Umar رضي الله عنه states, "I once sought permission to see Rasulullaah ﷺ. When I entered an upper storey room he was occupying, **Rasulullaah ﷺ was lying on a coarse cloth with part of his body in the sand. His pillow was filled with the bark of a date palm,** hanging over his head was a piece of leather and in a corner of the room lay some acacia leaves. After greeting Rasulullaah ﷺ and sitting down, I asked, "You are the Nabi of Allaah and His chosen servant (lying on a little coarse cloth) while the Emperors of Persia and Rome are sleeping on golden beds with bedding made of velvet and silk." Rasulullaah ﷺ replied, **"Their luxuries have been brought to them in this world and will soon come to an end whereas our luxuries are postponed for the Aakhirah (and will never finish)."** (2)

According to yet another narration states that Hadhrat Umar رضي الله عنه once went to see Rasulullaah ﷺ. Rasulullaah ﷺ was lying down on a straw mat that had left an imprint on his side. Hadhrat Umar رضي الله عنه said, "O Rasulullaah ﷺ! Why do you rather not choose a softer bedding?" Rasulullaah ﷺ replied, "What

(1) Ibn Maajah.

(2) Haakim. Ibn Hibbaan has reported a similar narration from Hadhrat Anas رضي الله عنه who reports from Hadhrat Umar رضي الله عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.161). Ahmad and Abu Ya'la have also reported the narration of Hadhrat Anas رضي الله عنه but Haythami (Vol.10 Pg.326) has commented on the chain of narrators in Imaam Ahmad's narration.

interest have I in this world? **My relationship with this world is merely like a traveller on a journey during summer. He stops to take shade beneath a tree for a short while and then proceeds on his journey, leaving the tree behind."**(1)

The Bedding of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها says, "A woman from the Ansaar once visited me and noticed that the bedding of Rasulullaah ﷺ was merely a double-folded sheet. She then sent me a bedding that was filled with wool. When Rasulullaah ﷺ came to me, he asked, "What is this, O Aa'isha?" I then informed him that the Ansaari lady had come and when she saw the bedding, she left and sent this bedding. Rasulullaah ﷺ said, **"Return it, O Aa'isha. By Allaah! if I wanted, Allaah would make mountains of gold and silver travel with me."** (2)

The Food and Clothing of Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ wore woollen clothing and patched shoes. He also said that Rasulullaah ﷺ ate Bashi and his clothing was made of coarse cloth. When someone asked Hadhrat Hasan what Bashi was, he replied that it was **coarsely ground barley which Rasulullaah ﷺ only managed to swallow with a sip of water.** (3)

The Incident of Rasulullaah ﷺ and Hadhrat Ummu Ayman رضي الله تعالى عنها

Hadhrat Ummu Ayman رضي الله تعالى عنها narrates that she once sifted some flour and made bread for Rasulullaah ﷺ (with the refined flour rather than with the coarse flour Rasulullaah ﷺ was used to). (When she served it to Rasulullaah ﷺ,) He asked, "What is this?" Hadhrat Ummu Ayman رضي الله تعالى عنها replied, "It is something we prepare in our country (Abyssinia) and I wished to make you some bread from it." Rasulullaah ﷺ said, "Put is back in the mill and knead it again (so that it can be made into a coarse type of bread)." (4)

A narration of Hadhrat Salma رضي الله تعالى عنها

Hadhrat Salma رضي الله تعالى عنها the wife of Hadhrat Abu Raafi رضي الله تعالى عنه reports that Hadhrat Hasan bin Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once came to her and said, "Make for us some food that Rasulullaah ﷺ liked to eat." She said to them, "But you may not like it nowadays (because you are used to better foods)." However, she stood up and ground some barley. She then blew off the very rough chaff and made some bread. **The gravy (for the bread) was olive oil** and she also sprinkled some

(1) Ahmad, Ibn Hibaan and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.160). Ibn Maajah and Tirmidhi have reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Hibbaan and Tabraani have also reported the narration from Hadhrat Aa'isha رضي الله تعالى عنها, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.162) and *Majma'uz Zawaa'id* (Vol.10 Pg.327).

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.163).

(3) Ibn Maajah and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.163).

(4) Ibn Maajah and Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).

chillies on it. She then served it to them saying, "This is what Rasulullaah ﷺ liked."[1]

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه About the Abstinence of Rasulullaah ﷺ

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that they once accompanied Rasulullaah ﷺ into an Ansaari's orchard. Rasulullaah ﷺ picked up some dates from the ground and ate them. "What is the matter, O son of Umar? Why are you not eating?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I do not feel like eating." "Well, I certainly do," said Rasulullaah ﷺ, "because it is now four day since I have had anything to eat. If I wished, I could have prayed to my Rabb to give what the Emperors of Rome and Persia have. **O son of Umar! What will be your condition when you live on to be with people who will store a year's provisions and (people's) trust in Allaah will be weak."** Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "By Allaah! We were still standing there when Allaah revealed the verse:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحۡمِلُ رِزۡقَهَا ٱللَّهُ يَرۡزُقُهَا وَإِيَّاكُمۡۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ۝﴾

(سورة عنكبوت آيت ٦٠)

> How many are the animals who do not *(even)* carry their own provision *(as you do)*? *(Despite this,)* Allaah *(still)* sustains them and you *(people)* as well. He is the All Hearing *(hears all your du'aas),* the All Knowing *(knows your needs and will fulfil them).* {Surah Ankaboot, verse 60}

Rasulullaah ﷺ then said, "Allaah has neither commanded me to amass worldly possessions nor to follow my desires. **Whoever amasses worldly wealth with the intention of using it in the remaining portion of his life should remember that life is in Allaah's hands. Take note that I do not amass Dinaars or Dirhams and I do not store provisions for tomorrow.'** [2]

The Narration of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when a cup containing milk and honey was given to Rasulullaah ﷺ, he commented, "A combination of two drinks as well two meals in one cup. I have no need for such a thing. Take note that I do not say that this is Haraam but on the Day of Qiyaamah I do not like my Rabb to question me about the extravagance of this world. I humble myself before Allaah. Whoever humbles himself for Allaah, Allaah will elevate him and whoever behaves arrogantly, Allaah will lower him. Allaah will grant independence to the one who spends thriftily and Allaah will love the one who remembers death." [3]

(1) Tabraani. Haythami (Vol.10 Pg.325) has commented on the chain of narrators. However, *Targheeb wat Tarheeb* (Vol.5 Pg.159) states that Tabraani's chain of narrators is sound.

(2) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149). Ibn Abu Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.420).

(3) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.158). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

The Abstinence of Hadhrat Abu Bakr رضي الله تعالى عنه

The Narration of Hadhrat Zaid bin Arqam رضي الله تعالى عنه in this Regard

Hadhrat Zaid bin Arqam رضي الله تعالى عنه narrates, "We were once with Hadhrat Abu Bakr رضي الله تعالى عنه when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ﷺ! What made you weep so much?' He replied, 'I was once with Rasulullaah ﷺ when I saw him repel something from himself which I could not see. I asked, 'O Rasulullaah ﷺ! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ﷺ and that the world would get hold of me." (1)

In another narration, Hadhrat Zaid bin Arqam رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه once asked for a drink, he was given a cup with honey mixed in water. As he took it to his mouth, he started weeping and this made everyone around him cry as well. When he stopped crying, the people around him were still in tears. The same thing happened a second time and this time he cried so much that the people could not even ask him anything. When he eventually wiped his face and stopped crying, the people asked him the reason for his crying. The rest of the narration is similar to the one above except that he also said, "It (the world) then said (to Rasulullaah ﷺ), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so." (2)

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها Stating that Hadhrat Abu Bakr رضي الله تعالى عنه left Nothing Behind

Hadhrat Aa'isha رضي الله تعالى عنها says, "Abu Bakr رضي الله تعالى عنه passed away without leaving behind a Dinaar or a Dirham. Just before his demise, he took all his money and deposited it in the Baytul Maal."

Another narration from Hadhrat Urwa رضي الله تعالى عنه states that when he was made Khalifah, Hadhrat Abu Bakr رضي الله تعالى عنه deposited every Dinaar and Dirham he possessed into the Baytul Maal. He said, "I used to trade and seek my livelihood with this money. Now that I am the Khalifah, public affairs have preoccupied me from trade and earning a livelihood." (3)

(1) Bazzaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (*Targheeb wat Tarheeb* Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(3) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

The Incident Between him and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr رضي الله تعالى عنه was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar رضي الله تعالى عنه. "I am off to the marketplace," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه replied, "Let us go to Abu Ubaydah رضي الله تعالى عنه and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah رضي الله تعالى عنه who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards. (1)

The Narration of Hadhrat Humayd bin Hilaal

Hadhrat Humayd bin Hilaal reports that when Hadhrat Abu Bakr رضي الله تعالى عنه was appointed as Khalifah, some of the Sahabah رضي الله تعالى عنهم suggested that he should receive an allowance from the Baytul Maal. It was eventually agreed that he should receive two shawls and when he wore them out, he could receive another two after returning the old ones. He would also receive an animal for travelling and as much for household expenses as he normally spent before becoming the Khalifah. Hadhrat Abu Bakr رضي الله تعالى عنه was happy with this. (2)

The Abstinence of Hadhrat Umar رضي الله تعالى عنه

Some Sahabah رضي الله تعالى عنهم Feel that Hadhrat Umar رضي الله تعالى عنه should Receive a Larger Allowance but he Rejects the Idea

Hadhrat Saalim bin Abdullaah reports that when Hadhrat Umar رضي الله تعالى عنه became the Khalifah, he took the same allowance that was fixed for Hadhrat Abu Bakr رضي الله تعالى عنه. Although he continued with it, it became difficult for him to fulfil his needs with it. When a group of the Muhaajireen that included Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه once convened, it was Hadhrat Zubayr رضي الله تعالى عنه who suggested Hadhrat Umar رضي الله تعالى عنه be informed that his allowance should be increased. Hadhrat Ali رضي الله تعالى عنه agreed saying, "That is exactly what I had wanted some time ago. Let us go." However, Hadhrat Uthmaan رضي الله تعالى عنه cautioned, "This is Umar we are talking about! Let us first ascertain what his reaction would be. Let us rather approach (his daughter) Hafsah رضي الله تعالى عنها and ask her. We will also ask her to keep the matter a secret."

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

They then went to Hadhrat Hafsah رضي الله تعالى عنها and told her that she should inform Hadhrat Umar رضي الله تعالى عنه about the suggestion coming from a group of people. They stressed that she should not mention their names unless Hadhrat Umar رضي الله تعالى عنه accepted the proposal. They then left.

When Hadhrat Hafsah رضي الله تعالى عنها met Hadhrat Umar رضي الله تعالى عنه to discuss the matter, she noticed the anger on his face. "Who are these people?" Hadhrat Umar رضي الله تعالى عنه demanded to know. "I cannot tell you until I know your opinion," she replied. Hadhrat Umar رضي الله تعالى عنه then said, "If I knew who they were, I would scar their faces. You are my only medium with them. I ask you to tell me in the name of Allaah what was the best clothing that Rasulullaah ﷺ wore in your house?" She replied, "Two reddish brown garments which he wore when receiving delegations and delivering sermons on Fridays." "And what was the best food Rasulullaah ﷺ ate at your house?" Hadhrat Umar رضي الله تعالى عنه asked further. Hadhrat Hafsah رضي الله تعالى عنها replied, "I once made bread from barley flour and when it was still hot, I poured over it some oil left at the bottom of our oil can. This made it moist and soft and Rasulullaah ﷺ ate it with great relish." Hadhrat Umar رضي الله تعالى عنه then asked, "And what bedding did Rasulullaah ﷺ use with you that was most comfortable?" She replied, "It was made from a thick material which we four-folded in summer beneath us. During winter we double-folded it beneath us and used the other portion to cover ourselves."

Hadhrat Umar رضي الله تعالى عنه then said, "Dear Hafsah! Take this message from me (to the group of Muhaajireen) that Rasulullaah ﷺ had set a precedent in all matters. He had kept extravagance in its place (without indulging in it) and sufficed only with what was necessary. By Allaah! I shall also keep extravagance in its place and suffice with bare necessities. The example of myself and my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه) are like three persons on a road. The first took along his provisions and reached his destination. The second followed suit and also reached the destination. Now the third is on the road. If he sticks to their way and is content with the provisions they took, he will meet them and be with them. However, if he takes a road other than the one they took, he will not be able to meet up with them." (1)

The Narration of Hadhrat Hasan Basri

Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah رضي الله تعالى عنهم speaking about the abstinence of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. They were also discussing the personalities of the two man and the military conquests that Allaah had give Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi رضي الله تعالى عنه sitting with them. Hadhrat Ahnaf رضي الله تعالى عنه was saying, "Umar bin Khattaab رضي الله تعالى عنه dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan

(1) Tabari (Vol.4 Pg.164). Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).

cloth, which we took with us and started to wear. When we came to Hadhrat Umar رضي الله عنه (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah رضي الله عنهم. We then approached his son Abdullaah bin Umar رضي الله عنه who was sitting in the Masjid. When we complained to him about the cold treatment we received from the Ameerul Mu'mineen, he said, '**The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah صلى الله عليه وسلم nor his successor Abu Bakr رضي الله عنه wearing.'"**

Hadhrat Ahnaf رضي الله عنه continues, "We then returned to our homes, removed the clothing and wore the clothing that Umar رضي الله عنه was used to seeing us wear. (When we again went to meet him) Hadhrat Umar رضي الله عنه stood up and greeted each one of us individually. He even embraced each of us as if he had never seen us before. When we brought the booty before him, he distributed it equally between us. Amongst the booty presented to him was a container with yellow and red sweetmeats. When he tasted it, he found it to be extremely delicious. He then turned to us and said, **'O assembly of Muhaajireen and Ansaar! I swear by Allaah that it will be for food like this that a son will kill his father and a brother will kill his brother.'** According to his instructions, the sweetmeats were then distributed amongst the children of those Sahabah رضي الله عنهم who were martyred during the time of Rasulullaah صلى الله عليه وسلم. Hadhrat Umar رضي الله عنه then got up and left, with the Sahabah رضي الله عنهم walking behind him."

Some of the Sahabah رضي الله عنهم said, "O assembly of Muhaajireen and Ansaar! Just look at the abstinence of this man and his attire. We have had to endure plenty of embarrassment on account of him because since Allaah has granted him victory over the domains of Rome and Persia and the far reaches of the East and West, many Arab and non-Arab delegations come to him and see him wearing the same robe with twelve patches. You people are the senior companions of Rasulullaah صلى الله عليه وسلم who are veterans of many great battles. You are also the early vanguards from the Muhaajireen and Ansaar. Therefore, O companions of Rasulullaah صلى الله عليه وسلم, why do you not ask him to change his robe for something softer that would instil awe into someone looking on. He should also have (an elaborate) meal platter served to him every morning and another every evening from which he could eat and also feed the Muhaajireen and Ansaar with him."

All of them unanimously agreed that only two persons could suggest this to Hadhrat Umar رضي الله عنه. **They were Hadhrat Ali bin Abi Taalib رضي الله عنه because he was the boldest before Hadhrat Umar رضي الله عنه and also his father-in-law.** The other was Hadhrat Umar رضي الله عنه's daughter Hadhrat Hafsah رضي الله عنها because she was the wife of Rasulullaah صلى الله عليه وسلم. Hadhrat Umar رضي الله عنه respected her because of her relationship with Rasulullaah صلى الله عليه وسلم. When they approached Hadhrat Ali رضي الله عنه, he refused to do it and referred the people to the wives of Rasulullaah صلى الله عليه وسلم because they were after all the mothers of all Mu'mineen and could therefore address Hadhrat Umar رضي الله عنه without fear.

They then asked Hadhrat Aa'isha رضي الله عنها and Hadhrat Hafsah رضي الله عنها at a time

when the two happened to be together. When Hadhrat Aa'isha رضي الله تعالى عنها agreed to ask Hadhrat Umar رضي الله تعالى عنه, Hadhrat Hafsah رضي الله تعالى عنها said, "I don't think that he will oblige. However, you will soon find out." When the two ladies went to Hadhrat Umar رضي الله تعالى عنه, he welcomed them in. Hadhrat Aa'isha رضي الله تعالى عنها said, "O Ameerul Mu'mineen! Will you permit us to say something?" "Go ahead and speak, O Ummul Mu'mineen," replied Hadhrat Umar رضي الله تعالى عنه. She said, "Rasulullaah ﷺ has passed on to his way to Jannah and to Allaah's pleasure without taking any portion of this world and without the world coming to him. Hadhrat Abu Bakr رضي الله تعالى عنه passed on in a like manner in the footsteps of Rasulullaah ﷺ after reviving his Sunnah, finishing off those who rejected Islaam and giving thorough replies to those who trod the path of falsehood. He exercised justice amongst the people, distributed wealth amongst them with equity and pleased the Rabb of creation. Allaah then took him into His mercy and joined him with His Nabi ﷺ and those most high (the Ambiyaa in the high ranks of Jannah). Neither did he desire this world not did it come to him. Allaah has now conquered the treasures of Roman and Persian Emperors at your hands and gave you their lands. Their wealth has been carried to you and the ends of the East and West have fallen to your feet. We now anticipate even more from Allaah to bolster Islaam. Envoys from the various non-Arab tribes come to you and many Arab delegations also meet with you while you are wearing that robe that has twelve patches. Why do you not change your robe for something softer that would instil awe into someone looking on and have a meal platter served to you every morning and another every evening from which you could eat and also feed the Muhaajireen and Ansaar with you?"

When he heard this, Hadhrat Umar رضي الله تعالى عنه started weeping profusely. He then asked, "I ask you to tell me in the name of Allaah whether Rasulullaah ﷺ ever filled himself with even barley bread for ten nights or even five or three nights? Or did he ever eat both a morning and evening meal in a day until he met Allaah?" Addressing Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Umar رضي الله تعالى عنه continued, **"Do you ever know of a time when food was served to Rasulullaah ﷺ on a table that was even a handspan higher than the ground? Or was it that when he wanted food, it was placed on the ground and (after eating) it was then taken away?"** Both ladies replied, "We swear by Allaah that this was the case." He then said, "The two of you are the wives of Rasulullaah ﷺ and the mothers of the Mu'mineen. You have rights over all the Mu'mineen and especially over me. However, you have come to encourage me towards things of this world when I know that **Rasulullaah ﷺ wore a woollen robe so rough in texture that it actually scratched his skin.** Do you know about this?" "We swear by Allaah that we do!" they both admitted.

Hadhrat Umar رضي الله تعالى عنه continued, "Do you not know that Rasulullaah ﷺ used **to sleep on a single folded robe?** And, O Aa'isha, did you not have a coarse sheet made of animal hairs that Rasulullaah ﷺ used as a rug during the day and bedding during the nights? When we used to come to see him, we could always

notice the imprints of the straw mat on his sides. O Hafsah! Remember that you told me that one night you double folded the bedding and finding it soft, Rasulullaah slept through the night and woke up only with Bilaal's Adhaan. He then said to you, 'O Hafsah! What have you done? You had double folded the bedding last night, causing sleep to carry me through to the morning. What need have I for this world? Why do you preoccupy me with soft beds?' O Hafsah! Don't you know that all Rasulullaah's earlier and later error had been forgiven? Yet he went hungry in the evenings, spent his sleeping hours in Sajdah and remained in Ruku, Sajdah, weeping and humbling himself before Allaah throughout the hours of the day and night. This he did until the day Allaah took him into the fold of His mercy and pleasure. Umar shall never eat good foods, and shall never wear fine clothing because he has a perfect example in his two companions (Rasulullaah and Hadhrat Abu Bakr). He shall also never eat two meals at the same time except for having salt and olive oil together. **He shall eat meat only once a month just so that his month passes like the masses."**

The two ladies then left and informed the Sahabah about what had transpired. Hadhrat Umar remained like this until he eventually left to meet Allaah.(1)

His Abstinence in Eating

Hadhrat Ikrama bin Khaalid narrates that Hadhrat Hafsah, Hadhrat Ibn Mutee and Hadhrat Abdullaah bin Umar once addressed Hadhrat Umar saying, "If you eat good food, it would give you more strength to establish the truth." Hadhrat Umar replied, "I know well that each of you wish me well, but I have left my two companions Rasulullaah and Hadhrat Abu Bakr on a certain route and if I leave that route, I shall not be able to meet them at the destination." (2)

Hadhrat Abu Umaamah bin Sahl bin Hunayf says that for a long period of time, Hadhrat Umar took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty (because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan replied, **"(So much) That you are able to eat and feed others as well."** Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl echoed the opinion. Hadhrat Umar then asked Hadhrat Ali, "What have you to say about it?" Hadhrat Ali replied, "(So much that is sufficient for your) Morning and evening meals." Hadhrat Umar abided by this opinion.(3)

Hadhrat Qataadah reports that Hadhrat Umar used to say, "Had I

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul* Ummaal (Vol.4 Pg.408).
(2) Abdur Razzaaq, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

so wished, I could be eating the best of foods and wearing the finest of clothing. However, I prefer to rather perpetuate my luxuries (by reserving them for the Aakhirah)." It has also been narrated that when Hadhrat Umar رضي الله تعالى عنه once arrived in Shaam, food that he had never before set eyes upon was prepared for him. He asked, **"While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?"** Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رضي الله تعالى عنه as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."(1)

The Incident with his Son Hadhrat Abdullaah رضي الله تعالى عنه and Daughter Hadhrat Hafsah رضي الله تعالى عنها

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (the son of Hadhrat Umar رضي الله تعالى عنه) narrates that Hadhrat Umar رضي الله تعالى عنه once came to his house while he was eating. Hadhrat Umar رضي الله تعالى عنه made space for his father at the head of the table. (When he sat down) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Bismillaah" and then put his hand to the food. He ate a morsel and then another. Thereafter, he commented, "I can taste the presence of something that is not the natural fat of meat (this meat has not been cooked in its own fat)." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه submitted, "O Ameerul Mu'mineen! I went to the marketplace (with two Dirhams) to look for some fatty meat to buy but found that it was too expensive (more than two Dirhams). I then bought the meat of a thin animal for a Dirham and cooked it with some butter that I bought for another Dirham. I wanted each member of my family to have at least one bone to eat.

Hadhrat Umar رضي الله تعالى عنه then said, "Whenever these two things (meat and butter) came to Rasulullaah صلى الله عليه وسلم, he only ate one of them and gave the other away as Sadaqah (I shall therefore not eat)." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Please eat, O Ameerul Mu'mineen! Whenever the two again come in my possession at the same time, I shall also do the same." "I cannot," replied Hadhrat Umar رضي الله تعالى عنه.(2)

Abu Haazim reports that Hadhrat Umar رضي الله تعالى عنه once went to see his daughter Hadhrat Hafsah رضي الله تعالى عنها who served him some cold gravy and bread. She then poured some olive oil into it. **"Two gravies in one!" remarked Hadhrat Umar رضي الله تعالى عنه, "I shall not eat this until the day I meet Allaah."** (3)

The Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه Concerning the Food of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "When he was Khalifah, I saw that when a *Saa* of dates was given to Hadhrat Umar رضي الله تعالى عنه, he would even eat the dates that were of an inferior quality."

(1) Abd bin Humayd and Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
(2) Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
(3) Ibn Sa'd (Vol.3 Pg.230).

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه reports, "I often had dinner with Hadhrat Umar رضي الله تعالى عنه when he ate bread and (dry) meat. He would then wipe his hands on his feet saying, 'This is the serviette of Umar and his family.'" A narration of Deenowri from Hadhrat Thaabit states that when Hadhrat Jaarood once ate with Hadhrat Umar رضي الله تعالى عنه and had finished the meal, he asked one of the servants to get him a serviette to wipe his hands. Hadhrat Umar رضي الله تعالى عنه then said, "Wipe your hands off on your sleeve (because the meal was dry and your hands have hardly been soiled)." (1)

Hadhrat Umar رضي الله تعالى عنه Reminds People of a Verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Abu Layla reports that when some people from Iraq once came to Hadhrat Umar رضي الله تعالى عنه, he noticed that they ate very little (because they were used to good food and did not like his simple food). He then said to them, "O Iraqis! If I wanted, I could also have sumptuous meals prepared for me as you have. However, we wish to rather perpetuate our luxuries of this world (by forsaking them here) to find them in the Aakhirah. Have you not heard that (in the Aakhirah) Allaah will say to some people:

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آیت ۲۰)

> "You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20} (2)

A companion of Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Umar رضي الله تعالى عنه once met a group of Iraqis with whom was Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه. When a platter of food prepared from bread and olive oil was served to them, they ate only very little (because they did not like it). Hadhrat Umar رضي الله تعالى عنه then said to them, "I have seen what you have done. What do you want? Do you want various types of sweets and savouries served hot and cold (according to your desire) and then have to cram it all into your bellies?" (3)

Hadhrat Humayd bin Hilaal reports that Hadhrat Hafs bin Abul Aas often joined Hadhrat Umar رضي الله تعالى عنه for meals but ate nothing. Hadhrat Umar رضي الله تعالى عنه asked, "What prevents you from eating our food?" Hadhrat Hafs replied, "Your food is very coarse and thick. I prefer to eat the smooth variety of food that is prepared for me." Hadhrat Umar رضي الله تعالى عنه told him, "Do you think that I cannot give instructions for all the hairs of a goat to be removed and then the meat roasted for me? Do you think that I cannot give instructions for flour to be sifted through a cloth and then prepared as refined bread? Do you think that I cannot give instructions for raisins to be put into a container and then soaked in water to produce a (delicious) drink that resemble the blood of a deer (in colour)?" Hadhrat Hafs commented, "You seem to know all about living a good life." "Certainly," replied Hadhrat Umar رضي الله تعالى عنه, "I swear by the Being Who controls my

(1) Ibn Sa'd (Vol.3 Pg.230).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.405).

life! Had I not disliked that it should reduce my good deeds on the Day of Qiyaamah, I would have joined you in your lives of luxury." (1)

Hadhrat Saalim bin Abdullaah narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "By Allaah! We have no concern for the luxuries of this world. We could easily give instructions for the hairs of a kid goat to be removed and then roasted. We could likewise give instructions for the best of wheat to be used for our bread and for raisins to be soaked overnight in a container (to produce a sweet drink) until it resembles the eyes of a partridge. We could then have all these things to eat and drink. However, we prefer to perpetuate our luxuries because we have heard Allaah say (to some people on the Day of Qiyaamah):

﴿أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)* ". {Surah Ahqaaf, verse 20} (2)

The Incident with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates, "I came to Hadhrat Umar رضي الله تعالى عنه with a delegation from Basrah. Whenever we met him (and ate with him), we noticed that every day he was served pieces of the same bread. At times, we would have something like butter, olive oil or milk with it. There were times when we would have boiled strips of dried meat as well. Although we sometimes ate fresh meat, those occasions were very rare. One day Hadhrat Umar رضي الله تعالى عنه said to us, 'By Allaah! I have noticed how little you eat and that you seem to dislike my food. By Allaah! Had I so wished, I could be eating the best of foods and leading the most opulent life. Take note that I am not unaware of delicacies like roasted breast and hump meats (of a camel), refined bread and spicy relishes. However, (I do not have them because) I have heard Allaah reprimanding a nation for something they had done when he says:

﴿أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

'You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)* '." {Surah Ahqaaf, verse 20}

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه suggested to his companions that they speak to Ameerul Mu'mineen about allotting to them some food from the Baytul Maal. When they addressed him, Hadhrat Umar رضي الله تعالى عنه said, "O assembly of governors! Are you not satisfied with that with which I satisfy myself?" They submitted, "O Ameerul Mu'mineen! Madinah is located in an area where living is hard. We do not think that your food is eaten when it is served (to others). However, we live in a fertile land and when the food of our leaders is served, it is always well eaten (we therefore have many people to feed)."

Hadhrat Umar رضي الله تعالى عنه lowered his head for awhile and then raised it saying, "I **shall allow you two goats and two bags (of flour) from the Baytul Maal every day.** In the mornings, a goat and bag should be prepared. You should eat from it

(1) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.403).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).

and feed those with you. You may also have a Halaal drink prepared, from which you drink first and then give to those on your right and then those after them. Thereafter, you should proceed for your necessities. Later in the evenings, the other goat and bag should be prepared for you and your companions to eat from. Remember that you should also provide for the people at their homes and ensure that their families are well fed. If you do not provide enough for the people, their character will never improve and their hungry ones will not be satiated. I swear by Allaah that despite this (allowance I have allotted), **I still believe that ruination will come quickly to a town from which two goats and two bags are taken every day.**" (1)

The Incident with Hadhrat Utba bin Farqad

Hadhrat Utba bin Farqad reports, "I once brought to Hadhrat Umar رضي الله تعالى عنه a few baskets full of sweetmeats. 'What is this?' he asked. I replied, 'Because you spend the beginning of the day fulfilling the needs of the people, I wanted you to have some food to return to so that you may replenish your strength.' Hadhrat Umar رضي الله تعالى عنه opened one of the baskets and asked, 'O Utba! Tell me in the name of Allaah **whether you have given every Muslim a basket like this.'** 'O Ameerul Mu'mineen!' I replied, 'You would be **unable to do that** even if you spent all the money of the Qais tribe.' **'Then I have no need for this,'** he said. Hadhrat Umar رضي الله تعالى عنه then called for a plate of *Thareed* made from coarse bread and tough meat. He relished the meal as we ate together. I stretched my hand towards a piece of food that I thought was from the hump of the camel, only to discover that it was muscle tendons. I kept chewing on a piece of meat that I could not get down my throat and when I noticed that Hadhrat Umar رضي الله تعالى عنه was not looking at me, I put it between the plate and the tablecloth. Thereafter, Hadhrat Umar رضي الله تعالى عنه called for a large container of *Nabeedh*(2) that (was so old that) it had almost become vinegar. He told me to drink it but I could not get it down my throat. He then took it and drank. After drinking, he said, **'Listen O Utba! We slaughter a camel every day and give all the fat and the best meat to Muslims visitors from other places. As for the neck, it is reserved for the family of Umar so that they may have the toughest meat. They then drink this strong Nabeedh to break up the tough meat (aid in digestion) so that it causes us no harm.'"**(3)

His Fear when Served Water Mixed with Honey

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه was thirsty when he once visited someone. When he asked the man for something to drink, some honey (mixed in water) was brought to him. "What is this?" asked Hadhrat Umar رضي الله تعالى عنه. "Honey," came the reply. Hadhrat Umar رضي الله تعالى عنه then said, "This should not be amongst the things about which I will be questioned on the Day of Qiyaamah (I

(1) Ibn Mubaarak and Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
(2) Raisins (or dates) left overnight in water so that the water becomes sweet. The fruit is then removed before the drink can become intoxicating.
(3) Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).

shall therefore not be having any)." [1]

Another narration states that when Hadhrat Umar رضي الله تعالى عنه once asked for a drink, he was served some water mixed with honey. He said, "**This is most excellent,** but I have heard Allaah rebuke a nation for (following the dictates of) their desires. Allaah says:

﴿اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِىْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20}[2]

His Clothes, his Spending and Other Facets of his Biography

Hadhrat Urwa رضي الله تعالى عنه says that Hadhrat Umar رضي الله تعالى عنه arrived in Eela with a group of Muhaajireen and Ansaar. Because the journey was long and arduous, the seat of his upper garment had torn even though it was made from a thick material. He therefore gave it to a priest to have it washed and patched. The priest took the garment and had it patched. He also sewed another identical garment for Hadhrat Umar رضي الله تعالى عنه. When he brought the garments back to Hadhrat Umar رضي الله تعالى عنه that evening, Hadhrat Umar رضي الله تعالى عنه asked, "What is this?" The priest replied, "This is your garment that I washed and patched. This, however, is a garment I wish to give you." Hadhrat Umar رضي الله تعالى عنه looked at the new garment and felt it. He then wore his old garment and, returning the other one to the priest, he said, "This (old garment) better absorbs perspiration." [3]

Hadhrat Qataadah رضي الله تعالى عنه reports that when he was Khalifah, Hadhrat Umar رضي الله تعالى عنه wore a patched woollen robe that had some patches of leather. He used to walk through the marketplace with a whip on his shoulder to reprimand (errant) people. Whenever he passed by any thread or date stones (lying around), he picked them up and threw them in people's yards so that they may find use for them. [4]

Hadhrat Hasan reports that when Hadhrat Umar رضي الله تعالى عنه was Khalifah, he was once delivering a lecture wearing a lower garment that had twelve patches. [5]

Hadhrat Anas رضي الله تعالى عنه says, "When Hadhrat Umar رضي الله تعالى عنه was the Ameerul Mu'mineen, I once saw that his garment had three patches between the shoulders, one overlapping on to the other." [6]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports, "The food that Hadhrat Umar رضي الله تعالى عنه took (from the Baytul Maal) was only what was absolutely necessary for his family and for himself. He also received a set of clothing for the summer.

(1) Ibn Sa'd (Vol.3 Pg.320). Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).
(2) Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.168).
(3) Tabari (Vol.4 Pg.203). Ibn Mubaarak has also reported the narration from one of Hadhrat Umar رضي الله تعالى عنه's governors, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
(4) Deenowri and Ibn Asaakir.
(5) Ahmad in his *Zuhd*, Hannaad, Ibn Jareer and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).
(6) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396).

There were times when his lower garment would tear but he would keep patching it up without taking another until the time came for him to receive another. Whenever the Baytul Maal received more funds, I noticed that (rather than having something better) his clothing appeared worse than those he wore the previous year. When (his daughter) Hafsah رضي الله تعالى عنها spoke to him about this, he replied, 'I receive my clothing from the money of the Muslims and this suffices for me.'"[1]

Hadhrat Muhammad bin Ibraheem reports that the daily allowance Hadhrat Umar رضي الله تعالى عنه received from the Baytul Maal for his and his family's needs was only two Dirhams. [2]

The Abstinence of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

His Clothing and Food and Sleeping on a Straw Mat in the Masjid

Hadhrat Abdul Malik bin Shaddaad says that he once saw Hadhrat Uthmaan رضي الله تعالى عنه on the pulpit on a Friday wearing a thick lower garment sewn in Aden that was worth no more than four or five Dirhams. His upper garment was made of a reddish brown Kufi material. [3]

When Hadhrat Hasan was asked about the people who slept in the Masjid in the afternoons, he replied, "During his period as Khalifah, I saw Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه sleep in the Masjid in the afternoon. When he then got up, the imprint of the straw mat was visible on his side. The people then used to say (out of astonishment), 'That is the Ameerul Mu'mineen! That is the Ameerul Mu'mineen!" [4]

Hadhrat Shurahbeel bin Muslim says that although Hadhrat Uthmaan رضي الله تعالى عنه used to feed people the sumptuous meals of a ruler, he would eat (simple) vinegar and olive oil at home.

The Abstinence of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

His Food

A man from the Thaqeef tribe says, "Hadhrat Ali رضي الله تعالى عنه appointed me as governor of a place called Ukbara. It was a place in rural Iraq where no Muslims lived. Hadhrat Ali رضي الله تعالى عنه told me to meet him the following day at the time of Zuhr. When I went to him, I found no doorman to prevent me from entering and saw him sitting down with a jug and a glass of water. When he asked for a bag to be brought to him, I thought, 'Perhaps he trusts me so much that he is going to

(1) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
(2) Ibn Sa', as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has also reported the narration, as quoted in Sifatus Safwa (Vol.1 Pg.116).

give me a precious jewel'. I had no idea what was in the bag. It was sealed and when he broke the seal, I was surprised to find that there was barley flour inside. He took some out of the bag, put it in a cup and then poured water into it. He drank the mixture and also gave me drink. Unable to contain myself, I said, 'O Ameerul Mu'mineen! You are having this in Iraq, when Iraq has foods much better than this?' He replied, 'By Allaah! I do not have these bags sealed because of stinginess. The reason (for sealing them) is that I buy exactly how much I need (from Madinah) and fear that it should not deplete (by spilling) because I would then have to cook something else (from Iraq). This is my way of looking after it because I do like anything but pure foods to enter my belly.'"

Hadhrat A'mash reports that although Hadhrat Ali رضي الله عنه used to feed people well at lunches and dinners, he only ate food brought for him from Madinah.(1)

His statement when he was Served some Faalooda

Hadhrat Abdullaah bin Shareek reports form his grandfather that some Faalooda(2) was once served to Hadhrat Ali رضي الله عنه. Addressing the Faalooda, Hadhrat Ali رضي الله عنه said, "You have an excellent fragrance, a wonderful colour and delicious taste. However, I do not wish to get myself accustomed to something that I am not used to having." (3)

His clothing

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali رضي الله عنه once came before them wearing a shawl and lower garment tied (to his waist) with a strip of cloth. When someone commented on this, Hadhrat Ali رضي الله عنه said, "I am wearing this because it keeps pride away, it is convenient for performing salaah and so that it may become a common practice amongst the Mu'mineen." (4)

It is reported that Hadhrat Ali رضي الله عنه wore a lower garment made of coarse cloth. He once said, "I bought this garment for five Dirhams and will sell it to anyone who gives me a profit of one Dirham." (5)

He Sells his Sword to Buy a Garment

Hadhrat Mujammi bin Sam'aan Taymi narrates that Hadhrat Ali رضي الله عنه once took his sword to the marketplace and announced, "Who will buy this sword from me? I would never have sold it if I had four Dirhams to buy myself a lower garment."(6)

Hadhrat Saalih bin Abil Aswad reports from someone else that he once saw Hadhrat Ali رضي الله عنه riding a donkey with both his legs hanging on one side as he said, "It is I who holds the world in contempt." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).
(2) A sweet drink used as a dessert.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81). Hadhrat Abdullaah bin Imaam Ahmad has reported a similar narration in his Zawaa'id, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(4) Ibn Mubaarak, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(5) Bayhaqi, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(6) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).
(7) Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

His Statement about How Much of Public Funds are Permissible for the Khalifah

Hadhrat Abdullaah bin Razeen reports that they once went to meet Hadhrat Ali رضي الله تعالى عنه on the occasion of Eidul Adha. Hadhrat Ali رضي الله تعالى عنه served them a dish prepared with cubes of meat and bran. We remarked, "May Allaah always keep you well! It would have been better if you had fed us duck because Allaah has given plenty." Hadhrat Ali رضي الله تعالى عنه replied, "O Ibn Razeen! I heard Rasulullaah ﷺ say, **'It is not permissible for a Khalifah to take anything from Allaah's money (public funds) besides two dishes. One for himself and his family and the other to place before people.'**"(1)

The Abstinence of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

The Narration of Hadhrat Urwa رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه once went to see Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, he found him lying down on a saddle blanket, using the animal's satchel as a pillow. Hadhrat Umar رضي الله تعالى عنه said, "Why have you not adopted that (luxuries) which your companions have adopted?" Hadhrat Abu Ubaydah رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! This is sufficient to take me to the grave." In his narration, Hadhrat Ma'mar narrates that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar رضي الله تعالى عنه asked. "Who is he?" the people enquired. "Abu Ubaydah," Hadhrat Umar رضي الله تعالى عنه replied. The people said, "Here he comes." When Hadhrat Abu Ubaydah رضي الله تعالى عنه came, Hadhrat Umar رضي الله تعالى عنه descended from his animal and embraced him. Hadhrat Umar رضي الله تعالى عنه then went to Hadhrat Abu Ubaydah رضي الله تعالى عنه's house and saw nothing there but his sword, his shield and his conveyance. The rest of the narration is similar to the one above. (2)

The Abstinence of Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه

The Narration of Hadhrat Ali رضي الله تعالى عنه and the Statement of Rasulullaah ﷺ

Hadhrat Ali رضي الله تعالى عنه says, "One winter morning I left home extremely hungry with the cold almost killing me. There was a piece of undyed leather at home which was still smelly. I cut it to put my head through and tied it to my chest to ward off the cold. By Allaah, there was nothing at home that I could eat and had there been any food in Rasulullaah ﷺ's house, some of if it would have definitely

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Ahmad has reported the narration, as quoted in Sifatus Safwah (Vol.1 Pg.143). Ibn Mubaarak has also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.253).

reached me. As I was walking in one end of Madinah, I peeped through a hole in the wall of an orchard where I saw a Jew standing in his orchard. He said, 'What is the problem, O Bedouin? Are you prepared to earn a date for every bucket of water you draw from the well?' 'Certainly,' I replied, 'open the gate.' I entered the orchard after he opened the gate and started drawing water. He gave me a date for every bucket I drew until my hand was full of dates. I then said, 'That is enough for now.' I ate the dates and then put my mouth to a stream of water to drink.

Thereafter, I arrived before Rasulullaah ﷺ who was sitting in the Masjid with a group of Sahabah رضي الله تعالى عنهم. It was then that Mus'ab bin Umayr رضي الله تعالى عنه appeared wearing a patched shawl. Rasulullaah ﷺ mentioned the opulence that Mus'ab was used to (before becoming a Muslim) and seeing his condition (at the time), Rasulullaah ﷺ's eyes filled with tears and he started weeping. Rasulullaah ﷺ then said, 'What will be your condition when that time comes when one of you would be wearing an outfit in the mornings and then another in the evenings, and your homes will be adorned like the covering of the Kabah?' We replied, 'In that time, we shall be in a better position because we will have others to do the hard work for us while we free ourselves for Ibaadah.' 'No,' said Rasulullaah ﷺ, 'You are better off today than you would be during those days.'"(1)

The Hardships Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه Endured after Becoming a Muslim

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ once saw Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه approach wrapped in a sheepskin. Rasulullaah ﷺ remarked, "Look at that man whose heart Allaah has illuminated. I saw him at a time when in the care of his parents they would give him the best of foods and drinks. I also saw him wearing an outfit that was bought for two hundred Dirhams. It was then the love for Allaah and the love for Allaah's Rasool that called him to the situation that you now see." (2)

Hadhrat Zubayr رضي الله تعالى عنه reports that Rasulullaah ﷺ was once sitting with a group of Sahabah رضي الله تعالى عنهم in Quba when Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه arrived wearing a shawl that could hardly cover his body. The Sahabah رضي الله تعالى عنهم lowered their heads and when he reached them and greeted with Salaam, they replied to his greeting. Rasulullaah ﷺ had only good words to say about him and praised him. Thereafter, Rasulullaah ﷺ said, "I had seen this man with his parents in Makkah when they showered their love and favours on him. There was not a youngster from all of the Quraysh as fortunate as he was. He then left all of that (opulence) in search of Allaah's pleasure and to assist the Deen of Allaah and

(1) Tirmidhi, Abu Ya'la and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321). Haythami (Vol.10 Pg.314) has commented on the chain of narrators.

(2) Tabraani and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.395). Hasan bin Sufyaan Abu Abdur Rahmaan Sulami and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.108).

Allaah's Rasool ﷺ. Behold! In a short period of time, Allaah shall grant you conquests over Persia and Rome. (You will then have so much wealth that) There will be those amongst you who will wear an outfit in the mornings and another in the evenings and a platter of food will be served to you in the mornings and again in the evenings." The Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! Are we in a better position today or in those days?" Rasulullaah ﷺ replied, "You are certainly better off today as you will be during those days. Take note! If you knew about this world what I know, you would never be at ease with it." (1)

Another narration from Hadhrat Khabaab رضي الله تعالى عنه states that all that Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه left behind (after his death) was a sheet (so small) that (when it was used as a burial shroud, it) would leave his feet exposed, when his head was covered and his head exposed when his feet were covered. Rasulullaah ﷺ then instructed the Sahabah رضي الله تعالى عنهم to cover his head with the sheet and his feet with Idhkhir grass. (2)

The Abstinence of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه

His Clothing

Hadhrat Ibn Shihaab narrates that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه once entered the Masjid wearing a striped shawl that he patched with a piece of leather because it tore. Seeing his pitiable condition Rasulullaah ﷺ started weeping and the Sahabah رضي الله تعالى عنهم also started weeping upon the crying of Rasulullaah ﷺ. Rasulullaah ﷺ then remarked, "What will be your condition at the time when one of you would wear an outfit in the morning and another in the evening. As one platter of food would be placed before him, another will be taken away and you will be decorating your homes as the Kabah is adorned." The Sahabah رضي الله تعالى عنهم said, "We wish that such a time had already come so that we could enjoy ease and comfort." Rasulullaah ﷺ said, "That time will certainly be coming. However, you are in a better position today that the people of those times." (3)

His Demise

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that after Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه had passed away, Rasulullaah ﷺ came to him and bent over him as if advising him. Rasulullaah ﷺ then raised his head and signs of crying could be noticed from his eyes. Rasulullaah ﷺ then bent over (the corpse) again and when he raised his head, he was weeping. Thereafter, Rasulullaah ﷺ bent over him for the third time and when he raised his head this time, he was sobbing profusely. The Sahabah رضي الله تعالى عنهم then understood that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه had certainly passed away and they all started to weep.

(1) Haakim (Vol.3 Pg.628).
(2) *Isaabah* (Vol.3 Pg.421).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.105).

"Stop," said Rasulullaah ﷺ, "This is from Shaytaan, so repent to Allaah." Addressing Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, Rasulullaah ﷺ then said, "O Abu Saa'ib! do not grieve, for you have left this world without taking anything of it with you." (1)

Another narration states that Rasulullaah ﷺ said, "May Allaah shower His mercy on you, O Uthmaan! Neither have you taken from this world nor has it taken from you." (2)

The Abstinence of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

His Statement when he was Forced to eat More

Hadhrat Atiyya bin Aamir says that he once saw Hadhrat Salmaan Faarsi رضي الله تعالى عنه being forced to eat more. He said, "That is enough for me. That is enough for me because I heard Rasulullaah ﷺ say, 'Those who are most full in this world shall be most hungry in the Aakhirah. O Salmaan! This world is but a prison for the Mu'min and paradise for the Kaafir." (3)

His Abstinence as Governor

Hadhrat Hasan reports that the allowance Hadhrat Salmaan Faarsi رضي الله تعالى عنه received **was five thousand Dirhams and he was governor of approximately thirty thousand Muslims.** However, he still delivered lectures to the people wrapping a part of his robe over himself while spreading the other part on the ground to sit upon. He always spent the allowance (on others) whenever he received it and would subsist on the income he received from the baskets he weaved from the fibres of palm leaves. (4)

The Incident between him and Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Building a Room

Hadhrat A'mash reports that he heard the incident from people that Hadhrat Hudhayfah رضي الله تعالى عنه once said to Hadhrat Salmaan Faarsi رضي الله تعالى عنه, "O Abu Abdullaah! Should I not build a room for you?" Hadhrat Salmaan رضي الله تعالى عنه did not like this. Hadhrat Hudhayfah رضي الله تعالى عنه then added, "Hang on until I explain. I intend building you a room that when you lie down, your head touches one end and your feet the other. Furthermore, when you stand up, your head hits the roof." Hadhrat Salmaan رضي الله تعالى عنه commented, "It appears as if you live in my heart (you know exactly what I want)." (5)

(1) Tabraani, Haythami (Vol.9 Pg.303) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.105) and Ibn Abdul Birr in his *Isti'aab* (Vol.3 Pg.87) have also reported the narration.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.105).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.198). Askari has reported a similar narration in his Amthaal, as quoted in *Kanzul Ummaal* (Vol.7 Pg.45).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.197). Ibn Sa'd (Vol.4 Pg.62) has reported a similar narration.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.202).

Another Incident in this Regard

Hadhrat Maalik bin Anas narrates that Hadhrat Salmaan Faarsi رضي الله تعالى عنه had no room (from which to administer public affairs). He would sit in the shade (of a tree) and move wherever the shadow moved. Someone one day offered, "Should I not build a room for you which you may have shade from the heat and have shelter from the cold?" When Hadhrat Salmaan رضي الله تعالى عنه agreed and the man was leaving, Hadhrat Salmaan رضي الله تعالى عنه called to him saying, "How will you build this room?" The man replied, "I shall build it so that your head touches the roof when you stand and your feet touch the wall when you lie down." "Exactly," replied Hadhrat Salmaan رضي الله تعالى عنه.(1)

The Abstinence of Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه

While Living in Rabdha

Hadhrat Abu Asmaa reports that he once visited Hadhrat Abu Dharr رضي الله تعالى عنه who was then staying in Rabdha. With Hadhrat Abu Dharr رضي الله تعالى عنه at the time was an unattractive black woman with disheveled hair, who wore no perfume at all. Hadhrat Abu Dharr رضي الله تعالى عنه said, "Will you not look at this little woman?! She is telling me to go to (live in) Iraq. However, I know well that when I go there, the people will bring to me all their worldly possessions whereas my good friend Rasulullaah ﷺ had informed me that before the bridge of Siraat is an extremely slippery path. We would be able to pass it more easily when our loads are light and compact than when we are burdened with heavy loads." (2)

Hadhrat Abdullaah bin Khiraash reports that he once saw Hadhrat Abu Dharr رضي الله تعالى عنه sitting in the shade in Rabdha. He was sitting on a piece of coarse sack cloth with his wife who was a black woman. (In pity) Someone said to him, "You have no surviving children." Hadhrat Abu Dharr رضي الله تعالى عنه replied, "All praises are for Allaah Who has taken them from this temporary world and kept them as a treasure for us in the everlasting world." When someone then suggested that he get himself another wife, he said, "I prefer marrying a wife who is a cause for humility developing in me rather than one who is a cause of pride developing." "Why do you rather not use a mat that is softer than this one?" Hadhrat Abu Dharr رضي الله تعالى عنه responded by praying, "O Allaah! Forgive me. Take from me as many bounties as You please." (3)

His Food

Hadhrat Ibraheem Taymi reports from his father that someone once suggested to Hadhrat Abu Dharr رضي الله تعالى عنه that he should become a land owner like some other person was doing. Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Why should I become a

(1) Ibn Sa'd (Vol.4 Pg.63).

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.93). Abu Nu'aym in his *Hilya* (Vol.1 Pg.161) has also reported the narration, as has Ibn Sa'd (Vol.4 Pg.174)

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.160). Haythami (Vol.9 Pg.331) has commented on the chain of narrators.

rich man? Sufficient for me every day is my drink of water or milk and the *Qafeez*[1] of wheat in Fridays."
Another narration states that Hadhrat Abu Dharr رضي الله تعالى عنه said, "During the time of Rasulullaah ﷺ, I subsisted on a Saa and I shall never increase this until I meet Allaah." [2]

The Abstinence of Hadhrat Abu Dardaa رضي الله تعالى عنه

He Forsakes Trade to Engage in Ibaadah

Hadhrat Abu Dardaa رضي الله تعالى عنه says, "I had been a trader before Rasulullaah ﷺ announced his Nabuwaat. After Rasulullaah ﷺ announced that he was a Rasul, I tried combining my trade with Ibaadah but was unable to do so. I therefore gave up trade and devoted my attention to Ibaadah." [3]

The Reason for his Abstinence

A narration similar to the one above adds that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I swear by the Being Who controls the life of Abu Dardaa! Even today I would not like to have a shop at the door of the Masjid that without missing a single salaah with Jamaa'ah, gives me a profit of forty Dinaars all of which I spend in the path of Allaah." "Why would you not like that, O Abu Dardaa?" someone asked. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, **"Because of the intensity of reckoning."** [4]
Another narration states that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "It gives me no pleasure to stand on the step of the Masjid, buying and selling to earn a profit of three hundred Dinaars without missing a single salaah in the Masjid. I am not saying that Allaah has made trade impermissible and has not made interest **Haraam**, but I wish to be amongst those people whom neither trade nor commerce distracts from the Dhikr of Allaah[5].[6]
Hadhrat Khaalid bin Hudayr Aslami narrates, "I once met Hadhrat Abu Dardaa رضي الله تعالى عنه lying on a bedding made of leather or wool. He was covered with a woollen blanket and his shoes were even woollen. He happened to be ill that day and was perspiring profusely. I said, 'If you wished, you could cover your bedding with the thin cloth and yourself with the Saffron coloured shawl that the Ameerul Mu'mineen had sent to you.' He replied, 'We have a permanent abode (the Aakhirah) towards which we are heading and for which we carry out our deeds (it is therefore best to give our wealth to the poor so that it may benefit us in the Aakhirah).'"
Another narration from Hadhrat Hasaan bin Atiyya states that Hadhrat Abu Dardaa رضي الله تعالى عنه had a few friends whom he would entertain as his guests and

(1) A unit of weight that has varying specifications in the various Arab countries.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.162).
(3) Tabraani. Haythami (Vol.9 Pg.367) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.149).
(5) Here he is referring to verse 37 of Surah Noor.
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209).

who entertained him. (Because of a shortage of bedding) Some of them (when they spent the night at his home) slept on saddle blankets while others had to sleep on the garments they were wearing. When Hadhrat Abu Dardaa رضي الله تعالى عنه went to them early the next morning, he sensed their feelings (disappointment with his inadequate arrangements). He then said to them, "We have another abode (the Aakhirah) for which we carry out our deeds (and for which we are making preparations)." (1)

Hadhrat Muhammad bin Ka'b reports that when some people stayed as guests with Hadhrat Abu Dardaa رضي الله تعالى عنه on a very cold night, he sent hot food for them but did not send any blankets. One of them remarked, "He has sent food for us but it gives us no joy with this cold (for we have nothing to keep us warm). I shall have to go to tell him about this." Although the others tried to dissuade him, he insisted on going. **When he arrived at Hadhrat Abu Dardaa رضي الله تعالى عنه's door, he saw Hadhrat Abu Dardaa رضي الله تعالى عنه sitting down with his wife whose clothing was not even worth mentioning (because they were so inadequate for the cold).** As he was returning, the man said, "I suppose that you will also be spending the night just as we will (without anything to cover ourselves)." Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "We have an abode that we will be going to. We have therefore sent our bedding and our blankets there (by giving them away as Sadaqah). If I had anything with me, I would have definitely sent it for you. We have a steep valley ahead of us that is extremely difficult to climb. The one who travels light there shall be better off than the one who is heavily laden. Do you understand what I am telling you?" "I certainly do," the man replied. (2)

The Incident between him and Hadhrat Umar رضي الله تعالى عنه

The narration has already passed in the chapter entitled "Condemning Rulers who Live Lives Above the Standards of the Common People"(3) that when Hadhrat Umar رضي الله تعالى عنه pushed open the door (of Hadhrat Abu Dardaa رضي الله تعالى عنه's home), he found that it had no lock. The two men entered the dark room and Hadhrat Umar رضي الله تعالى عنه had to feel his way around until he found Hadhrat Abu Dardaa رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه felt the pillow of Hadhrat Abu Dardaa رضي الله تعالى عنه, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa رضي الله تعالى عنه, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa رضي الله تعالى عنه asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar رضي الله تعالى عنه confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "You are late. We had been waiting for you all year." Hadhrat Umar رضي الله تعالى عنه said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa رضي الله تعالى عنه said, "O Umar! Do you not remember a Hadith that Rasulullaah ﷺ mentioned

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(2) Sifatus Safwah (Vol.1 Pg.263).
(3) Under the subheading "The Incident Between Hadhrat Umar رضي الله تعالى عنه and a group of Sahabah رضي الله تعالى عنهم in Shaam".

to us?" "Which Hadith?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "(The Hadith in which Rasulullaah ﷺ said,) 'The limit of a person's possessions in this world should be like the provisions of a traveller.'" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah رضي الله تعالى عنهم then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived.

The Abstinence of Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه

The Incident with Hadhrat Umar رضي الله تعالى عنه Concerning his Attire

Hadhrat Aflah the freed slave of Hadhrat Abu Ayyoob رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه used to have a set of exclusive clothing made for the veterans of Badr. When he sent such a set to Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه, Hadhrat Mu'aadh رضي الله تعالى عنه told Hadhrat Aflah to sell it. When Hadhrat Aflah sold it for one thousand five hundred Dirhams, Hadhrat Mu'aadh رضي الله تعالى عنه instructed him to purchase some slaves with the money. Hadhrat Afla managed to buy five slaves. Hadhrat Mu'aadh رضي الله تعالى عنه then said, "By Allaah! Any man who prefers wearing two sheets of cloth to setting five slaves free is certainly most foolish." He then set all the slaves free.

When Hadhrat Umar رضي الله تعالى عنه heard that Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه did not wear the clothing he sent to him, he had a crude set of clothing made for him that cost a hundred Dirhams. When the messenger brought the clothing to him, Hadhrat Mu'aadh رضي الله تعالى عنه said, "I do not think that the Ameerul Mu'mineen had sent you to give that to me." When the messenger swore that he had been sent to him, Hadhrat Mu'aadh رضي الله تعالى عنه took the outfit and went to Hadhrat Umar رضي الله تعالى عنه. He then asked, "O Ameerul Mu'mineen! Have you sent this outfit for me?" Hadhrat Umar رضي الله تعالى عنه replied, "Yes. We had sent to you an outfit that we had made for you and your brethren but subsequently heard that you did not wear it (and therefore sent you this simple clothing)." Hadhrat Mu'aadh رضي الله تعالى عنه said, "O Ameerul Mu'mineen! Even though I do not wear such clothing, I would still like to receive the best of that which you receive." Hadhrat Umar رضي الله تعالى عنه then gave him the same type of (good) clothing (as he had been giving before). (1)

The Abstinence of Hadhrat Jalaaj Ghitfaani رضي الله تعالى عنه

His Abstinence from Eating to his Fill after Accepting Islaam

Hadhrat Jalaaj رضي الله تعالى عنه says, "Since the time I accepted Islaam at the hands of Rasulullaah ﷺ, I have never filled my belly. I eat only what is sufficient to

(1) Umar bin Shabba, as quoted in Sifatus Safwah (Vol.1 Pg.188).

sustain me." A narration of Bayhaqi states that he lived to a ripe old age of one hundred and twenty years, fifty years during the Period of Ignorance and seventy years as a Muslim. (1)

The Abstinence of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

His Life

Hadhrat Hamza bin Abdullaah bin Umar رضي الله تعالى عنه says that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had plenty of food, **he would never eat to his fill after he had found someone to share it with him.** Hadhrat Ibn Mutee once came to visit him. Seeing that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's body had become very frail, he said to (Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's wife) Hadhrat Safiyya رضي الله تعالى عنها, "Do you not look after him? Why do you not prepare good food for him so that his body could return to him?" She replied, "That is exactly what we do. However, he leaves out no family person and no other person who comes to him without inviting them to eat with him (they then eat and he does not). You speak to him about it."

Hadhrat Ibn Mutee then said (to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه), "O Abu Abdur Rahmaan! Why do not eat so that your body could return to you?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, **"For the past eighty years I have never once eaten to my fill (or he said, "I have only once eaten to my fill"). Now you want me to fill my belly when all that remains of my life is like the thirst of a donkey (only a few moments)?"** (2)

Hadhrat Umar bin Hamza bin Abdullaah bin Umar رضي الله تعالى عنه reports that he was once sitting with his father when a man passed by. He (Hadhrat Hamza) asked, "Tell me what you were saying to (my father) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that day when I saw you speaking to him at Jurf." The man replied, "I said, 'O Abu Abdur Rahmaan! Your body has become frail, your age has advanced and those attending your gatherings neither acknowledge your rights nor your position (because of which they tire you by keeping you engaged for extended periods of time). Why do you not instruct your wife to prepare some especially good food for you when you return home. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه angrily replied, "Shame on you! By Allaah! I have never eaten to my fill for not only eleven years, twelve years, thirteen years or fourteen years (but for eighty years). I have not done so even once. Why should I do so now when all that remains of my life is like the thirst of a donkey (only a few moments)?" (3)

His Statement when he was Presented with 'Jawaarish'

Hadhrat Ubaydullaah bin Adi who was a freed slave of Hadhrat Abdullaah bin

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.423). Abul Abbaas Sarraaj in his Taareekh and Khateeb in his Muttafaq have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.328). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

Umar رضي الله تعالى عنه reports that he once returned from Iraq and went to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. After greeting him, he said, "I have brought you a gift." "What is it?" asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. "Jawaarish," was the reply. "What is Jawaarish?" enquired Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. He Ubaydullaah explained, "It aids the digestion of food." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, "What will I do with it when I have never filled my belly for the past forty years?" (1)

Hadhrat Muhammad bin Seereen narrates that someone once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Should prepare some Jawaarish for you?" "What is this Jawaarish?" enquired Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. The man replied, "It is a preparation that aids digestion when you have eaten too much and feel bloated." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I have never eaten to my fill for the past four months. This is not because I cannot find any food to eat. However, I have lived with people (Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم) who would sometimes eat and stay hungry at other times." (2)

His Abstinence After the Demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "Since the time Rasulullaah صلى الله عليه وسلم was taken away, I have never laid a brick upon a brick (never built anything) and never planted a single date palm." (3)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه and Suddi

Hadhrat Jaabir رضي الله تعالى عنه says, "Besides Abdullaah bin Umar رضي الله تعالى عنه, there was none amongst us who received worldly wealth without the world turning towards him and he being inclined towards it." (4)

Hadhrat Suddi says, "I have seen a large group of Sahabah رضي الله تعالى عنهم who felt that besides Abdullaah bin Umar رضي الله تعالى عنه, none of them remained in the same condition in which Rasulullaah صلى الله عليه وسلم left them." (5)

The Abstinence of Hadhrat Hudayfah bin Yamaan رضي الله تعالى عنه

Hadhrat Saa'idah bin Sa'd bin Hudayfah narrates that Hadhrat Hudayfah رضي الله تعالى عنه used to say, "No day is more comforting and more pleasing to me than the day I return to my family to find that they have no food and are saying, 'We have been unable to get anything to eat.' This is because I have heard Rasulullaah صلى الله عليه وسلم say, 'More than the family of a sick person prevents him from (harmful) food, Allaah prevents a Mu'min from the wealth of this world. This is because Allaah cares more to safeguard the Mu'min from hardship than a father cares to safeguard his own son.'" (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300). Ibn Sa'd (Vol.4 Pg.110) has also reported the narration in brief.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303). Ibn Sa'd (Vol.4 Pg.125) has also reported the narration.
(4) Abu Sa'eed A'raabi, reporting from reliable sources.
(5) Abul Abbaas Sarraaj in his Taareekh, as quoted in *Isaabah* (Vol.2 Pg.347).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.277). Tabraani has reported a similar narration but Haythami (Vol.10 Pg.275) has commented on the chain of narrators.

Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves

Rebuking Hadhrat Aa'isha رضي الله تعالى عنها for eating Twice in a Day

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ once saw that I had eaten (full meals) twice during a single day and said, 'O Aa'isha! Are you not interested in any activity besides your stomach? Eating twice during one day is extravagance and Allaah does not like the extravagant ones.'"(1)

The Parting Advice Rasulullaah ﷺ gave to Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها says, "I was sitting and weeping by the side of Rasulullaah ﷺ (at his deathbed) when he said, 'What makes you weep? If you wish to meet with me (in the Aakhirah), you should suffice in this world with the mere provisions of a traveller and should never mix with the affluent.'"(2)

Another narration states that Rasulullaah ﷺ added, **"Never replace your clothing until you have patched them (and can wear them no more)."** (3) A narration from Hadhrat Urwa رضي الله تعالى عنه states that Hadhrat Aa'isha رضي الله تعالى عنها never got new clothing until she had patched her (old) clothing (to the extent) that some patches overlapped others. Hadhrat Mu'aawiya رضي الله تعالى عنه once sent her eighty thousand Dirhams but by the evening there was not a single Dirham left with her (she spent it all on the poor). Her servant asked, "Why did you not use a Dirham from it to buy us some meat?" Hadhrat Aa'isha رضي الله تعالى عنها said, "I would have done so had you reminded me about it." (4)

The Advice Rasulullaah ﷺ gave to Hadhrat Abu Juhayfah رضي الله تعالى عنه

Hadhrat Abu Juhayfah رضي الله تعالى عنه says that he once ate **Thareed** prepared with fatty meat because of which he was belching as he went to Rasulullaah ﷺ. Rasulullaah ﷺ said, "Please do not belch in front of us, O Abu Juhayfah. Remember that those who fill themselves most in this world shall suffer the most hunger on the Day of Qiyaamah." Thereafter, Hadhrat Abu Juhayfah رضي الله تعالى عنه never ate to his fill until the day he left this world. Whenever he ate during the mornings, he would not eat in the evenings and whenever he ate in the evenings, he would not eat in the mornings. (5)

(1) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.423).
(2) Ibnul A'raabi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).
(3) Tirmidhi, Haakim and Bayhaqi.
(4) Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.126).
(5) Tabraani. Haythami (Vol.5 Pg.31) has commented on the chain of narrators. Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.4 Pg.37). Bazzaar has also reported the narration but Haythami (Vol.10 Pg.323) has commented on the chain of narrators. Abu Nu'aym has also

The Incident Between Rasulullaah ﷺ and a man with a Large Stomach

Hadhrat Ja'da رضي الله تعالى عنه narrates that Rasulullaah ﷺ once saw a man with a large stomach. Sticking his finger into the man's stomach, Rasulullaah ﷺ said, **"It would have been best for you if this (food) was in another (poor person's) stomach."**

Another narration states that a person once saw a dream about Rasulullaah ﷺ. Rasulullaah ﷺ sent for him and he came to relate the dream to Rasulullaah ﷺ. Because he was a man with a large belly, Rasulullaah ﷺ stuck his finger in the man's belly saying, "It would have been best for you if this (food) was in another place (in the belly of a poor man)." (1)

Hadhrat Umar رضي الله تعالى عنه Rebukes Hadhrat Jaabir رضي الله تعالى عنه for Buying Meat for his Family

Hadhrat Yahya bin Sa'eed reports that Hadhrat Umar رضي الله تعالى عنه once saw Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه with a man who was carrying some meat for him. Hadhrat Umar رضي الله تعالى عنه said, "Does none of you ever desire to keep himself hungry for the sake of his neighbour or cousin? Where has the verse of the Qur'aan left you in which Allaah says:

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آیت ۲۰)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20}(2)

In another narration, Hadhrat Jaabir رضي الله تعالى عنه reports, "Umar bin Khattaab رضي الله تعالى عنه once met me after I had purchased some meat for a Dirham. 'What is this, O Jaabir?' I replied, 'Because my family had a strong craving for meat, I bought them this meat for a Dirham.' Umar رضي الله تعالى عنه then started repeating (my words) 'My family had a strong craving' so much that I wished the Dirham had fallen away from me and that I had never met Umar رضي الله تعالى عنه."(3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once saw a Dirham in the hand of Hadhrat Jaabir رضي الله تعالى عنه. "What is that Dirham for?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Jaabir رضي الله تعالى عنه replied, "I intend to use it to purchase some meat for my family since they were craving for some." Hadhrat Umar رضي الله تعالى عنه remarked, **"Will you always buy something merely because you crave for it?** Where has the verse of the Qur'aan left you in which Allaah says:

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آیت ۲۰)

"You have used up your good things in your worldly life *(and therefore*

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reported a similar narration in his *Hilya* (Vol.7 Pg.256) without the addition of the concluding words "Thereafter, Hadhrat Abu Juhayfah رضي الله تعالى عنه never ate...".

(1) Tabraani. Haythami (Vol.5 Pg.13) says that according to a narration of Ahmad, it was Rasulullaah ﷺ who saw the man in a dream. Haythami has also commented on the chain of narrators.

(2) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424).

(3) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424). Ibn Jareer has also reported a longer narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.407).

have nothing for yourselves here) ". {Surah Ahqaaf, verse 20}[1]

Hadhrat Umar رضي الله تعالى عنه Rebuked his Son Abdullaah رضي الله تعالى عنه when he sees Meat with him

Hadhrat Hasan رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once went to his son Abdullaah رضي الله تعالى عنه's house at a time when he was eating some meat. "Why are you eating this meat?" Hadhrat Abdullaah رضي الله تعالى عنه replied, "I was craving for some." Hadhrat Umar رضي الله تعالى عنه rebuked him saying, "Will you always buy something merely because you crave for it? **It is enough to classify a person as extravagant for him to eat whatever he craves for.**" [2]

The Advice Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه

Hadhrat Sa'eed bin Jubayr reports that the news reached Hadhrat Umar رضي الله تعالى عنه that Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه ate various types of meats. Hadhrat Umar رضي الله تعالى عنه then said to his slave Yarfa, "Let me know when his evening meal is served to him." When the meal was served to Hadhrat Yazeed رضي الله تعالى عنه, Yarfa duly informed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه went to Hadhrat Yazeed رضي الله تعالى عنه, greeted with Salaam and sought permission to enter. He entered when permission was granted and Hadhrat Yazeed رضي الله تعالى عنه offered Hadhrat Umar رضي الله تعالى عنه his dinner. When Thareed and meat were served, Hadhrat Umar رضي الله تعالى عنه joined Hadhrat Yazeed رضي الله تعالى عنه in the meal. When roasted meat was served, Hadhrat Yazeed رضي الله تعالى عنه took some while Hadhrat Umar رضي الله تعالى عنه did not. Hadhrat Umar رضي الله تعالى عنه then exclaimed, "Allaah! Are you eating a meal after a meal, O Yazeed bin Abu Sufyaan? I swear by the Being Who controls the life of Umar! If you oppose the lifestyle of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم, you will certainly be led off their path (and not reach the highest echelons of **Jannah**)." [3]

Hadhrat Umar رضي الله تعالى عنه Criticises the world Before the Sahabah رضي الله تعالى عنهم

Hadhrat Hasan reports that Hadhrat Umar رضي الله تعالى عنه once passed by a rubbish dump and stopped there. When his companions felt disgusted (at the sight and stench), Hadhrat Umar رضي الله تعالى عنه said, "This is your world that you aspire for (or he said, "This is your world that you rely upon")."[4]

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Abu Dardaa رضي الله تعالى عنه when he Built a Tall Building

Hadhrat Salma bin Kulthoom reports that when Hadhrat Abu Dardaa رضي الله تعالى عنه built a tall building in Damascus, the news reached Hadhrat Umar رضي الله تعالى عنه in Madinah.

(1) Sa'eed bin Mansoor, Abd bin Humayd, Ibnul Mundhir, Haakim Abu Dawood Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).
(2) Abdur Razzaaq, Ahmad in his *Zuhd*, Askari in his Mawaa'idh and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).
(3) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

Hadhrat Umar رضي الله تعالى عنه wrote to him saying:
"O little builder, the son of the little builder's mother! Are the buildings of the Persians and Romans not sufficient for you that you had to go and build so many new buildings? O companions of Muhammad ﷺ! You are an example to others (others will emulate your examples)." (1)
Another narration from Hadhrat Raashid bin Sa'd states that when the news reached Hadhrat Umar رضي الله تعالى عنه that Hadhrat Abu Dardaa رضي الله تعالى عنه had built porches (at house entrances) in Hims, he wrote to him saying:
"O little builder! Were the worldly decorations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has commanded that these things be destroyed (that you should be simple)?" (2)

Yet another narration states that Hadhrat Umar رضي الله تعالى عنه added:

"Were the worldly decorations and renovations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has announced that these things should be destroyed? As soon as this letter reaches you, you should move from Hims to Damascus."
Hadhrat Sufyaan says that this instruction was a form of punishment. (3)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Demolish the Double Storey Building of Hadhrat Khaarijah bin Hudhaafah رضي الله تعالى عنه

Hadhrat Yazeed bin Abu Habeeb **reports that Hadhrat Khaarija bin Hudhaafah رضي الله تعالى عنه was the first person to build a double storey building in Egypt.** When he received news of this, Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه (the governor of Egypt):

"Peace be on you.

The news has reached me that Khaarijah bin Hudhaafah has built a double storey building. (By doing this) Khaarijah will be spying on his neighbours. You should therefore demolish the house as soon as this letter reaches you, Inshaa Allaah.

Peace be on you." (4)

Hadhrat Ummu Talq رضي الله تعالى عنها and the Instruction of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah Roomi narrates that he once entered the house of Hadhrat Ummu Talq رضي الله تعالى عنها. Noticing that the roof of her house was extremely low, he asked, "O Ummu Talq! Why is your roof so low?" "Dear son," she replied, "Umar

(1) Ibn Asaakir.
(2) Ibn Asaakir, Hannaad and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).
(3) Abu Nu'aym in his *Hilya* (Vol.7 Pg.305).
(4) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).

bin Khattaab رضي الله تعالى عنه issued instructions to all his governors saying, 'Do not construct tall buildings because your worst days will come when you construct tall buildings.'"(1)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Sa'd رضي الله تعالى عنه when he Sought Permission to Build a House

Hadhrat Sufyaan bin Uyayna reports that when Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was governor of Kufa, he wrote to Hadhrat Umar رضي الله تعالى عنه, seeking permission to build himself a house. Hadhrat Umar رضي الله تعالى عنه wrote in reply, "Build only what is necessary to shield you from the sun and give you shelter from the rain because this world is only a place to make do with."
Hadhrat Umar رضي الله تعالى عنه also wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه the governor of Egypt saying, **"Treat your subjects as you would like a governor to treat you."**(2)

Hadhrat Umar رضي الله تعالى عنه Rebukes a Man who Built with Baked Bricks

Hadhrat Sufyan reports that the news reached Hadhrat Umar رضي الله تعالى عنه that a man used baked bricks to build. Hadhrat Umar رضي الله تعالى عنه said, "I had no idea that there will be people like Fir'oun in this Ummah because it was Fir'oun who said:

﴿فَأَوْقِدْ لِي يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّي صَرْحًا﴾ (سورة قصص آيت ٣٨)

O Haamaan! Kindle for me a fire on sand **(bake bricks for me)**, then construct a **(high)** tower for me. {Surah Qasas, verse 38}(3)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه Rebukes Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for Decorations on the Walls when his Son got Married

Hadhrat Saalim the son of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I got married during the lifetime of my father. Amongst the people that my father invited was Abu Ayyoob رضي الله تعالى عنه. The walls of my room were covered with green curtains (as decorations). When Abu Ayyoob رضي الله تعالى عنه entered, he lowered his head (to scrutinise the wall) and discovered that they were indeed covered. He said, 'O Abdullaah! You people cover your walls?' my father was embarrassed and said, 'Our women have overpowered us, O Abu Ayyoob.' Abu Ayyoob رضي الله تعالى عنه remarked, 'I feared that others may be overpowered by their women, but I never had the fear of you being overpowered by them. I shall neither enter your house nor eat your food.'"(4)

(1) Ibn Sa'd and Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).
(2) Ibn Abi Dunya and Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).
(3) Abu Nu'aym in his *Hilya* (Vol.7 Pg.304).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).

The Parting Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Salmaan رضي الله تعالى عنه reports that he once went to Hadhrat Abu Bakr رضي الله تعالى عنه and asked for some advice. Hadhrat Abu Bakr رضي الله تعالى عنه said, "Fear Allaah, O Salmaan! You should know that there will be many conquests. Your share from it should be only that (food) which you need for your stomach and that (clothing) which you need to cover yourself. You should also know that **whoever performs his five salaahs is in the protection of Allaah in the mornings and in the evenings.** You should also never kill anyone in Allaah's protection because you will then be breaching the security of Allaah because of which Allaah will throw you headlong into Jahannam." (1)

Another narration from Hadhrat Hasan states that Hadhrat Salmaan Faarsi رضي الله تعالى عنه visited Hadhrat Abu Bakr رضي الله تعالى عنه on his deathbed and asked, "Do give me some advice, O Khalifah of Rasulullaah صلى الله عليه وسلم." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Allaah shall open up the world to you so none of you should ever take more than what he needs just to get along." (2)

The Parting Words Hadhrat Abu Bakr رضي الله تعالى عنه spoke to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once visited Hadhrat Abu Bakr رضي الله تعالى عنه on his deathbed and greeted him with Salaam. Hadhrat Abu Bakr رضي الله تعالى عنه said, "Although it has not yet arrived, I can see worldly wealth approaching. It will however arrive and you people will then have curtains of silk and cushions of velvet. You will then (be so used to luxury that you will) experience difficulty using the woollen beddings of Azerbaijan, feeling as if you are lying on the thorns of the Su'daan tree. By Allaah! For one of you to be brought forward and executed is better for him than swimming in the intoxication of this world. (3)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Rebukes his Companions about their Lack of Abstinence and his Narration Concerning the Abstinence of Rasulullaah صلى الله عليه وسلم

Hadhrat Ali bin Rabaah narrates that he once heard Hadhrat Amr bin Al Aas رضي الله تعالى عنه say, "You people spend the morning and the evenings hankering after that which Rasulullaah صلى الله عليه وسلم abstained from. You have started hankering after the world when Rasulullaah صلى الله عليه وسلم stayed away from it. By Allaah! Not a night passed Rasulullaah صلى الله عليه وسلم in his entire life without his debts exceeding his dues." Some of the Sahabah رضي الله تعالى عنهم then said, "We did see Rasulullaah صلى الله عليه وسلم taking loans." (4)

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(1) Ahmad in his *Zuhd* and Ibn Sa'd (Vol.3 Pg.137), as quoted in *Kanzul Ummaal* (Vol.8 Pg.233).
(2) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Tabraani has reported a similar narration from Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).
(4) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.5 Pg.166).

Another narration states that Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "Never did three days pass Rasulullaah ﷺ in his entire life without his debts exceeding his dues." (1)

Yet another narration states that Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "How far are your lifestyles to that of your Nabi ﷺ! Whereas he was most abstinent from the world, you people are most desirous of it." (2)

What Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to his Son who asked him for a New Garment

Hadhrat Maymoon reports that when one of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's sons asked him for new lower garment, claiming that his was torn, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Cut your garment (off from where it is torn) and then wear the rest." When (he noticed that) the youngster did not like the response, he said, "Shame on you! Do not be one of those people who spend everything that Allaah provides for them on their bellies (on food) and backs (on clothing)." (3)

The Incident Between Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Thaabit reports that Hadhrat Abu Dharr رضي الله تعالى عنه once passed by Hadhrat Abu Dardaa رضي الله تعالى عنه who was busy building a house for himself. Hadhrat Abu Dharr رضي الله تعالى عنه remarked, "You are loading large boulders on people's necks." Hadhrat Abu Dardaa رضي الله تعالى عنه explained, "I am having a house built." When Hadhrat Abu Dharr رضي الله تعالى عنه repeated his remark, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Dear brother! It appears as if you are upset with me for this." Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Had I passed you when you were tending to the faeces of your family, it would have been more pleasing to me than what I am now seeing." (4)

What Hadhrat Abu Bakr رضي الله تعالى عنه said to his Daughter Hadhrat Aa'isha رضي الله تعالى عنها when he saw her Wearing New Clothes

Hadhrat Aa'isha رضي الله تعالى عنها says, "I once wore a new upper garment of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr رضي الله تعالى عنه said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, 'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).' I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'That shall perhaps atone for you.'"(5)

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(1) Haakim and Ibn Hibbaan.
(2) Ah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.315). Ibn Asaakir and Ibn Najjaar have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.148).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and a son of his who was About to Pass Away

Hadhrat Habeeb bin Hamzah says that when death came to one of Hadhrat Abu Bakr رضي الله تعالى عنه's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رضي الله تعالى عنه that they noticed his son looking towards the pillow. When the people lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رضي الله تعالى عنه hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." (1)

What Hadhrat Ammaar رضي الله تعالى عنه said to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when he called him to See the House he Had Built

Hadhrat Abdullaah bin Abu Hudhayl reports that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه built his house, he said to Hadhrat Ammaar رضي الله تعالى عنه, "Come and have a look at what I have built." Hadhrat Ammaar رضي الله تعالى عنه went with him but when he saw the house, he said, "You have built a sturdy structure and have long hopes (of living there for a long time) yet your death is very near." (2)

The Statement of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه when Invited for a Waleema

Hadhrat Ataa narrates that he was once with Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه when he was invited for a Waleema. When Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه saw a variety of dishes, he remarked, "Do you not know that if Rasulullaah صلى الله عليه وسلم ate in the mornings, he would not have dinner and if he ate dinner, he would not have meals in the mornings?" (3)

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.142).
(3) Abu Nu'aym in his *Hilya* (Vol.3 Pg.323). Abu Nu'aym has commented on the chain of narrators.
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Chapter Nine

The Chapter About How the Sahabah رضي الله تعالى عنهم Relinquished their Carnal Desires

This chapter highlights how the Sahabah رضي الله تعالى عنهم relinquished the instinctive feelings they had for their parents, their children, their brothers, their spouses, their families, their wealth, their businesses and their homes so that they could cling to the love of Allaah, the love of Rasulullaah ﷺ and the love of every Muslim attached to Allaah and Rasulullaah ﷺ. The chapter also highlights how honoured every person who had been attached to Rasulullaah ﷺ in any way

Severing Ties with the Period of Ignorance to Strengthen Ties with Islaam

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه Kills his Father During the Battle of Badr

Hadhrat Ibn Showdhab reports that the father of Hadhrat Abu Ubaydah رضي الله تعالى عنه kept confronting him during the Battle of Badr as Hadhrat Abu Ubaydah رضي الله تعالى عنه continued avoiding him. However, when his father 's confrontations became too persistent, **Hadhrat Abu Ubaydah رضي الله تعالى عنه killed him.** It was then that Allaah revealed the following verse:

﴿لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْآ اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ط اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ط وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ط رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ط اُولٰٓئِكَ حِزْبُ اللّٰهِ ط اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾﴾

(سورة مجادله آيت ٢٢)

You will not find people who believe in Allaah and the Last Day befriending those who oppose Allaah and His Rasool ﷺ even though they *(those who oppose Allaah and Rasulullaah ﷺ)* are their fathers, their sons, their brothers or their families. These *(Mu'mineen who*

disassociate from their relatives who oppose Allaah and Rasulullaah ﷺ) are the people in whose hearts Allaah has written *(entrenched)* Imaan and whom Allaah assists with His mercy. Allaah shall enter them into gardens beneath which rivers flow where they shall live forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah. Behold! The group of Allaah shall be the only successful ones. {Surah Mujaadalah, verse 22}[1]

The Incident of Two Sahabah رضي الله عنهم with their fathers

Hadhrat Maalik bin Umayr رضي الله عنه who had seen the Period of Ignorance reports that a man came to Rasulullaah ﷺ and said, "Amongst the enemy I encountered my father. When he uttered ugly words of blasphemy against you, I was unable to control myself and killed him with a thrust of my spear." Rasulullaah ﷺ remained silent. Thereafter, another man arrived and said, "When I confronted my father in battle, I left him, hoping that someone else should rather kill him." This time Rasulullaah ﷺ again remained silent. [2]

The Son of Abdullaah bin Ubay Seeks Permission to Execute his Father

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once passed by Abdullaah bin Ubay who was sitting on the shade of a fortress. Abdullaah bin Ubay passed a remark saying, **"The son of Ibn Kabshah[3] has thrown dirt on our faces."** Abdullaah bin Ubay's son Hadhrat Abdullaah رضي الله عنه then said, "O Rasulullaah ﷺ! I swear by the Being Who has given you honour that if you wish, I shall bring my father's head to you (after executing him)." Rasulullaah ﷺ replied, "No. You should rather continue treating your father well and being good to him." [4]

Another narration from Hadhrat Abdullaah رضي الله عنه the son of Abdullaah bin Ubay says that when he requested permission from Rasulullaah ﷺ to execute his father, Rasulullaah ﷺ told him not to. [5]

Yet another narration from Hadhrat Aasim bin Umar bin Qataadah states that Hadhrat Abdullaah رضي الله عنه the son of Abdullaah bin Ubay bin Salool once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The news has reached me that you intend having Abdullaah bin Ubay executed because of what you have heard about him. If you are really going to do so, give me the instruction and I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Bayhaqi (Vol.9 Pg.27) and Haakim have reported a similar narration but Bayhaqi has commented on the chain of narrators. Tabraani has reported a similar narration from reliable sources, as quoted in *Isaabah* (Vol.2 Pg.253).

(2) Bayhaqi (Vol.9 Pg.27). Bayhaqi has also commented on the chain of narrators.

(3) Ibn Kabshah was the name of either Rasulullaah ﷺ's maternal grandfather or the title of his wet-nurse Hadhrat Haleema رضي الله عنها's family. Rasulullaah ﷺ was therefore sometimes called 'Ibn Abi Kabshah' (the son of Abu Kabshah).

(4) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.318).

(5) Tabraani.

shall bring his head to you. By Allaah! All of the Khazraj tribe know well that there is none amongst them who honours their father more than I do. I fear that if you give the instruction to another person and he kills my father, my carnal self will not allow me to see my father's executioner walk freely amongst the people. I may then kill him, as a result of which I shall enter **Jahannam** for killing a Mu'min for the life of a Kaafir." Rasulullaah ﷺ replied, "(Instead of executing him) We shall rather be lenient with him and continue treating him well as long as he remains with us." (1)

Hadhrat Usaama bin Zaid رضي الله تعالى عنه narrates that when Rasulullaah ﷺ returned from the military offensive against the Banu Mustaliq tribe, Hadhrat Abdullaah رضي الله تعالى عنه the son of Abdullaah bin Ubay stood up and drew his sword before his father saying, "I swear by Allaah. That I shall not sheath my sword until you say, 'Muhammad ﷺ is honourable while we are low.'"(2) Abdullaah bin Ubay then said, "Shame on you! Muhammad ﷺ is honourable while we are low." When Rasulullaah ﷺ was informed of this, he was pleased and approved of the act.(3)

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Handhala رضي الله تعالى عنه the son of Abu Aamir and Hadhrat Abdullaah رضي الله تعالى عنه the son of Abdullaah bin Ubay bin Salool both sought permission from Rasulullaah ﷺ to execute their fathers but Rasulullaah ﷺ refused. (4)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه and his Son Hadhrat Abdur Rahmaan during the Battle of Badr

Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه once said to his father, "When I saw you during the Battle of Uhud, I avoided you." Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "Had I seen you, I would not have avoided you (but would have attacked you because you were opposing the Deen of Allaah)"(5)

Waaqidi reports that (as a Kaafir then) Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه called for a contestant to fight him. When Hadhrat Abu Bakr رضي الله تعالى عنه stood up to the challenge, Rasulullaah ﷺ said, "(Do not go because) We still have much to benefit from you." (6)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه Concerning the Death of his Father

It is reported by Hadhrat Abu Ubaydah and other scholars proficient in the knowledge of the various battles Rasulullaah ﷺ fought, state that Hadhrat

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.158).
(2) This was after Abdullaah bin Ubay made the statement that Rasulullaah ﷺ was low and they were honourable. See the commentary of Surah Munaafiqoon (Surah 63) for details.
(3) Tabraani. Haythami (Vol.9 Pg.318) has commented on the chain of narrators.
(4) Ibn Shaaheen, as quoted in *Isaabah* (Vol.1 Pg.361).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haakim has reported a similar narration.
(6) Haakim, Bayhaqi (Vol.8 Pg.186) has reported a similar narration.

Umar رضي الله عنه once passed by Hadhrat Sa'eed bin Al Aas رضي الله عنه. Hadhrat Umar رضي الله عنه asked, "It seems to me that you are upset with me because you think that I had killed your father. Had I killed him, I would not have made any excuses for it because I killed my own maternal uncle Aas bin Hishaam bin Mughiera. Nevertheless, the truth is that when I passed by your father (on the battlefield) he was (lying down wounded and) hitting his head on the ground as a bull hits its horns on the ground. I then steered away from him and it was his cousin Ali who headed for him and killed him. (1) Another narration adds that Hadhrat Sa'eed رضي الله عنه said, "Even if you killed him, it was you who was on the truth while he was on falsehood." This statement greatly pleased Hadhrat Umar رضي الله عنه.(2)

Hadhrat Abu Hudhayfah رضي الله عنه's reaction when he Saw his Father's Body being Dragged to the Well After the Battle of Badr

Hadhrat Aa'isha رضي الله عنها narrates that according to the instructions of Rasulullaah ﷺ, the bodies of the Mushrikeen killed during the Battle of Badr were dragged to a (unused) well and thrown into it. Rasulullaah ﷺ then stood beside the well and said, "O people of this well! Have you found the promise of your Rabb (punishment) to be true? I have indeed found the promise of my Rabb (victory) to be true." The Sahabah رضي الله عنهم asked, **"O Rasulullaah ﷺ! Are you addressing dead people?" Rasulullaah ﷺ replied, "They now know well that the promise of their Rabb is true."**

Rasulullaah ﷺ noticed an expression of gloom on the face of Hadhrat Abu Hudhayfah رضي الله عنه as he saw the body of his father Utba being dragged to the well. "O Abu Hudhayfah!" Rasulullaah ﷺ called out, "It seems that you dislike what you are seeing?" Hadhrat Abu Hudhayfah رضي الله عنه replied, "O Rasulullaah ﷺ! Because my father was a leader of his people, I hoped that his Rabb would guide him to Islaam. **However, it depressed me to see how he has fallen (without becoming a Muslim).**" Rasulullaah ﷺ then made good du'aas for Hadhrat Abu Hudhayfah رضي الله عنه.(3)

Another narration from Hadhrat Abu Zinaad states that when **Hadhrat Abu Hudhayfah رضي الله عنه fought in the Battle of Badr, he called his father Utba to challenge him to a duel.** This narration also quotes the couplets that his sister Hind bin Utba رضي الله عنها recited about the incident. (4)

The Incident of Hadhrat Mus'ab bin Umayr رضي الله عنه and his Brother who was Taken Captive during the Battle of Badr

Hadhrat Nubay bin Wahab رضي الله عنه from the Banu Abdud Daar tribe reports that

(1) Ibn Hishaam, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.290).
(2) *Isti'aab* and *Isaabah*.
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.296). Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.294).
(4) Haakim (Vol.3 Pg.223). Bayhaqi (Vol.8 Pg.186) has reported a similar narration.

when Rasulullaah صلى الله عليه وسلم arrived with the captives from the Battle of Badr, they distributed them amongst the Sahabah رضي الله تعالى عنهم saying, "I emphatically command you to treat them well." Amongst the prisoners was Abu Azeez bin Umayr bin Hishaam, the real brother of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه. Hadhrat Abu Azeez رضي الله تعالى عنه says, "When I was captured by one of the Ansaar, my brother Mus'ab bin Umayr رضي الله تعالى عنه passed by. He said to the Ansaari, 'Tie both his hands well because his mother is very wealthy and she will pay a large ransom for him.' I was with a group of Ansaar when we returned from the battle. Whenever the morning and afternoon meals were served, they gave me the bread and ate dates only because of the instruction of Rasulullaah صلى الله عليه وسلم to treat us (prisoners) well. Whenever any of them happened to receive any bread, he would ensure that he gave it to me. When I returned it to him out of embarrassment, he would give it back without even touching it."

Hadhrat Abu Yasar رضي الله تعالى عنه was the Ansaari who captured Hadhrat Abu Azeez رضي الله تعالى عنه. After Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه had told Hadhrat Abu Yasar رضي الله تعالى عنه what he did (about tying both hands well), Hadhrat Abu Azeez رضي الله تعالى عنه said, "Dear brother! Is this the advice you give him about me (your own brother)?" Hadhrat Mus'ab رضي الله تعالى عنه replied, "He (Hadhrat Abu Yasar رضي الله تعالى عنه) is my brother and not you." When Hadhrat Abu Azeez رضي الله تعالى عنه's mother enquired what the highest ransom was that anyone from the Quraysh had paid, **she was informed that it was four thousand Dirhams. She then sent four thousand Dirhams and ransomed her son.** (1)

Hadhrat Ayyoob bin Nu'maan narrates that during the Battle of Badr, Hadhrat Abu Azeez bin Umayr, the real brother of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was also captured (by the Muslims). He was placed in the custody of Hadhrat Muhriz bin Nadhla رضي الله تعالى عنه. Hadhrat Mus'ab رضي الله تعالى عنه said to Hadhrat Muhriz رضي الله تعالى عنه, "Tie both his hands well because he has a very wealthy mother in Makkah (who will pay a large ransom for him)." Hadhrat Abu Azeez رضي الله تعالى عنه said, "Is that your advice concerning me, dear brother?" Hadhrat Mus'ab رضي الله تعالى عنه replied, "Muhriz is my brother and not you." Hadhrat Abu Azeez رضي الله تعالى عنه's mother then sent four thousand Dirhams (as ransom for her son). (2)

The Incident Between Hadhrat Abu Sufyaan رضي الله تعالى عنه and his Daughter Ummul Mu'mineen Hadhrat Ummu Habeebah رضي الله تعالى عنها

Hadhrat Zuhri reports that Hadhrat Abu Sufyaan رضي الله تعالى عنه once came to Madinah (before accepting Islaam) to meet Rasulullaah صلى الله عليه وسلم at a time when Rasulullaah صلى الله عليه وسلم had intended to go to war with the people of Makkah. Hadhrat Abu Sufyaan رضي الله تعالى عنه spoke to Rasulullaah صلى الله عليه وسلم about extending the Treaty of Hudaybiyyah (which the people of Makkah had already breached) but Rasulullaah صلى الله عليه وسلم refused to do so. He then left Rasulullaah صلى الله عليه وسلم and went to see his daughter Hadhrat

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.307).
(2) Waaqidi, as quoted in Nasbur Ra'ya (Vol.3 Pg.403).

Ummu Habeebah رضي الله تعالى عنها (the wife of Rasulullaah ﷺ). As he was gong to sit on Rasulullaah ﷺ's bedding, Hadhrat Ummu Habeebah رضي الله تعالى عنها quickly rolled it up. "Dear daughter!" Hadhrat Abu Sufyaan رضي الله تعالى عنه exclaimed, "Am I not worthy of this bedding or is it not worthy of the likes of me?" Hadhrat Ummu Habeebah رضي الله تعالى عنها replied, **"This is Rasulullaah ﷺ's bedding and (you are unfit to sit on it because) you are an impure Mushrik."** Hadhrat Abu Sufyaan رضي الله تعالى عنه responded by saying, "Dear daughter! You have really changed for the worse since leaving us." (1) Another narration states that
Hadhrat Ummu Habeebah رضي الله تعالى عنها added, "I would not like you to sit on his bedding."(2)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning a Sparrow and its Fledglings

Hadhrat Abul Ahwas narrates, "We once visited Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه as he was with his three sons, who appeared (radiant) like three gold coins. As we looked at the three boys, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه understood our feelings and said, 'It seems like you envy me because of these boys?' We replied, 'It is because of such things that a person is truly the envy of all.' Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then looked up to the low ceiling of his house where a sparrow had built a nest. He said, **'I prefer dusting off from my hands the sand from the graves of these boys rather than a single egg falling and breaking from that sparrow's nest."**
Another narration from Hadhrat Abu Uthmaan states that he used to sit in the company of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in Kufa. He further says that at that time, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was married to two beautiful women of high birth and had the most beautiful children from them. As he was sitting on a raised place, a sparrow started chirping from above and then emptied its belly on Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. As he wiped the mess off, he said, **"I prefer that the family of Abdullaah die and I follow them in death rather than this sparrow dying."** (3)

The Statement of Hadhrat Umar رضي الله تعالى عنه About the Prisoners from Badr

The narration has already passed(4) concerning the statement that Hadhrat Umar رضي الله تعالى عنه made about what should be done with the prisoners from the Battle of Badr. He said, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar رضي الله تعالى عنه) over to me for execution, that you hand Aqeel over to Ali for execution and that

(1) Ibn Sa'd (Vol.8 Pg.70).
(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.280).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.133).
(4) In the chapter entitled "Consulting with knowledgeable People", under the heading "Rasulullaah ﷺ Consults with the Sahabah رضي الله تعالى عنهم" and the subheading "Rasulullaah ﷺ Consults with the Sahabah رضي الله تعالى عنهم Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr".

you hand over to Hamza his brother (Abbaas رضي الله تعالى عنه) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have."

Many incidents have also passed about how the Ansaar severed the ties they had with people during the Period of Ignorance[1]

The Love that the Sahabah رضي الله تعالى عنهم had for Rasulullaah ﷺ

The Love that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه had for Rasulullaah ﷺ

Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنه narrates that (during the Battle of Badr) Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه said, "O Nabi of Allaah ﷺ! Should we not build you a structure for shade so that you could stay there and your conveyance could stay in readiness with you. We shall then fight the enemy and if Allaah grants us honour and victory over them, it would be what we want. However, if the contrary occurs, you could mount your conveyance and join up with those who have remained behind (in Madinah). Many people have remained behind who love you no less than we do and who would have never stayed behind had they known that we were going to fight a battle. Allaah shall then use them to protect you because they are your well wishers and will fight by your side." Rasulullaah ﷺ praised this gesture of Hadhrat Sa'd رضي الله تعالى عنه and prayed for him. The structure was then erected for Rasulullaah ﷺ.[2]

The Incident of the Love a Sahabi رضي الله تعالى عنه Expressed for Rasulullaah ﷺ and the verse Revealed in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that a man came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I love you more than my own self and more than my children. When I am in my house and think of you, I have no peace until I come to see you. Now that I think of my death and yours, I realise that you will be elevated amongst those occupying the highest positions in Jannah and I fear that I will never get to see you when I get to Jannah. Rasulullaah ﷺ gave no reply until Hadhrat Jibra'eel عليه السلام came with the revelation of the verse:

﴿وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴾ (سورة نساء آيت ٦٩)

Those who obey Allaah and the Rasool ﷺ will be (in the Aakhirah) with those Ambiyaa *(those who received divine revelation)*,

(1) In the Chapter about the Ansaar and under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam".

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.268).

"Siddeeqeen" [1], martyrs *(those prepared to die for Allaah and for Rasulullaah ﷺ)* and righteous ones *(those who purify their bodies and souls)* on whom Allaah has bestowed His bounties. These are indeed the best of companions. *(Although all these people may not necessarily share the same stages of Jannah, they will be able to meet each other frequently.)* {Surah Nisaa, verse 69}[2]

Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that a man once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I love you so much that whenever I think of you, I feel that I would die if I do not come to see you. It now occurs to me that I would be on a level lower than yours when I enter Jannah (and will be unable to see you). This grieves me terribly and I therefore wish to be on the same level as you." Rasulullaah ﷺ gave no reply until Allaah revealed the verse:

﴿وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝﴾ (سورة نساء آيت ٦٩)

Those who obey Allaah and the Rasool ﷺ will be *(in the Aakhirah)* with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah has bestowed His bounties. These are indeed the best of companions. {Surah Nisaa, verse 69}

Rasulullaah ﷺ then called for the Sahabi رضي الله تعالى عنه and recited the verse to him.[3]

The Incident of the Sahabi رضي الله تعالى عنه whose Preparation for the Day of Qiyaamah was His Love for Allaah and Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه narrates that a man once asked Rasulullaah ﷺ when Qiyaamah will take place. "What have you prepared for the Day of Qiyaamah?" asked Rasulullaah ﷺ. **The Sahabi رضي الله تعالى عنه replied, "Nothing besides the love for Allaah and His Rasool ﷺ." Rasulullaah ﷺ told him, "(On the Day of Qiyaamah) You shall be with those whom you love."** Hadhrat Anas رضي الله تعالى عنه says, "Nothing made us as happy as the statement of Rasulullaah ﷺ: 'You shall be with those whom you love'. I love Rasulullaah ﷺ, Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. Because of this love I bear for them, I hope to be with them." [4]

Another narration of Bukhaari states that a man from the desert once came to Rasulullaah ﷺ and asked, "When will Qiyaamah take place?" "What!" exclaimed Rasulullaah ﷺ, "What preparations have you made for it?" The man replied, "I

(1) This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation.

(2) Tabraani. Haythami (Vol.7 Pg.7) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.240) with commentary on the chain of narrators.

(3) Tabraani. Haythami (Vol.7 Pg.7) has commented on the chain of narrators.

(4) Bukhaari and Muslim.

have made no preparations for it apart from the fact that I love Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "You shall be with those whom you love." Hadhrat Anas رضي الله تعالى عنه asked, "Does this apply to us as well?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Anas رضي الله تعالى عنه says, "That day we were extremely overjoyed."

A narration of Tirmidhi quotes that Hadhrat Anas رضي الله تعالى عنه said, "While I have seen the companions of Rasulullaah ﷺ rejoice about many things, I have never seen them rejoice more than the time when a man came and asked, "O Rasulullaah ﷺ! A person loves another for doing a good deed that he is unable do (will this benefit him)?" Rasulullaah ﷺ replied, "A man shall be (in the Aakhirah) with those whom he loves."

The Statement of Rasulullaah ﷺ: "You, O Abu Dharr, shall be with Those whom you love"

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! (What will be the outcome of) **A man who loves a group of people but is unable to carry out the deeds they carry out?"** Rasulullaah ﷺ replied, **"You, O Abu Dharr, shall be with those whom you love."** Hadhrat Abu Dharr رضي الله تعالى عنه then said, "I love Allaah and His Rasool ﷺ." "You shall therefore be with those whom you love," Rasulullaah ﷺ assured him. When Hadhrat Abu Dharr رضي الله تعالى عنه repeated his words, Rasulullaah ﷺ repeated what he had said.(1)

The Incident of Hadhrat Ali رضي الله تعالى عنه with Rasulullaah ﷺ when he was Experiencing Extreme Hunger

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that the news once reached Hadhrat Ali رضي الله تعالى عنه that Rasulullaah ﷺ was experiencing severe hunger. Hadhrat Ali رضي الله تعالى عنه therefore left home to look for some work by which he could earn something to alleviate the plight of Rasulullaah ﷺ. When he entered the orchard of a Jewish man, the man asked him to draw seventeen buckets of water from the well for a price of one date for every bucket drawn. The Jew then allowed Hadhrat Ali رضي الله تعالى عنه to choose what type of dates he wanted and Hadhrat Ali رضي الله تعالى عنه chose seventeen *Ajwah* dates. When Hadhrat Ali رضي الله تعالى عنه brought the dates, Rasulullaah ﷺ asked, "Where did you get this from, Abu Hasan?" Hadhrat Ali رضي الله تعالى عنه replied, "O Nabi of Allaah ﷺ! When I heard about your hunger, I went out to look for a job to get you this food." "Was it the love of Allaah and for His Rasool ﷺ that motivated you to do this?" Rasulullaah ﷺ asked. "It certainly was," came the reply. Rasulullaah ﷺ then said, **"Whenever a servant of Allaah loves Allaah and His Rasool ﷺ, poverty comes to him faster than water flowing downstream. The person who loves Allaah and His Rasool ﷺ should prepare a shield (of patience and abstinence) against tribulations."** (2)

(1) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.429,431,433).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).

The Incident of Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه

Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه narrates that he once went to Rasulullaah صلى الله عليه وسلم and found that his face had become extremely pale. "May my parents be sacrificed for you! What is that matter that I see your face so pale?" he asked. Rasulullaah صلى الله عليه وسلم replied, "Nothing that can enter the belly of any living creature has entered my belly for three days." Hadhrat Ka'b رضي الله تعالى عنه then left and found a Jewish man watering his camel. He watered the camel for the man with the understanding that he would earn a date for every bucket drawn. When he had collected several dates, he took them to Rasulullaah صلى الله عليه وسلم who asked where he got them. After Hadhrat Ka'b رضي الله تعالى عنه explained the incident, Rasulullaah صلى الله عليه وسلم asked, "Do you have love for me, Ka'b?" "May my father be sacrificed for you!" Hadhrat Ka'b رضي الله تعالى عنه responded, "Of course I do." Rasulullaah صلى الله عليه وسلم then told him, "Poverty runs to a person who loves me faster than water returning to its source. In addition to this, tribulations will certainly come your way, so prepare a shield (of patience and abstinence) for it."

Rasulullaah صلى الله عليه وسلم later did not see Hadhrat Ka'b رضي الله تعالى عنه and asked the Sahabah رضي الله تعالى عنهم where he was. When they informed Rasulullaah صلى الله عليه وسلم that he was ill, Rasulullaah صلى الله عليه وسلم walked to his house. When Rasulullaah صلى الله عليه وسلم entered the house, he said, "Good news for you, O Ka'b!" Hadhrat Ka'b رضي الله تعالى عنه's mother then said, "Glad tidings of Jannah for you, Ka'b!" "Who is this lady who swears in Allaah's name?" asked Rasulullaah صلى الله عليه وسلم. "She is my mother, O Rasulullaah صلى الله عليه وسلم!" replied Hadhrat Ka'b رضي الله تعالى عنه. Rasulullaah صلى الله عليه وسلم then said, "How can you be sure, O Ummu Ka'b? Perhaps Ka'b spoke something useless and refused to give (to a needy person) something that he did not need?" (1)

The Love that Hadhrat Talha bin Baraa رضي الله تعالى عنه had for Rasulullaah صلى الله عليه وسلم

Hadhrat Husayn bin Wahwah Ansaari رضي الله تعالى عنه reports that when Hadhrat Talha bin Baraa رضي الله تعالى عنه met Rasulullaah صلى الله عليه وسلم, **he embraced Rasulullaah صلى الله عليه وسلم and kissed his feet.** He said, "O Rasulullaah صلى الله عليه وسلم! Command me to do as you please, for I shall never disobey any instruction you give." This surprised Rasulullaah صلى الله عليه وسلم because Hadhrat Talha رضي الله تعالى عنه was still a young boy. "Then go and kill your father," Rasulullaah صلى الله عليه وسلم said. As he left with the resolve to kill his father, Rasulullaah صلى الله عليه وسلم called him back saying, "Come back! I have not been sent to severe family ties."

It was not long afterwards that Hadhrat Talha رضي الله تعالى عنه fell ill. It was an icy cold and overcast winter's day when Rasulullaah صلى الله عليه وسلم came to visit him. As he left, Rasulullaah صلى الله عليه وسلم said to the family, "I think that death is coming to Talha. Do inform me when he passes away so that I may be present and perform the (Janaazah) salaah for him. However, do hurry with the burial procedures."

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.314) and *Targheeb wat Tarheeb* (Vol.5 Pg.153). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.320). This narration quotes that Rasulullaah صلى الله عليه وسلم said, "Perhaps Ka'b spoke something useless or refused to give (to a needy person) something that he did not need?"

Rasulullaah ﷺ had not yet reached the area of the Banu Saalim bin Auf tribe when Hadhrat Talha رضي الله تعالى عنه passed away. However, by then the night had already enveloped him. Amongst other things that Hadhrat Talha رضي الله تعالى عنه told his family was, "Bury me and allow me to meet my Rabb but do not call Rasulullaah ﷺ because I fear that the Jews may cause him some harm as he comes here." Rasulullaah ﷺ was therefore informed about his death only in the morning. Rasulullaah ﷺ came to his grave and stood there as the people stood on rows with him. He then raised his hands and prayed, "O Allaah! You be smiling when you meet Talha and let him be smiling as well." (1)

Hadhrat Talha bin Miskeen narrates that Hadhrat Talha bin Baraa رضي الله تعالى عنه came to Rasulullaah ﷺ and said, "Stretch out your hand so that I may pledge my allegiance to you." "Even if I command you to sever ties with your parents?" Rasulullaah ﷺ asked. "No," replied Hadhrat Talha رضي الله تعالى عنه. Thereafter, Hadhrat Talha رضي الله تعالى عنه again came to Rasulullaah ﷺ asking him to stretch out his hand. "To what do you want to pledge allegiance?" asked Rasulullaah ﷺ. "To Islaam," replied Hadhrat Talha رضي الله تعالى عنه. "Even if I command you to sever ties with your parents?" Rasulullaah ﷺ asked. "No," replied Hadhrat Talha رضي الله تعالى عنه.

Hadhrat Talha رضي الله تعالى عنه then approached Rasulullaah ﷺ for the third time with the same request. He had only a mother and was most dutiful towards her. This time Rasulullaah ﷺ said to him, "O Talha! Severing of family ties has no place in our religion. All I wished to do (by asking you if you would severe ties with your parents) was to ensure that there were no doubts in your Deen." Hadhrat Talha رضي الله تعالى عنه then accepted Islaam and was an excellent Muslim.

When he fell ill one day, Rasulullaah ﷺ visited him and found him unconscious. Rasulullaah ﷺ said, "I do not think that Talha will survive the night. Do send for me as soon as he regains consciousness." When Hadhrat Talha رضي الله تعالى عنه did regain consciousness late at night, he asked, "Has Rasulullaah ﷺ not come to visit me?" When he was informed that Rasulullaah ﷺ did come and told about what Rasulullaah ﷺ said, Hadhrat Talha رضي الله تعالى عنه said, "Do not send for him at this hour for he must not be stung (by a reptile) or suffer some other harm. However, after I die, do pass my Salaams to him and request him to seek forgiveness on my behalf." After Rasulullaah ﷺ had led the Fajr salaah, he enquired about Hadhrat Talha رضي الله تعالى عنه and was informed that he had passed away. Rasulullaah ﷺ then raised his hands and prayed, "O Allaah! You be smiling when you meet Talha and let him be smiling as well." (2)

The Love that Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه Had for Rasulullaah ﷺ

Hadhrat Zuhri reports that someone once complained to Rasulullaah ﷺ that

(1) Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.50). Baghawi, Ibn Abi Khaythama, Ibn Abi Aasim, Ibn Shaaheen and Ibn Sakan have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.227). Haythami (Vol.9 Pg.365) states that Abu Dawood has reported a part of the narration without commenting on the chain of narrators. He says that the chain should therefore be sound, Inshaa Allaah.

(2) Tabraani. Haythami (Vol.9 Pg.365) has commented on the chain of narrators. Ibnus Sakan has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.227).

Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه joked a lot and spoke many useless things. **Rasulullaah صلى الله عليه وسلم said, "Leave him alone because he has a heart that loves Allaah and His Rasool صلى الله عليه وسلم."**[1]

The Statement of Rasulullaah صلى الله عليه وسلم when the Corpse of Hadhrat Abdullaah bin Dhul Bijaadayn رضي الله تعالى عنه was Carried

Hadhrat Adra رضي الله تعالى عنه narrates that he was guarding Rasulullaah صلى الله عليه وسلم one night when he heard someone reciting Qur'aan in a loud voice. When Rasulullaah صلى الله عليه وسلم came out, he said "O Rasulullaah صلى الله عليه وسلم! That person is showing off." "That man," Rasulullaah صلى الله عليه وسلم explained, "is Abdullaah bin Dhul Bijaadayn رضي الله تعالى عنه." Hadhrat Abdullaah bin Dhul Bijaadayn رضي الله تعالى عنه passed away in Madinah and after burial preparations were made and the body was carried, Rasulullaah صلى الله عليه وسلم said, "Be gentle with him as Allaah is gentle with him because he had great love for Allaah and His Rasool صلى الله عليه وسلم." When Rasulullaah صلى الله عليه وسلم came to the grave (which was being dug), he said, "Widen it for him as Allaah's mercy has been widened for him." One of the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah صلى الله عليه وسلم! You seem very depressed about his death?" Rasulullaah صلى الله عليه وسلم replied, "Because he loved Allaah and his Rasool صلى الله عليه وسلم."[2]

The Incidents of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Zaid bin Dathana رضي الله تعالى عنه and Hadhrat Khubayb bin Adi رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Sa'd reports, "I was once with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when his leg cramped. 'What is wrong with your leg?' I asked. 'The muscles have cramped from here to here,' he replied. I said, **'Then take the name of the person most beloved to you (so that Allaah should cure it thereby).' He then took the name of Muhammad صلى الله عليه وسلم and was able to stretch his leg."** [3]

The incident has already passed reporting the time when Hadhrat Zaid bin Dathana رضي الله تعالى عنه was brought for execution and Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid رضي الله تعالى عنه replied, "I swear by Allaah that I would not even like a thorn to prick Muhammad صلى الله عليه وسلم where he is while I am sitting with my family." **Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad صلى الله عليه وسلم loved Muhammad صلى الله عليه وسلم."**

The story of Hadhrat Khubayb رضي الله تعالى عنه has also passed narrating the incident about the time when the Mushrikeen asked him to swear by Allaah whether he

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(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.223).
(2) Ibn Maajah, Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.2 Pg.224) with commentary on the chain of narrators.
(3) Ibn Sa'd (Vol.4 Pg.154).

preferred to have Rasulullaah ﷺ in his place (in exchange for his own freedom). Hadhrat Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life." Both these incidents have been quoted in the chapter entitled "The Enthusiasm of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to Die and Give their Lives in the path of Allaah"(1)

The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ Prefer the Pleasure of Rasulullaah ﷺ to their Own Pleasure

Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ Weeps when his Father Embraces Islaam because of his Keenness for Abu Taalib to Accept Islaam.

In the narration discussing how Hadhrat Abu Quhaafah رَضِيَ اللهُ تَعَالَى عَنْهُ (the father of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ) accepted Islaam, Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ reports that when Hadhrat Abu Quhaafah رَضِيَ اللهُ تَعَالَى عَنْهُ stretched out his hands to pledge allegiance to Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ started to cry. "What makes you cry?" Rasulullaah ﷺ asked. Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "It would have been more pleasing for me to see the hand of your uncle (Abu Taalib) in the place of my father's hand and him accepting Islaam instead so that Allaah could please you in that manner." (2)

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that on the day that Makkah was conquered, Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ led his aged and blind father Hadhrat Abu Quhaafah رَضِيَ اللهُ تَعَالَى عَنْهُ to Rasulullaah ﷺ (to accept Islaam). Rasulullaah ﷺ said, "Why did you not leave the old man in his house and let me go to him?" Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "I wanted him to be rewarded for it. O Rasulullaah ﷺ! **Had your uncle Abu Taalib accepted Islaam,** it would have made me happier then my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah ﷺ replied, "You are true (in your words because this is really what you feel)." (3)

The Incident between Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that amongst the captives of the Battle of Badr was Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ. A man from the Ansaar captured him and the other Ansaar threatened to kill him. Because this news reached Rasulullaah ﷺ, he said, "I was unable to sleep last night because the Ansaar have said that they would kill my uncle Abbaas." "Should I go to the Ansaar (and fetch Hadhrat Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ)?" Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ offered. When Rasulullaah ﷺ bade him to do so, he went to them and said, "Release Abbaas." "Never," responded the Ansaar, "we swear by Allaah that we shall never release him." "Even if it pleases Rasulullaah ﷺ?" asked Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. The

(1) Under the subheading "During the Battle of Rajee".
(2) Umar bin Shabba, Abu Ya'la and Abu Bishr Simway in his Fawaa'id. Haakim has reported a similar narration from reliable sources as quoted in *Isaabah* (Vol.4 Pg.116).
(3) Tabraani and Bazzaar. Haythami (Vol.6 Pg.174) has commented on the chain of narrators.

Ansaar immediately acceded saying, "If it pleases Rasulullaah ﷺ, you may have him." Hadhrat Umar رضي الله تعالى عنه took him in his custody and when Hadhrat Abbaas رضي الله تعالى عنه was with him, Hadhrat Umar رضي الله تعالى عنه said to him, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. This is only because I know that your accepting Islaam would please Rasulullaah ﷺ."(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once said to Hadhrat Abbaas رضي الله تعالى عنه, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. I am saying this only because I know that Rasulullaah ﷺ would like you to be amongst the early ones to accept Islaam." (2)

Hadhrat Sha'bi reports that when Hadhrat Abbaas رضي الله تعالى عنه was pressurising Hadhrat Umar رضي الله تعالى عنه for something, he said, "O Ameerul Mu'mineen! Tell me. How would you treat the uncle of Moosa عليه السلام if he came to you as a Muslim?" "By Allaah!" exclaimed Hadhrat Umar رضي الله تعالى عنه, "I would certainly treat him well." "Well," remarked Hadhrat Abbaas رضي الله تعالى عنه, "I am the uncle of Muhammad the Nabi ﷺ." Hadhrat Umar رضي الله تعالى عنه then said, "What do you think, O Abu Fadhl (do you think that I have no regard for you)? I swear by Allaah that your father is more beloved to me than my own father." "Really, do you swear by Allaah?" Hadhrat Abbaas رضي الله تعالى عنه staggered. "Really," replied Hadhrat Umar رضي الله تعالى عنه, "and that is because I know that Rasulullaah ﷺ liked your father more than my father. **I shall give preference to what Rasulullaah ﷺ liked over that which I like."** (3)

Hadhrat Muhammad bin Ali narrates that Hadhrat Abbaas رضي الله تعالى عنه once approached Hadhrat Umar رضي الله تعالى عنه saying, "Rasulullaah ﷺ had apportioned the land of Bahrain for me." "Who else knows about this?" asked Hadhrat Umar رضي الله تعالى عنه. "Mughiera bin Shu'ba does," replied Hadhrat Abbaas رضي الله تعالى عنه. Hadhrat Abbaas رضي الله تعالى عنه then brought Hadhrat Mughiera رضي الله تعالى عنه, who testified on his behalf. However, Hadhrat Umar رضي الله تعالى عنه did not pass judgement in Hadhrat Abbaas رضي الله تعالى عنه's favour, apparently not accepting his evidence. Hadhrat Abbaas رضي الله تعالى عنه then said some harsh words to Hadhrat Umar رضي الله تعالى عنه, upon which Hadhrat Umar رضي الله تعالى عنه said (to Hadhrat Abbaas رضي الله تعالى عنه's son), "O Abdullaah! Take your father's hand. O Abul Fadhl (Hadhrat Abbaas رضي الله تعالى عنه's title) I swear by Allaah that I was happier by your accepting Islaam than if (my father) Khattaab had accepted Islaam because this pleased Rasulullaah ﷺ."(4)

The Narration of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه About those Who Passed Away in Madinah

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "When Rasulullaah ﷺ just arrived in Madinah, it was our practice to inform him whenever a person was about to pass away. Rasulullaah ﷺ would then present himself and seek forgiveness on

(1) Ibn Mardway and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.298).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).
(3) Ibn Sa'd (Vol.4 Pg.20).
(4) Ibn Sa'd (Vol.4 Pg.14).

behalf of the person. He and those with him would leave only after the person passed away and would sometimes also remain until after the burial. This would often delay Rasulullaah ﷺ because it kept him back. When we sensed this inconvenience to Rasulullaah ﷺ, some of us said to the others, 'By Allaah! We ought to inform Rasulullaah ﷺ only after a person passes away so that it would not be inconvenient for him nor keep him back.' This was then what we did. We informed Rasulullaah ﷺ after the person's death and he would lead the (Janaazah) salaah and seek forgiveness for the person. There were times when he would leave after this (the salaah) while at other times, he would remain behind until after the burial. This practice continued for awhile, after which the people said, 'By Allaah! We ought not to bother Rasulullaah ﷺ and should rather carry the deceased to Rasulullaah ﷺ's house and then call for him to lead the salaah near his house. This would be more convenient and easier for Rasulullaah ﷺ.' This was then what we used to do."

Hadhrat Umar bin Muhammad says that it was from that time that the place was called "Mowda'ul Janaa'iz" (the place for biers), because it was to this place that the biers were carried. It was from those times to this day that the practice continued of people carrying the funeral biers to this place and performing the salaah there. (1)

The Affection Hadhrat Umar رضي الله تعالى عنه had for Rasulullaah ﷺ's Daughter Hadhrat Faatima رضي الله تعالى عنها because Rasulullaah ﷺ Loved her

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once went to Hadhrat Faatima رضي الله تعالى عنها the daughter of Rasulullaah ﷺ and said, "O Faatima! I have never seen anyone that Rasulullaah ﷺ loved more than you. By Allaah! After your father, there is none dearer to me than yourself." (2)

Honouring and Respecting Rasulullaah ﷺ

The Respect the Sahabah رضي الله تعالى عنهم Showed by Not Raising their Gazes in Front of Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ went to the Sahabah رضي الله تعالى عنهم as they were sitting with Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, none of them besides Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them. (This was because Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were close enough to act informally with Rasulullaah ﷺ). (3)

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(1) Ibn Sa'd (Vol.1 Pg.257).
(2) Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.111).
(3) Tirmidhi, as quoted in Shifaa by Qaadhi Ayaadh (Vol.2 Pg.23).

The Manner in Which the Sahabah رضي الله تعالى عنهم sat Around Rasulullaah ﷺ

Hadhrat Usaama bin Shareek رضي الله تعالى عنه says, "We were sitting around Rasulullaah ﷺ as if there were birds perched on our backs with no one uttering a word. Some people then arrived and asked, 'Which of Allaah bondsmen are most beloved to Him?' Rasulullaah ﷺ replied, 'Those whose character is the best.'"(1)

Another narration states that Hadhrat Usaama bin Shareek رضي الله تعالى عنه said, "I once came to Rasulullaah ﷺ while his companions sat around him (so still) as if there were birds perched on their backs." (2)

The Awe that Hadhrat Baraa bin Aazib رضي الله تعالى عنه Felt for Rasulullaah ﷺ

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, "I once wanted to ask Rasulullaah ﷺ about something but **delayed asking for two years because of the awe I felt for him.**" (3)

The Sahabah رضي الله تعالى عنهم Seek Blessings from the Water left over from Rasulullaah ﷺ's Wudhu and from his Saliva

Hadhrat Zuhri reports, "Someone whose dependability is unquestionable mentioned to me that whenever Rasulullaah ﷺ made wudhu or spat, the Sahabah رضي الله تعالى عنهم would race to get his saliva (and leftover wudhu water) to rub it on their faces and bodies. "Why do you do this?" asked Rasulullaah ﷺ. "Because we seek blessings from it," came the reply. Rasulullaah ﷺ then told them, "Whoever loves to be loved by Allaah and by His Rasool ﷺ should **always speak the truth, return trusts and should never harm his neighbour.**" (4)

The Statement of Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Concerning the Respect the Sahabah رضي الله تعالى عنهم had for Rasulullaah ﷺ

The narration of Hadhrat Miswar bin Makhramah رضي الله تعالى عنه and Marwaan concerning the Treaty of Hudaybiyyah as reported in Bukhaari and other books has already passed(5). This narration states that (as he was negotiating with Rasulullaah ﷺ) Hadhrat Urwa رضي الله تعالى عنه started observing the Sahabah رضي الله تعالى عنهم very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any

(1) Tabraani and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.187).
(2) Tirmidhi, as quoted in Tarjumaanus Sunnah (Vol.1 Pg.367).
(3) Abu Ya'la, as quoted in Tarjumaanus Sunnah (Vol.1 Pg.370).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.228).
(5) In the chapter entitled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" and the subheadings "The Incident of the Treaty of Hudaybiyyah" and "Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ".

command the Sahabah رضوان الله تعالى عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad صلى الله عليه وسلم are to him.

The Narration of Hadhrat Abdur Rahmaan bin Haarith رضى الله تعالى عنه Concerning the Sahabah رضوان الله تعالى عنهم Seeking Blessings from the Leftover Wudhu Water and Saliva of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Quraad Sulami رضى الله تعالى عنه says, "We were with Rasulullaah صلى الله عليه وسلم when he asked for some water. (When it was brought) Rasulullaah صلى الله عليه وسلم dipped his hand in the water and started performing wudhu. As the water dripped off (his limbs), we drank it up. 'What makes you do this?' Rasulullaah صلى الله عليه وسلم asked. We replied, 'It is the love for Allaah and His Rasool صلى الله عليه وسلم (that makes us do this).' Rasulullaah صلى الله عليه وسلم then said, 'If you want Allaah and His Rasool صلى الله عليه وسلم to love you, you should return something placed in your trust, always speak the truth and behave politely towards the neighbours in your vicinity.'"(1)

Hadhrat Abdullaah bin Zubayr رضى الله تعالى عنه Drinks the Blood of Rasulullaah صلى الله عليه وسلم

Hadhrat Aamir the son of Hadhrat Abdullaah bin Zubayr رضى الله تعالى عنه reports from his father that he once approached Rasulullaah صلى الله عليه وسلم as Rasulullaah صلى الله عليه وسلم was having his blood cupped. When the cupping was complete, Rasulullaah صلى الله عليه وسلم said, "O Abdullaah! Take this blood and throw it where no one sees you." However, when Hadhrat Abdullaah bin Zubayr رضى الله تعالى عنه left Rasulullaah صلى الله عليه وسلم, he took the blood and drank it up. After returning, Rasulullaah صلى الله عليه وسلم asked him what he had done with the blood and he replied, "I have placed it in a most hidden place where I am sure that no one would know about it." "Did you perhaps drink it?" Rasulullaah صلى الله عليه وسلم enquired. When he admitted that he did, Rasulullaah صلى الله عليه وسلم said, "Why did you drink the blood? Destruction shall come to people from you and destruction shall come to you from people (here Rasulullaah صلى الله عليه وسلم was referring to the strife that took place during the time of Marwaan and Abdul Malik)." Hadhrat Abu Moosa reports from Hadhrat Abu Aasim that according to popular opinion, **the phenomenal strength that Hadhrat Abdullaah bin Zubayr رضى الله تعالى عنه had came from this blood.** (2)

(1) Tabraani. Haythami (Vol.8 Pg.271) has commented on the chain of narrators.
(2) Abu Ya'la and Bayhaqi in his Dalaa'il, as quoted in *Isaabah* (Vol.2 Pg.310). Haakim (Vol.3 Pg.554) and Tabraani have reported a similar narration. Tabraani and Bazzaar have also reported a similar narration but Haythami (Vol.8 Pg.270) has commented on Bazaar's chain of narrators. Ibn Asaakir has reported the narration with the closing comment about the strength of Hadhrat Abdullaah bin Zubayr رضى الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.7 Pg.57).

Hadhrat Kaysaan who was the freed slave of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that when Hadhrat Salmaan رضي الله تعالى عنه once came to Rasulullaah صلى الله عليه وسلم, he noticed Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه drinking something from a plate he had with him. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه came before Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم asked, "Are you finished?" When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه replied that he had, Hadhrat Salmaan رضي الله تعالى عنه asked, "What was that, O Rasulullaah صلى الله عليه وسلم?" Rasulullaah صلى الله عليه وسلم replied, "I gave him to throw away what was cleaned out from my cupping." Hadhrat Salmaan رضي الله تعالى عنه exclaimed, "I swear by the Being Who has sent you with the truth! He just drank it." "Did you drink it?" enquired Rasulullaah صلى الله عليه وسلم. "Yes, I did," came the reply. "Why did you do it?" Rasulullaah صلى الله عليه وسلم asked. "Because," explained Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, "I wished to have the blood of Allaah's Rasool صلى الله عليه وسلم in my belly." Rasulullaah صلى الله عليه وسلم then pointed to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه's head and said, "Destruction shall come to people from you and destruction shall come to you from people. The Fire (of Jahannam) shall not touch you except to fulfil the promise (of passing over the Bridge of Siraat that spans Jahannam)." (1)

Hadhrat Safeenah رضي الله تعالى عنه Drinks Rasulullaah صلى الله عليه وسلم's Blood

Hadhrat Safeenah رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم once had himself cupped and said (to me), 'Take this blood and bury it out of the reach of animals, birds and people.' As I disappeared out of sight, I drank it up. When I later mentioned it to Rasulullaah صلى الله عليه وسلم, he merely laughed." (2)

The Incident of Rasulullaah صلى الله عليه وسلم and Hadhrat Maalik bin Sinaan رضي الله تعالى عنه During the Battle of Uhud

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that his father Hadhrat Maalik Bin Sinaan رضي الله تعالى عنه licked the blood off Rasulullaah صلى الله عليه وسلم's face and then swallowed it. This happened after Rasulullaah صلى الله عليه وسلم's face was injured during the Battle of Uhud. Someone asked, "Are you drinking blood?" "Yes," he confirmed, "but this is the blood of Rasulullaah صلى الله عليه وسلم that I am drinking." Rasulullaah صلى الله عليه وسلم then said, **"Once my blood has mixed with his, the Fire (of Jahannam) shall never touch him."** (3)

The Narration of Hadhrat Hakeemah bint Umaymah Concerning the Drinking of Rasulullaah صلى الله عليه وسلم's Urine

Hadhrat Hakeemah bint Umaymah narrates from her mother that Rasulullaah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.330). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.56).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.270).
(3) Tabraani in his Awsat. Haythami (Vol.8 Pg.270) has commented on the chain of narrators.

ﷺ had a wooden cup in which he used to urinate. He kept this cup beneath his bed. When he looked for it one day and could not find it, he asked where it was. He was then informed that Surrah رضي الله تعالى عنها the maidservant of Hadhrat Ummu Salamah رضي الله تعالى عنها who had come with her from Abyssinia had drunk it. Rasulullaah ﷺ said, **"She has erected a solid barrier against the Fire (of Jahannam)."** (1)

The Narration of Hadhrat Abu Ayyoob رضي الله تعالى عنه Concerning the Respect he Showed to Rasulullaah ﷺ

Hadhrat Abu Ayyoob رضي الله تعالى عنه reports that Rasulullaah ﷺ stayed at his house when Rasulullaah ﷺ arrived in Madinah. While Rasulullaah ﷺ stayed in the lower storey of the house, Hadhrat Abu Ayyoob رضي الله تعالى عنه (and his family) stayed on the upper storey. That morning and evening, the thought plagued **Hadhrat Abu Ayyoob رضي الله تعالى عنه that he was on the top of the house while Rasulullaah ﷺ was beneath him,** and he was therefore an impediment between Rasulullaah ﷺ and revelation (from the heavens). Hadhrat Abu Ayyoob رضي الله تعالى عنه also did not sleep that night fearing that he may cause some dust to fall on Rasulullaah ﷺ or that his movements may disturb Rasulullaah ﷺ.

Early next morning, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My eyes and those of (my wife) Ummu Ayyoob were unable to close all night." "Why was that, O Abu Ayyoob?" enquired Rasulullaah ﷺ. Hadhrat Abu Ayyoob رضي الله تعالى عنه replied, "The thought occurred to me that since I am above and you below me, dust would fall on you if I moved and my movements would disturb you. I also feared that I was an impediment between you and revelation." Rasulullaah ﷺ put him at ease saying, "Do not worry like that in future, O Abu Ayyoob. Should I not teach you some words that if you recite them ten times in the mornings and ten times in the evenings, you will be granted the reward of ten good deeds, ten sins will be erased from your record, you will be elevated ten stages (in Jannah) and on the Day of Qiyaamah you will have the reward of setting ten slaves free? You should recite:

"لَآ اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا شَرِيْكَ لَهٗ" (2)

Hadhrat Abu Ayyoob رضي الله تعالى عنه says, "When Rasulullaah ﷺ came to stay with me, I said, 'May my parents be sacrificed for you! I do not like it that I be above you while you are below me.' Rasulullaah ﷺ said, 'It is more convenient for us to be below because we would be swamped with visitors.' One of our jugs happened to break and the water started to spill. Ummu Ayyoob and I **stood with our blanket and used it to dry up the water,** fearing that the water should not drop on Rasulullaah ﷺ, thereby inconveniencing him. **We had nothing else to cover ourselves (and therefore spent the night without anything to cover ourselves).** We used to prepare meals (and send to Rasulullaah ﷺ) and when he sent back (what was extra), we specifically **sought out the parts where his**

(1) Tabraani. Haythami (Vol.8 Pg.271) has commented on the chain of narrators.
(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294).

fingers touched and ate from there with the intention of attaining blessings. One night when Rasulullaah ﷺ sent back his dinner in which we had put garlic or onions, we did not see any traces of his fingers touching the food. When I mentioned our practice to Rasulullaah ﷺ, adding that he sent back the food without eating it, he said, 'I could get the smell of that tree (garlic or onion) and because I am a person who engages in close conversation (with Allaah and the angels), I did not like the smell to stay with me. However, you people are at liberty to eat it.'"(1)

Another narration states that Hadhrat Abu Ayyoob رضي الله تعالى عنه said, "O Rasulullaah ﷺ! It is not proper for me to be above you. You should therefore move to the upper storey." Rasulullaah ﷺ then had his luggage moved, which was very little.(2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه Concerning a Gutter

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that there was a gutter belonging to Hadhrat Abbaas رضي الله تعالى عنه that was on the road Hadhrat Umar رضي الله تعالى عنه used (to the Masjid). Hadhrat Umar رضي الله تعالى عنه left his house one Friday after dressing (for the Jumu'ah salaah). Because Hadhrat Abbaas رضي الله تعالى عنه had two birds slaughtered, the blood of the birds were thrown into his gutter and when Hadhrat Umar رضي الله تعالى عنه passed by, the blood spilt on his clothing. Hadhrat Umar رضي الله تعالى عنه gave instructions that the gutter should be removed and then returned home where he removed the clothes and changed into something else. He then went back and led the salaah. Hadhrat Abbaas رضي الله تعالى عنه then went up to Hadhrat Umar رضي الله تعالى عنه and said, "By Allaah! The gutter was on the place where Rasulullaah ﷺ had it placed." Hadhrat Umar رضي الله تعالى عنه responded by saying, "I command you in the name of Allaah that even if you have to climb on my back, you should replace it in the place where Rasulullaah ﷺ had it laid." Hadhrat Abbaas رضي الله تعالى عنه then did just that.(3)

Another narration states that Hadhrat Umar رضي الله تعالى عنه actually carried Hadhrat Abbaas رضي الله تعالى عنه on his neck, with his legs over his shoulders. He then replaced the gutter where Rasulullaah ﷺ had laid it. (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and the Other Sahabah رضي الله تعالى عنهم Honour the Pulpit of Rasulullaah ﷺ

Hadhrat Ibraheem bin Abdur Rahmaan bin Abdul Qaari says that he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه place his hand on the place where Rasulullaah ﷺ

(1) Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.50). Haakim (Vol.3 Pg.461) has reported a similar narration without the part concerning the food that was sent to Rasulullaah ﷺ. Haakim has reported from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.50). Ibn Abi Shaybah and Ibn Abi Aasim have also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.405).

(3) Ibn Sa'd (Vol.4 Pg.12), as quoted in *Kanzul Ummaal* (Vol.7 Pg.66).

(4) Ibn Sa'd (Vol.4 Pg.13). Haythami (Vol.4 Pg.206) has reported a similar narration and has also commented on the chain of narrators.

sat on his pulpit and then put the hand on his face.

Another narration from Hadhrat Yazeed bin Abdullaah bin Qusayt states that when the Masjid (Nabawi) was empty he saw several Sahabah رضي الله تعالى عنهم use their right hands to pick up some of the shiny and smooth sand from that side of the pulpit which adjoined Rasulullaah ﷺ's grave. They then made du'aa facing the Qibla.

Kissing the Body of Rasulullaah ﷺ

The Incident of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه

Hadhrat Abu Layla رضي الله تعالى عنه says that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه was a good man who was always smiling and jovial. One day as he was busy speaking to some people in the presence of Rasulullaah ﷺ and making them laugh, Rasulullaah ﷺ poked his side. "You've hurt me," he complained. "Then take your revenge," replied Rasulullaah ﷺ. Hadhrat Usayd رضي الله تعالى عنه remarked, "But you have a garment on while I do not." Rasulullaah ﷺ raised his upper garment and Hadhrat Usayd رضي الله تعالى عنه immediately embraced Rasulullaah ﷺ and started kissing his sides. He said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! This is all I wanted to do." (1)

Hadhrat Sawaad bin Ghuzayyah رضي الله تعالى عنه Kisses Rasulullaah ﷺ's Belly

Hadhrat Habbaan bin Waasi reports from senior scholars from his tribe that Rasulullaah ﷺ had the shaft of an arrow in his hand during the Battle of Badr as he was straightening the rows of the Sahabah رضي الله تعالى عنهم. Hadhrat Sawaad bin Ghuzayyah رضي الله تعالى عنه who was an ally of the Banu Adi bin Najjaar tribe was standing ahead of the row. As Rasulullaah ﷺ passed by him, Rasulullaah ﷺ nudged the shaft in his belly saying, "Get in line, O Sawaad." Hadhrat Sawaad رضي الله تعالى عنه said, "You have hurt me, O Rasulullaah ﷺ! Allaah has sent you with the truth and with justice, so allow me to have retribution." Rasulullaah ﷺ uncovered his belly and said, "You may have your retribution." Hadhrat Sawaad رضي الله تعالى عنه then embraced and started kissing Rasulullaah ﷺ's belly. "What makes you do this, O Sawaad?" asked Rasulullaah ﷺ. You can see what developments are (that a battle is looming), so I wish that my last meeting with you (if I am killed) should be with my skin touching yours." Rasulullaah ﷺ then made du'aa for him. (2)

The Incident of Another Sahabi رضي الله تعالى عنه who Kissed Rasulullaah ﷺ's Belly

Hadhrat Hasan narrates that Rasulullaah ﷺ was once carrying the branch of a date palm in his hand when he met a man who had dyed his clothing yellow. Nudging the man's belly with the branch, Rasulullaah ﷺ said, "Remove that

(1) Haakim (Vol.3 Pg.288), reporting from reliable sources as confirmed by Dhahabi. Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.301), as has Tabraani according to *Kanzul Ummaal* (Vol.4 Pg.43).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.371).

Waras[1]. Did I not forbid you (men) from wearing that?" Although the jab made a mark on his belly, no blood emerged. The Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ said, "O Rasulullaah ﷺ! Retribution will have to be taken." The other Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ exclaimed, "You wish to take retribution from Rasulullaah ﷺ?" He replied, "None has a skin better than mine." Rasulullaah ﷺ then exposed his abdomen saying, "You may have your retribution." The Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ then started kissing the belly of Rasulullaah ﷺ saying, **"I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah."** [2]

The Incident of Hadhrat Sawaad bin Amr رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Hasan narrates that Rasulullaah ﷺ once saw that Hadhrat Sawaad bin Amr رَضِيَ اللهُ تَعَالَى عَنْهُ was wearing *Khalooq*[3] perfume. "Remove the *Waras*! Remove the Waras!" Rasulullaah ﷺ exclaimed. Rasulullaah ﷺ then prodded Hadhrat Sawaad رَضِيَ اللهُ تَعَالَى عَنْهُ in the belly with a twig or a Miswaak. The prod shook his belly and left a mark. The rest of the narration is like the one quoted above. [4]

Another narration from Hadhrat Hasan states that a man called Sawaadah bin Amr used to apply so much of *Khalooq* fragrance that he actually resembled the branch of a date palm (because of the yellow colour). Whenever Rasulullaah ﷺ saw him, Rasulullaah ﷺ would shake the fragrance off his clothes. One day when he again appeared before Rasulullaah ﷺ wearing the *Khalooq*, Rasulullaah ﷺ lightly struck him with a twig that was in his hand. However, because the twig hurt him, Hadhrat Sawaadah رَضِيَ اللهُ تَعَالَى عَنْهُ said, "There will have to be retribution, O Rasulullaah ﷺ!" Rasulullaah ﷺ handed the twig over to him and started lifting the two upper garments he was wearing. The people reprimanded him and he also retrained himself until the garment was lifted to the area where he was injured. He then threw down the twig, held on to Rasulullaah ﷺ and started kissing him, saying, " Rasulullaah ﷺ! I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah."[5]

Hadhrat Talha bin Baraa رَضِيَ اللهُ تَعَالَى عَنْهُ Kisses Rasulullaah ﷺ's Feet

The narration of Hadhrat Husayn bin Wahwah has already passed[6] describing how Hadhrat Talha bin Baraa رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Rasulullaah ﷺ and **kissed his feet when he met Rasulullaah ﷺ**. The incident will also be quoted ahead about how Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ **kissed Rasulullaah ﷺ's forehead when Rasulullaah ﷺ passed away.**

(1) A yellow herb that grows in Yemen.
(2) Abdur Razaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).
(3) A perfume made up largely of saffron, giving it a yellowish colour.
(4) Ibn Sa'd (Vol.3 Pg.72).
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302). Baghawi has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.96).
(6) In the chapter entitled "The Love that the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ had for Rasulullaah ﷺ", under the subheading "The Love that Hadhrat Talha bin Baraa رَضِيَ اللهُ تَعَالَى عَنْهُ had for Rasulullaah ﷺ".

The Crying of the Sahabah رضي الله تعالى عنهم when they Heard that Rasulullaah ﷺ had been Martyred and What Happened to them when he Passed Away

The Incident of a Lady from the Ansaar When she Heard that Rasulullaah ﷺ had Been Martyred in the Battle of Uhud

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that when the people of Madinah were being defeated during the Battle of Uhud, the people started saying that Rasulullaah ﷺ had been martyred. (The people of Madinah started weeping so much that) The cries of women could be heard in the furthest reaches of Madinah. **One of the women from the Ansaar left Madinah wearing her veil (and headed for the battlefield).** (The corpses of) Her father, her son, her husband and her brother were all brought to her. The narrator says that he is not certain which of them was brought first. When she passed by any one of them and asked who he was, she was informed that he was her father, her brother, her husband or her son. (Undaunted from her intent to find out about Rasulullaah ﷺ) She asked (each time), "How is Rasulullaah ﷺ?" "There he is in front of you," the people told her. When she eventually reached Rasulullaah ﷺ, she held on to the edge of his garment and said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! When you are safe, I have no concern for all those who have passed on." (1)

Hadhrat Zubayr رضي الله تعالى عنه says that on the day the Battle of Uhud was fought, none but he was with Rasulullaah ﷺ near Madinah. None of the Sahabah رضي الله تعالى عنهم remained behind in Madinah (because all of them were on the battlefield). So many Muslims were martyred that someone even announced that Rasulullaah ﷺ had been martyred. All the women started weeping. However, one of them said, "Do not be so hasty to cry until I go and see for myself." She then left Madinah on foot without any purpose besides her concern for Rasulullaah ﷺ and to find out about his welfare. (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that Rasulullaah ﷺ passed by a lady from the Banu Dinaar tribe whose husband, brother and father had been martyred while fighting by the side of Rasulullaah ﷺ in the Battle of Uhud. Whenever she was informed about one of their deaths, she kept asking, "How is Rasulullaah ﷺ?" Addressing her by her family name, the Sahabah رضي الله تعالى عنهم said, "He is well. By the grace of Allaah, he is exactly as you would like him to be." "Show me where he is so that I may see him," she asked. She was then shown

(1) Tabraani. Haythami (Vol.6 Pg.115) has commented on the chain of narrators.
(2) Bazaar. Haythami (Vol.6 Pg.115) has commented on the chain of narrators.

where Rasulullaah ﷺ was and when she saw him, she said, "After seeing you (O Rasulullaah ﷺ), every calamity seems trivial." (1)

The Behaviour of Hadhrat Abu Talha رضي الله تعالى عنه During the Battle of Uhud Because of his Love for Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه was firing arrows in front of Rasulullaah ﷺ during the Battle of Uhud. He was a proficient archer and was shielding Rasulullaah ﷺ. Each time, he fired an arrow, Rasulullaah ﷺ looked up to see where the arrow landed. At the same time, Hadhrat Abu Talha رضي الله تعالى عنه would raise his chest (to shield Rasulullaah ﷺ) saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Do not get up for an arrow should strike you. My neck is there to be sacrificed rather than yours." Hadhrat Abu Talha رضي الله تعالى عنه was ready to have himself killed in the defence of Rasulullaah ﷺ. He therefore kept saying, "O Rasulullaah ﷺ! I am a strong man, so send me to fulfil any of your needs and give me any command you wish." (2)

The Bravery of Hadhrat Qataadah رضي الله تعالى عنه for the Love of Rasulullaah ﷺ

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه narrates, "Rasulullaah ﷺ was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah ﷺ until the string broke. I then remained standing where I was, **shielding the face of Rasulullaah ﷺ with my own.** Whenever an arrow headed for the face of Rasulullaah ﷺ, I turned my head to protect the face of Rasulullaah ﷺ for I had no bow to use..." The rest of the narration is the same as appears in the chapter entitled "The Bravery of Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه"(3)

The Sahabah رضي الله تعالى عنهم Weep at the Mention of Rasulullaah ﷺ Separating from them

The Weeping of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abu Sa'eed رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once came out to us from his room during the illness in which he passed away. He had a bandage wrapped around his head and he went towards the pulpit until he sat upright on it. We followed Rasulullaah ﷺ (towards the pulpit), where he said, 'I swear by the Being Who controls my life that at this moment I am standing upon my fountain (Kowthar). When a servant of Allaah was given the choice between this world with its splendour (and the Aakhirah), he chose the Aakhirah.' No one

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.47).
(2) Ahmad, as quoted in Al Bidaayah wan Nihaayah (Vol.4 Pg.27). Ibn Sa'd (Vol.3 Pg.65) has reported a similar narration.
(3) Under the subheading "Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه Uses his Face to Shield Rasulullaah ﷺ from Arrows During the Battle of Uhud".

understood the message of this statement besides Abu Bakr رضي الله تعالى عنه. His eyes therefore filled with tears and he started weeping. He then exclaimed, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! In fact, may all our fathers, our mothers, ourselves and our wealth be sacrificed for you!' Rasulullaah ﷺ then descended from the pulpit and has not stood there again to this day." (1)

The Weeping of Hadhrat Faatima رضي الله تعالى عنها

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ sent for Hadhrat Faatima رضي الله تعالى عنها after Allaah revealed the Surah:

﴿إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝﴾

He said to her, "This tells me of my pending death." When she started to weep, Rasulullaah ﷺ consoled her by saying, **"Do not weep because you shall be the first of my family to meet me."** She then started to laugh. Seeing her do this, one of Rasulullaah ﷺ's wives asked, "I saw you cry and then laugh?" Hadhrat Faatima رضي الله تعالى عنها explained, "Rasulullaah ﷺ said to me, 'This tells me of my pending death.' When I started to weep, Rasulullaah ﷺ then consoled me by saying, "Do not weep because you shall be the first of my family to meet me." It was then that I started to laugh." (2)

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "During his final illness, Rasulullaah ﷺ once called for his daughter Faatima رضي الله تعالى عنها. When he whispered something to her, she wept. He then called her again and when he whispered something to her this time, she started laughing. When I asked her about this, she replied, 'When Rasulullaah ﷺ informed me that his life would be taken during this illness, I started to weep but when he told me that I **would be the first of his family to meet him, I started to laugh.'"**(3)

In another narration, Hadhrat Ummu Salamah رضي الله تعالى عنها states, "When I asked Faatima رضي الله تعالى عنها about her laughing and crying, she replied, 'Rasulullaah ﷺ first informed me that he was going to pass away and then informed me that I would be the leader of the women of Jannah after Maryam the daughter of Imraan عليها السلام. It was this that made me laugh.'"(4)

Hadhrat Alaa رضي الله تعالى عنه reports that when Rasulullaah ﷺ was about to leave this world, Hadhrat Faatima رضي الله تعالى عنها started weeping. Rasulullaah ﷺ said to her, "Do not weep, dear daughter. When I pass on, you should say, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' because by reciting these words a person receives something in return for every calamity." "Even in return for losing you, O Rasulullaah ﷺ!" asked Hadhrat Faatima رضي الله تعالى عنها. "Even in return for losing me," replied Rasulullaah ﷺ.(5)

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(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Sa'd (Vol.2 Pg.230) has reported a similar narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه.
(2) Tabraani. Haythami (Vol.9 Pg.23) has commented on the chain of narrators.
(3) Ibn Sa'd (Vol.2 Pg.247). Ibn Sa'd has also reported the narration in greater detail.
(4) Ibn Sa'd.
(5) Ibn Sa'd (Vol.2 Pg.312).

The Weeping of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent him (as governor) to Yemen, **Rasulullaah ﷺ walked with him as he gave him advice.** Hadhrat Mu'aadh رضي الله تعالى عنه was riding his animal while Rasulullaah ﷺ walked beside the animal. After giving him the necessary advice, Rasulullaah ﷺ said, "O Mu'aadh! You shall probably not meet me after this year. You shall perhaps be passing by only this Masjid of mine and my grave." Hadhrat Mu'aadh رضي الله تعالى عنه then started weeping profusely because of this separation from Rasulullaah ﷺ. Rasulullaah ﷺ then turned around and faced towards Madinah as he said, **"The people closest to me are those with Taqwa regardless of who they are and where they may be."** (1)

Another narration states that Rasulullaah ﷺ said, "Do not weep, O Mu'aadh because this weeping is from Shaytaan." (2)

The Sahabah رضي الله تعالى عنهم Weep out of Fear of Rasulullaah ﷺ Passing Away

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ was once informed that the Ansaar men and women were crying in the Masjid. "What makes them cry?" Rasulullaah ﷺ enquired. When he was informed that they were crying because they feared he was going to pass away, Rasulullaah ﷺ left his room and went to sit on his pulpit. He was wrapped in a shawl with the ends thrown over his shoulders. He also wore a stained bandage on his head. After duly praising Allaah, he said, "O people! People will multiply as the Ansaar dwindle in numbers until they are only as much as salt in food. Whoever is given charge over their affairs should accept the good from their good people and excuse their evil ones." (3)

The Statement of Hadhrat Ummul Fadhl رضي الله تعالى عنها At the Demise of Rasulullaah ﷺ

Hadhrat Ummul Fadhl bint Haarith رضي الله تعالى عنها says that when she came to Rasulullaah ﷺ during his final illness, she started weeping. Rasulullaah ﷺ lifted his head and asked, "What makes you weep?" She replied, "We fear for you (that you will pass away) and do not know how people will treat us after your demise." Rasulullaah ﷺ replied, "You will be the ones in a weaker position after I leave." (4)

(1) Ahmad.
(2) Ahmad. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
(3) Bazzaar. Haythami (Vol.10 Pg.37) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.252) has also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
(4) Ahmad. Haythami (Vol.9 Pg.34) has commented on the chain of narrators.

Rasulullaah ﷺ Bids Farewell (to the Ummah)

The Direction Rasulullaah ﷺ Gave Prior to his Demise Concerning his Burial, Bathing, Janaazah salaah and other Matters

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "May my father and I be sacrificed for our beloved Nabi ﷺ who gave us the news of his demise six days in advance. When his end drew near, he gathered us in the room of our mother Aa'isha رضي الله تعالى عنها. His eyes welled with tears as he looked at us and said, 'Welcome to you all. May Allaah give you long lives. May Allaah protect you. May Allaah safeguard you. May Allaah assist you, May Allaah elevate you. May Allaah guide you. May Allaah provide for you. May Allaah steer you to what is right. May Allaah keep you safe. May Allaah accept you. I advise you to adopt Taqwa. I plead to Allaah to care for you and make Him my successor over you. I am a clear warner to you not to exert your authority over Allaah with regard to His servants and lands, for Allaah has mentioned to me and to you:

﴿تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝﴾ (سورة قصص آیت ۸۳)

> This *(Jannah)* is the Home of the Aakhirah, which We shall assign to those who do not desire pomp *(glory)* on earth nor corruption. The *(best)* outcome shall be for those with Taqwa. {Surah Qasas, verse 83}

Allaah also says:

﴿اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝﴾ (سورة زمر آیت ۶۰)

> Is there not an abode *(a place to live)* in Jahannam for the arrogant?' {Surah Zumar, verse 60}

Rasulullaah ﷺ then continued, 'The term is coming to an end. The time has come to return to Allaah, to the *Sidratul Muntahaa* (1), to *Jannatul Ma'waa* (2), to glasses filled to the brim and to the Highest Companion (Allaah).'"

"Who shall bathe you then, O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired. Rasulullaah ﷺ replied, "The men of my family who are closest in relation, together with those who are closest after them." "In what shall we shroud you?" they enquired further. Rasulullaah ﷺ replied, "In the clothing I am wearing. Otherwise, if you wish, you may shroud me in a Yemeni shawl or in white Egyptian sheets." "Which of us should then lead the Janaazah salaah," was the

(1) The Arabic word "Sidrah" means a lotus or a jujube tree. "Muntahaa" means the 'limit' or 'apex' i.e. a point beyond which there is nothing more. The "Sidratul Muntahaa" is therefore a tree at which everything stops. Whatever deeds ascend to the heavens first stop at the "Sidratul Muntahaa" before proceeding further and all commands descending to earth also stop there before descending further.

(2) The level of Jannah where the pious abide.

next question. The Sahabah رضي الله تعالى عنهم and Rasulullaah ﷺ then burst out crying. Rasulullaah ﷺ said, "Take it easy. May Allaah forgive you all and grant you the best of rewards on behalf of His Nabi. After you have bathed me and placed me on my bed in a corner of my room that will be my grave, then leave me alone for a while because the first to perform the (Janaazah) salaah for me shall be my friend (the archangel) Jibra'eel عليه السلام. After him shall be Mika'eel عليه السلام, followed by Israafeel عليه السلام, then the angel of death with his army and then all the angels. May Allaah shower His blessings on all of them. **You should then enter in groups to perform the salaah and to greet me.** You should however not allow any wailing woman to come to me nor any woman who is screaming and raising her voice. The first to perform the salaah should be the men of my family and then the rest of you afterwards. Accept my reply to your greetings of Salaam and convey my greeting of Salaam to all my brothers who are not present and to every person who enters the fold of your Deen after my demise. I make you witness to the fact that I am conveying my Salaams to him and to every other person following me in my Deen from this day until the Day of Qiyaamah."

The Sahabah رضي الله تعالى عنهم then asked, "Which of us should place you in your grave, O Rasulullaah ﷺ?" Rasulullaah ﷺ replied, "The men of my family together with a large host of angels who will be able to see you without you being able to see them." (1)

The Demise of Rasulullaah ﷺ

The Incident of his Demise and the Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Yazeed bin Baabnoos says, "A friend and I once went to Hadhrat Aa'isha رضي الله تعالى عنها and sought permission to enter. She threw us some cushions and then concealed herself behind a screen (before allowing us in). 'What do you have to say about Araak, O Ummul Mu'mineen?' my friend asked. 'What is Araak?' she asked. When I struck my friend on the shoulder (to bid him not to ask about it), Hadhrat Aa'isha رضي الله تعالى عنها said, 'Do not do that for you have hurt your brother.' She then proceeded to ask, 'What is Araak? Is it about menstruation (that you wish to know about, whether a man can touch his wife when she is menstruating?). You should practise what Allaah has mentioned in the Qur'aan about menstruating women. Rasulullaah ﷺ used to embrace me and kiss my head with only a sheet between us when I was menstruating.'"

Hadhrat Aa'isha رضي الله تعالى عنها then went on to say, "It was the practice of Rasulullaah ﷺ to tell me something of benefit every time he passed by my door. However, one day he passed my door two or three times without saying anything. I then

(1) Bazzaar. Haythami (Vol.9 Pg.52) has commented on the chain of narrators. Tabraani has reported a similar narration but stating that this occurred a month before the demise of Rasulullaah ﷺ. Haythami has also commented on this chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.168) from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه with slight differences but has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.256) has also reported a similar narration in detail.

told my maidservant to place a pillow at the door and I tied a bandage around my head (pretending to be ill to get Rasulullaah ﷺ's attention). When Rasulullaah ﷺ passed by (and saw me lying there), he asked, 'Dear Aa'isha! What is the matter?' 'My head is paining,' I responded. 'I too have severe pain in my head,' he replied. He then left and it was not long when he came to me carrying a blanket with him. He entered my room and then sent a message to his other wives saying, 'I am ill and am unable to come to all of you. Do permit me to stay with Aa'isha.' (With the permission of the others) I then started to nurse Rasulullaah ﷺ whereas I had never nursed anyone else before him.

Rasulullaah ﷺ's head was on my shoulder one day when it turned towards me. I thought that Rasulullaah ﷺ wanted to kiss me when a drop of cold saliva dropped from his mouth. When it fell on the back of my neck, my entire body started to shiver. Thinking that he had fallen unconscious, I covered him with a sheet. Umar رضي الله عنه and Mughiera bin Shu'ba رضي الله عنه then arrived and sought permission to enter. I gave them permission and then pulled over my veil. Umar رضي الله عنه looked at Rasulullaah ﷺ and said, 'O dear! Rasulullaah ﷺ is unconscious! What a deep coma he seems to be in.' The two men then stood up. When they were near the door, Mughiera رضي الله عنه said, 'O Umar! Rasulullaah ﷺ has passed away.' 'Never!' exclaimed Umar رضي الله عنه, 'You are always making statements that cause trouble! Rasulullaah ﷺ will never pass away until Allaah has obliterated the Munaafiqeen.'"

Hadhrat Aa'isha رضي الله عنها continues, "(My father) Abu Bakr رضي الله عنه then arrived and I lifted my veil. He looked at Rasulullaah ﷺ and exclaimed, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! Rasulullaah ﷺ has passed away.' He went to Rasulullaah ﷺ from the headside, bowed his head and kissed Rasulullaah ﷺ's forehead. He then said, 'O dear Nabi ﷺ!' Thereafter, he raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, 'O my chosen friend!' For the third time he then raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, 'O my bosom friend! Rasulullaah ﷺ has passed away.'"

Hadhrat Abu Bakr رضي الله عنه then went to the Masjid where Hadhrat Umar رضي الله عنه was busy lecturing the people saying, "Indeed Rasulullaah ﷺ shall never pass away until Allaah destroys the Munaafiqeen.' Hadhrat Abu Bakr رضي الله عنه then addressed the people. After duly praising Allaah, he said, "Allaah says:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾ (سورة زمر آیت ۳۰)

'Indeed, you *(O Rasulullaah ﷺ)* shall certainly die, and they shall all die as well.' {Surah Zumar, verse 30}

(Thereafter, he recited the verse:)

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ (سورة آل عمران آیت ۱۴۴)

Muhammad ﷺ is but a Rasool *(of Allaah).* Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself).* Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen).* {Surah Aal Imraan, verse 144}

He then proceeded to say, **"Whoever worships Allaah should know that Allaah is Alive and shall never die. Whoever worshipped Muhammad ﷺ should know that Muhammad ﷺ has passed away."** Astonished, Hadhrat Umar رضي الله عنه asked, "Are those verses really in the Qur'aan? O people! This is Abu Bakr and he is the highest achiever amongst the Muslims. Pledge your allegiance to him."(1)

The Burial of Rasulullaah ﷺ

The Narration of Hadhrat Ali رضي الله عنه

Hadhrat Ali bin Abi Taalib رضي الله عنه narrates that when they (the family of Rasulullaah ﷺ) started the burial preparations for Rasulullaah ﷺ, they locked the door and did not allow anyone in. While the Ansaar shouted, "We are the maternal relatives of Rasulullaah ﷺ and have a high standing in Islaam!" the Quraysh shouted, "We are his paternal relatives!" Hadhrat Abu Bakr رضي الله عنه then shouted saying, "O assembly of Muslims! Every family has a greater right to the burial of their family members than others do. We therefore plead to you in the name of Allaah (not to enter) because if you enter, you will be pushing back others (those who are entitled to enter). By Allaah! None should enter besides those who are called."

A narration of Hadhrat Ali bin Husayn states that the Ansaar shouted, "We have a right (to arrange the burial) because Rasulullaah ﷺ is the son of our sister and because we have a high standing in Islaam." When they lodged their request with Hadhrat Abu Bakr رضي الله عنه, he said, "A family has the greatest right to members of their family. **You may put the request to Ali رضي الله عنه and Abbaas رضي الله عنه because none may enter the room besides those whom they permit."** (2)

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله عنهما in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله عنهما reports that Hadhrat Aa'isha رضي الله عنها and Hadhrat Hafsah رضي الله عنها were with Rasulullaah ﷺ when his illness grew severe. When Rasulullaah ﷺ saw Hadhrat Ali رضي الله عنه enter the room, he lifted his head and said, "Come closer. Come closer." Hadhrat Ali رضي الله عنه let Rasulullaah ﷺ lean against him and remained with Rasulullaah ﷺ until he passed away. When Rasulullaah ﷺ passed away, Hadhrat Ali رضي الله عنه stood up and locked the

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.241), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.33). Abu Ya'la has also reported the narration but Haythami (Vol.9 Pg.33) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.267) has also reported the narration.

(2) Ibn Sa'd (Vol.2 Pg.61).

door. Hadhrat Abbaas رضي الله تعالى عنه and the members of the Banu Abdul Muttalib family came and stood (guard) at the door.

(Addressing Rasulullaah ﷺ) Hadhrat Ali رضي الله تعالى عنه said, "May my parents be sacrificed for you! You were so pure in life and now so pure in death." There wafted from the body of Rasulullaah ﷺ an extremely wonderful fragrance that people had never smelt before. Hadhrat Abbaas رضي الله تعالى عنه then said to Hadhrat Ali رضي الله تعالى عنه, "What is happening here? Leave all that weeping like women do. Pay attention to your leader (Rasulullaah ﷺ)." Hadhrat Ali رضي الله تعالى عنه then asked for Hadhrat Fadhl bin Abbaas رضي الله تعالى عنه to be brought to him (to assist him). At this stage the Ansaar requested, "We plead to you in the name of Allaah and by the affinity we have with Rasulullaah ﷺ (that you allow one of us to be part of the burial preparations)." Hadhrat Ali رضي الله تعالى عنه and those with him allowed in an Ansaari called Hadhrat Aws bin Khowlay who carried a bucket of water in one hand.

(Before starting the bathing) **They heard a voice in the house saying, "Do not remove Rasulullaah ﷺ's clothing. Bathe him as he is in his clothing."**

Hadhrat Ali رضي الله تعالى عنه then washed Rasulullaah ﷺ by placing his hand beneath the clothing as Hadhrat Fadhl رضي الله تعالى عنه held the clothing up and the Ansaari brought the water. Hadhrat Ali رضي الله تعالى عنه wore a cloth over his hand (as a glove) as he placed his hand beneath the clothing. (1)

The Janaazah salaah for Rasulullaah ﷺ

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, **groups of men were let into the room and they performed the Janaazah salaah individually without anyone being the Imaam.** When all the men were finished, the women were let in to perform the Janaazah salaah, followed by the children and then the slaves. None of the groups were led by an Imaam. (2)

The Narration of Hadhrat Sahl bin Sa'd رضي الله تعالى عنه

Hadhrat Sahl in Sa'd رضي الله تعالى عنه says that after Rasulullaah ﷺ was shrouded in the burial shroud, he was placed on a bed, which was then placed in the corner of the room. The people then entered the room in groups (to perform the Janaazah salaah) without anyone leading them in the salaah. (3)

Hadhrat Moosa bin Muhammad bin Ibraheem says that he found a book in which his father had written that after Rasulullaah ﷺ was shrouded in the burial shroud, he was placed on a bed. Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه then entered the room together with as many Muhaajireen and Ansaar as could fit in the room. The two men said:

"اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ"

(1) Tabraani. Haythami (Vol.9 Pg.36) has commented on the chain of narrators. Ibn Maajah has reported a part of the narration while Ibn Sa;d (Vol.2 Pg.63) has also reported a similar narration.
(2) Ibn Is'haaq.
(3) Waaqidi.

"Peace be on you, O Nabi ﷺ together with the mercy of Allaah and His blessings."

The other Muhaajireen and Ansaar also greeted Rasulullaah ﷺ as Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه did. They then formed rows without any of them being the Imaam. Standing in the first row in front of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه said, "O Allaah! We testify that Rasulullaah ﷺ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen, His Words (Deen) was completed and belief was established in the One Allaah Who has no partner. O Allaah! Make us people who follow the guidance revealed to him and allow us to meet him again with him recognising us and us recognising him. He was indeed most forgiving and most merciful unto the Mu'mineen. We seek no worldly recompense for believing in him and shall never sell our Imaan in him for any price." The other Sahabah رضي الله تعالى عنهم said, "Aameen! Aameen!" They then left and another group entered. After all the men had completed, the women entered, followed by the children. (1)

The Narration of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was placed on a bed, he said to the people, "None shall be the Imaam (to lead the Janaazah salaah) because Rasulullaah ﷺ is the Imaam while alive and after his demise. The people then started entering (the room) in groups and performed the salaah in rows without any of them being the Imaam. They all said "Allaahu Akbar" as Hadhrat Ali رضي الله تعالى عنه stood directly in front of Rasulullaah ﷺ and said:

"اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

"Peace be on you, O Nabi ﷺ together with the mercy of Allaah and His blessings."

He then continued, "O Allaah! We testify that Rasulullaah ﷺ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen and His Words (Deen) was completed. O Allaah! Make us people who follow the guidance revealed to him, keep us steadfast and allow us to meet him again" The other Sahabah رضي الله تعالى عنهم said, "Aameen! " After all the men had completed, the women did the same, followed by the children. (2)

The Condition of the Sahabah رضي الله تعالى عنهم when Rasulullaah ﷺ Passed away and Their Weeping at their Separation from Him

Hadhrat Abu Bakr رضي الله تعالى عنه Weeps and the Lecture he gave to the People

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, the

(1) *Al Bidaayah wan Nihaayah* (Vol.5 Pg.265). Ibn Sa'd (Vol.2 Pg.69) has reported a similar narration.
(2) Ibn Sa'd (Vol.2 Pg.70), as quoted in *Kanzul Ummaal* (Vol.4 Pg.55).

Sahabah رضي الله تعالى عنهم were all whispering to each other. Hadhrat Abu Bakr رضي الله تعالى عنه instructed his slave to listen to what they were saying and report back to him. The slave reported that he overheard the Sahabah رضي الله تعالى عنهم saying that Rasulullaah صلى الله عليه وسلم had passed away. Hadhrat Abu Bakr رضي الله تعالى عنه then hurried as he said, "O dear! My back has been broken!" (He was so overcome with grief that) The Sahabah رضي الله تعالى عنهم thought that he would not even make it to the Masjid, but he did. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the day Rasulullaah صلى الله عليه وسلم passed away, Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه emerged (from Rasulullaah صلى الله عليه وسلم's room) as Hadhrat Umar رضي الله تعالى عنه was busy addressing the Sahabah رضي الله تعالى عنهم. He told Hadhrat Umar رضي الله تعالى عنه to be seated and after duly praising Allaah, he said, "Whoever worshipped Muhammad صلى الله عليه وسلم should know that Muhammad صلى الله عليه وسلم has passed away. On the other hand, whoever worships Allaah should know that Allaah is Alive and shall never die. Verily Allaah states:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ اَفَاۡئِنْ مَّاتَ اَوْقُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۗ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّاللّٰهَ شَيْئًا ۗ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة آل عمران آيت ١٤٤)

Muhammad صلى الله عليه وسلم is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "By Allaah! (Because they were so overcome with grief) It was as if the people never knew that such a verse was ever revealed until Hadhrat Abu Bakr رضي الله تعالى عنه recited it. They all took it from Hadhrat Abu Bakr رضي الله تعالى عنه and every one of them was reciting it. Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, 'By Allaah! No sooner did I hear Abu Bakr رضي الله تعالى عنه recite the verse when my legs collapsed beneath me and were unable to carry me. I then fell to the ground when I heard it for I was then convinced that Rasulullaah صلى الله عليه وسلم had definitely passed away.'"(2)

The Grief of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says, "When Rasulullaah صلى الله عليه وسلم passed away, the Sahabah رضي الله تعالى عنهم were so grieved that some of them even started having false thoughts (that Islaam had come to an end). I was also amongst those who were deeply grieved and was once sitting on one of the hills of Madinah when Umar رضي الله تعالى عنه passed by me without me even noticing that he had passed. By then, people had already pledged their allegiance to Abu Bakr رضي الله تعالى عنه. Umar رضي الله تعالى عنه

(1) Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).
(2) Abdur Razzaaq, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Bukhaari, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).

proceeded immediately to Abu Bakr رضي الله تعالى عنه and said, 'O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan رضي الله تعالى عنه and greeted him, he did not even reply." The rest of the narration shall soon be quoted in the chapter concerning greeting. (1)

The Grief of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo رضي الله تعالى عنه narrates that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه one day had his face covered and was extremely grieved. "I notice that you are deeply grieved," enquired Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Ali رضي الله تعالى عنه replied, "Such grief has overcome me that has not befallen you." To this Hadhrat Abu Bakr رضي الله تعالى عنه said, "Look at what he is saying! I ask you in the name of Allaah to tell me whether any other person is more grieved about the demise of Rasulullaah ﷺ than I am?" (2)

The Weeping of Hadhrat Ummu Salamah رضي الله تعالى عنها

Hadhrat Ummu Salamah رضي الله تعالى عنها says, "When we (the wives of Rasulullaah ﷺ) gathered together and were weeping (over the demise of Rasulullaah ﷺ), we did not have a wink of sleep. (The blessed body of) Rasulullaah ﷺ was still in our rooms and we consoled each other every time we saw him lying on the bed. When we suddenly heard the sounds of shovels (digging Rasulullaah ﷺ's grave) just before dawn, we started crying (out of grief) and the people in the Masjid also started crying. This caused all of Madinah to shudder. When Bilaal رضي الله تعالى عنه called out the Fajr Adhaan and took the name of Rasulullaah ﷺ (as he said), he burst out crying. This added to our grief and the people started going towards the grave. The door was however locked to them. O what a calamity it was! Every calamity that befell us afterwards paled into insignificance when we thought about the calamity of Rasulullaah ﷺ's demise." (3)

The Wailing of the people of Madinah

Hadhrat Abu Dhu'ayb Hudhali says, "When I arrived in Madinah, the wailing of the people of Madinah pulsated like the calls of 'Labbaik' from people performing Hajj pulsates. 'What is the matter?'" I enquired. They then informed me that Rasulullaah ﷺ had passed away." (4)

The Condition of the Sahabah رضي الله تعالى عنهم in Makkah when they Heard about Rasulullaah ﷺ's Demise

Hadhrat Ubaydullaah bin Umayr رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, the governor of Makkah was Hadhrat Attaab bin Usayd رضي الله تعالى عنه. When the news of Rasulullaah ﷺ's demise reached the people of Makkah, the people in

(1) Ibn Sa'd (Vol.2 Pg.84).
(2) Ibn Sa'd (Vol.2 Pg.84).
(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.271). Ibn Sa'd (Vol.4 Pg.121) has also reported the narration in brief.
(4) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Is'haaq has also reported the narration in detail as will soon be quoted in the chapter dealing with the sayings of the Sahabah رضي الله تعالى عنهم when Rasulullaah ﷺ passed away.

the Masjid burst out crying. Hadhrat Attaab رضي الله تعالى عنه left Makkah and went to one of the valleys of Makkah. Hadhrat Suhayl bin Amr رضي الله تعالى عنه approached him and told him to address the people. "I cannot speak after the demise of Rasulullaah ﷺ," replied Hadhrat Attaab رضي الله تعالى عنه. Hadhrat Suhayl رضي الله تعالى عنه said, "Then come with me and I shall do it for you." They left and when they came to the Masjidul Haraam, **Hadhrat Suhayl رضي الله تعالى عنه stood up to address the people. After duly praising Allaah, he delivered a lecture that was identical to the one that Hadhrat Abu Bakr رضي الله تعالى عنه gave the people (in Madinah).** In fact, when Hadhrat Suhayl رضي الله تعالى عنه was a captive of the Battle of Badr, Rasulullaah ﷺ said to Hadhrat Umar رضي الله تعالى عنه, "What makes you want to extract his front teeth? Leave him alone because Allaah shall perhaps place him on a platform that would bring you great pleasure." The platform Rasulullaah ﷺ referred to was this one by which the authority of Hadhrat Attaab رضي الله تعالى عنه was consolidated over Makkah and neighbouring areas. (1)

The Condition of Hadhrat Faatima رضي الله تعالى عنها

Hadhrat Abu Ja'far says, "After the demise of Rasulullaah ﷺ, I never saw Faatima رضي الله تعالى عنها laugh. All I saw was her mouth extend on one side (as she smiled)." (2)

What the Sahabah رضي الله تعالى عنهم Said When Rasulullaah ﷺ Passed Away

The Statement of Hadhrat Abu Bakr رضي الله تعالى عنه: "Today we have Lost Revelation"

Hadhrat Is'haaq reports that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Today we have lost revelation and speech from Allaah." (3)

The Statement of Hadhrat Ummu Ayman رضي الله تعالى عنها Concerning the Loss of Revelation

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, Hadhrat Ummu Ayman رضي الله تعالى عنها wept bitterly. When asked what made her weep so bitterly about the demise of Rasulullaah ﷺ, she replied, "I always knew that Rasulullaah ﷺ would soon pass away, but what makes me weep is **that revelation has now been lifted from us."** (4)

Hadhrat Anas رضي الله تعالى عنه also reports that after the demise of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه once said to Hadhrat Umar رضي الله تعالى عنه, "Come with me to visit Ummu Ayman " When they came to her, she started weeping. They consoled her saying, "What makes you weep? What is with Allaah is better for Rasulullaah ﷺ." She replied, "By Allaah! I am not weeping because I do not know that what

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).
(2) Ibn Sa'd (Vol.2 Pg.84).
(3) Dalaa'ilut Towheed, as quoted in *Kanzul Ummaal* (Vol.4 Pg.50).
(4) Ahmad.

Allaah has with Him is better for Rasulullaah ﷺ. I am weeping because revelation from the heavens has been terminated." This statement made both men start weeping. (1)

Another narration states that when Rasulullaah ﷺ passed away, Hadhrat Ummu Ayman رضي الله تعالى عنها wept bitterly. When asked what made her weep, she replied, "What makes me weep is that news form the heavens has now been terminated." (2)

A narration of Hadhrat Moosa bin Uqba quotes Hadhrat Ummu Ayman رضي الله تعالى عنها as saying, "I am weeping because the news from the heavens used to come to us in large quantities and fresh from the heavens every day and night. This has now been terminated and lifted. It is only this that makes me weep." This statement greatly surprised the people. (3)

The Statement of Hadhrat Ma'n bin Adi رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, the people wept bitterly and said, "We wished that we would pass away before Rasulullaah ﷺ for we fear that we will be facing great tribulations after him." To this, Hadhrat Ma'n bin Adi رضي الله تعالى عنه said, "on the contrary, I swear by Allaah that rather than wishing to die before Rasulullaah ﷺ, I wish to believe in him after his demise just as I did during his lifetime." (4)

The Statement of Hadhrat Faatima رضي الله تعالى عنها the Daughter of Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ fell seriously ill, Hadhrat Faatima رضي الله تعالى عنها bemoaned, "O! The pain my father is suffering!" Rasulullaah ﷺ then said to her, "Your father will suffer no pain after this day." After Rasulullaah ﷺ passed away, she said, "O my dear father! His Rabb really accepted his supplication. O my dear father! *Jannatul Firdous* (5) has become his abode! O my dear father! Jibra'eel عليه السلام has informed us of his demise." After Rasulullaah ﷺ was buried, Hadhrat Faatima رضي الله تعالى عنها said, "O Anas! How did your hearts allow you to throw sand over Rasulullaah ﷺ?"(6)

Another narration quotes that Hadhrat Faatima رضي الله تعالى عنها said, "O Anas! How did your hearts allow you to return after burying Rasulullaah ﷺ in the sand?" Hadhrat Hammaad says that whenever Hadhrat Thaabit related this narration, he sobbed so much that his ribs heaved. (7)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274). Ibn Abi Shaybah, Muslim, Abu Ya'la and Abu Awaanah have also reported the narration from Hadhrat Anas رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48), as has Ibn Sa'd (Vol.8 Pg.164).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.60). Ibn Sa'd (Vol.8 Pg.164) has also reported the narration.

(3) *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274).

(4) Maalik, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.339). Ibn Abdil Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.446). *Isaabah* (Vol.3 Pg.450) contains commentary on the chain of narrators. Ibn Sa'd (Vol.3 Pg.465) has also reported the narration.

(5) The highest level of Jannah.

(6) Bukhaari.

(7) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.273). Ibn Asaakir and Abu Ya'la have

The Couplets of Hadhrat Safiyya رضي الله تعالى عنها the Aunt of Rasulullaah صلى الله عليه وسلم

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Safiyya bint Abdul Muttalib رضي الله تعالى عنها recited a few couplets in memory of Rasulullaah صلى الله عليه وسلم. (The meaning of these couplets are):

"My heart grieves and I have spent the night like he who has lost everything
I have stayed awake all night like the one whose every possession has been looted
It is all because of my grief and remorse that I cannot sleep
If only I were also given the cup of death to sip from
When they said that there came to Rasulullaah صلى الله عليه وسلم
The destined moment of death
When we came to the family of Muhammad صلى الله عليه وسلم
The hairs on our neck turned white (with grief)
When we saw his rooms had become deserted
After him there was none there to live the life of a stranger
Because of this, a deep grief has come to me
Mixing in my heart, filling it with fear"

Hadhrat Safiyya رضي الله تعالى عنها also recited the following couplets (which means):

"Do listen, O Rasulullaah صلى الله عليه وسلم*! You had been the one to give us ease*
You had been good to us and never harsh
Our Nabi صلى الله عليه وسلم *had always been good and forgiving towards us*
Today everyone who wishes to weep should respond
By my life! It is not because of his death that I weep for my Nabi صلى الله عليه وسلم
It is rather because of the hardships that are to come after him
Because of the loss of Muhammad صلى الله عليه وسلم
And because of the love for him, my heart has been branded by a hot iron
O Faatima! May the Rabb of Muhammad صلى الله عليه وسلم *shower His special mercies*
On the body that had taken up residence in Yathrib (1)
I am looking at Hasan رضي الله تعالى عنه *whom you have left as an orphan*
Making him cry and call out for his grandfather who has gone so far
I am ready to sacrifice for Rasulullaah صلى الله عليه وسلم *my mother, my aunt*
my uncle, myself and all of my near and dear families
You had endured much and conveyed the message with truth
You had left the world with the Deen firm, apparent and clear
Had the Rabb of the Throne kept you alive with us
we would have been most fortunate, but His decision is final
May peace and greetings from Allaah be showered on you
As you are entered happily into the everlasting gardens" (2)

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reported a narration similar to Bukhaari's, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57). Ibn Sa'd (Vol.2 Pg.83) has also reported the narration.

(1) Yathrib had been the name of Madinah before the arrival of Rasulullaah صلى الله عليه وسلم.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.39).

Another narration from Hadhrat Muhammad bin Ali bin Husayn states that when Rasulullaah ﷺ passed away, Hadhrat Safiyya رضي الله تعالى عنها came out of her house with her shawl as she said (couplets which meant):

"After you there shall be many distressing and difficult times
the dangers of which would not be so much had you been there" (1)

Hadhrat Ghunaym bin Qais reports that he heard his father say some couplets after the demise of Rasulullaah ﷺ. They were:

"Behold! I have been destroyed by the departure of Muhammad ﷺ
In his life did I find my rest and peace in which my nights were calm until the mornings" (2)

The Sahabah رضي الله تعالى عنهم Weep as they Think of Rasulullaah ﷺ

The Incident Between Hadhrat Umar رضي الله تعالى عنه and an Old Lady

Hadhrat Zaid bin Aslam narrates that Hadhrat Umar رضي الله تعالى عنه left the house one night to keep watch. When he saw a lantern burning, he went closer and found an old woman carding wool to be spun. She was reciting some couplets (which meant):

"May the salutations of all righteous people be showered on Muhammad ﷺ.
May the chosen best peoble send their salutation to you (O Rasulullaah ﷺ)
Yuo had been regularly crying (in Ibaadah) before dawn but death has many ways and if only I knew.
Whether the Aakhirah will join me with my beloved (Rasulullaah ﷺ)

Hadhrat Umar رضي الله تعالى عنه sat down and began weeping. He continued weeping until he was able to knock at her door. "Who is it?" she asked. When he replied that he was Umar bin Khattaab, she said, "What has Umar to do with me? What brings Umar at this hour?" Hadhrat Umar رضي الله تعالى عنه put her at ease saying, "Open the door. May Allaah have mercy on you. You are in no trouble." When she opened the door, Hadhrat Umar رضي الله تعالى عنه entered and requested, "Please repeat to me the words you just said." She then repeated the couplets. When she reached the closing words, Hadhrat Umar رضي الله تعالى عنه asked, "Do include me with you two." She then added, "And Umar, do forgive him, O Most Forgiving." Hadhrat Umar رضي الله تعالى عنه was happy and returned. (3)

The Condition of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه when Mentioning Rasulullaah ﷺ

Hadhrat Aasim bin Muhammad reports that his father said, "I have never seen

(1) Tabraani. Haythami (Vol.9 Pg.39) has commented on the chain of narrators.
(2) Bukhaari and Baghawi, as quoted in *Isaabah* (Vol.3 Pg.264). Bazzaar has also reported the narration but Haythami (Vol.9 Pg.39) has commented on the chain of narrators. Ibn Sa'd (Vol.7 Pg.89) has also reported the narration.
(3) Ibn Mubaarak and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه mention Rasulullaah ﷺ without his eyes quickly filling with tears and crying." (1)

Hadhrat Muthanna bin Sa'eed Daari reports that he heard Hadhrat Anas رضي الله تعالى عنه say, *"I see my beloved (Rasulullaah ﷺ) every night (in a dream)." He then started weeping.* (2)

How the Sahabah رضي الله تعالى عنهم Hit Out Against Anyone who Reviled Rasulullaah ﷺ

The Incident Between Hadhrat Gharfa Kindi رضي الله تعالى عنه and Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Ka'b bin Alqama narrates that a Sahabi by the name of Hadhrat Gharfa bin Haarith Kindi رضي الله تعالى عنه **once heard a Christian reviling Rasulullaah ﷺ. Hadhrat Gharfa رضي الله تعالى عنه hit the Christian and broke his nose.** When the case was brought before Hadhrat Amr bin Al Aas رضي الله تعالى عنه, he said (to Hadhrat Gharfa رضي الله تعالى عنه), "We have entered into a treaty with them." Hadhrat Gharfa رضي الله تعالى عنه respond by saying, "Allaah forbid that we ever enter into a treaty with them permitting them to revile Nabi ﷺ! Our treaty with them says that we will not interfere with their churches and will allow them to say there what they wish. It also says that we will not charge them to do more than they can manage and that we will fight in their defence if an enemy attacks them. **It says further that we will permit them to enforce their own laws unless they opt to abide by ours,** in which case we will pass judgement between them based on the laws of Allaah and Rasulullaah ﷺ. We will also not prevent them if they wish to remain aloof from us." Hadhrat Amr bin Al Aas رضي الله تعالى عنه then said, "You are absolutely right." (3)

Hadhrat Gharfa bin Haarith رضي الله تعالى عنه was a Sahabi who fought with Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه against the apostates in Yemen. He narrates that he once passed by a Christian in Egypt called Mundaqoon. When Hadhrat Gharfa رضي الله تعالى عنه invited the man to accept Islaam, the Christian started reviling Rasulullaah ﷺ. When Hadhrat Gharfa رضي الله تعالى عنه hit the Christian, the case was brought before Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Hadhrat Amr رضي الله تعالى عنه sent for Hadhrat Gharfa رضي الله تعالى عنه and said to him, "We have entered into a treaty with them." The rest of the narration is the same as the one quoted above. (4)

Another narration states that Hadhrat Gharfa bin Haarith Kindi رضي الله تعالى عنه was a Sahabi who once passed by a man with whom the Muslims had entered into a peace treaty. When Hadhrat Gharfa رضي الله تعالى عنه invited the man to accept Islaam, **the man swore Rasulullaah ﷺ because of which Hadhrat Gharfa رضي الله تعالى عنه killed him.** Hadhrat Amr bin Al Aas رضي الله تعالى عنه said to him (when the case was brought up),

(1) Ibn Sa'd (Vol.4 Pg.168)
(2) Ibn Sa'd (Vol.7 Pg.20).
(3) Ibn Mubaarak, as quoted in *Isti'aab* (Vol.3 Pg.193). Bukhaari has also reported the narration in his Taareekh, as quoted in *Isaabah* (Vol.3 Pg.195).
(4) Tabraani. Haythami (Vol.6 Pg.13) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.200) has also reported the narration.

"These people were safe from us because of the treaty (how could you then kill him?)." Hadhrat Gharfa رضي الله تعالى عنه replied, "We did not enter into any treaty with them that permits them to injure us with regard to Allaah and His Rasool ﷺ." The rest of the narration is similar to the ones already quoted. (1)

Obeying the Instructions of Rasulullaah ﷺ

Rasulullaah ﷺ's Instructions are Obeyed during the Expedition to Nakhla

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه on a expedition to a place called Nakhla. Rasulullaah ﷺ's instructions were, "Stay there until you are able to bring us intelligence about the Quraysh." Rasulullaah ﷺ did not instruct him to engage the enemy. This occurred during one of the sacred months. Before informing him where he was to go, **Rasulullaah ﷺ had a letter written for him, and briefed him saying,** "Proceed with your companions and open the letter only after you have travelled for two days. Read the letter and then proceed whence I have instructed you in the letter. You should also not force any of your companions to travel with you."

After travelling for two days, Hadhrat Abdullaah رضي الله تعالى عنه opened the letter, which read, "Proceed until you set up camp in Nakhla from where you should gather any intelligence that comes to you about the Quraysh." After reading the letter, Hadhrat Abdullaah رضي الله تعالى عنه said to his companions, "I hear and I obey. Whoever desired martyrdom should proceed with me because I intend fulfilling the instructions of Rasulullaah ﷺ. Those who do not wish to do this may return because Rasulullaah ﷺ has forbidden me from forcing any of you." They all marched with him. When they reached a placed called Buhraan, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه lost the camel they had been sharing and had to fall behind to look for it. The rest of the group forged ahead until they set up camp in Nakhla.

It was then that Amr bin Hadhrami, Hakam bin Kaysaan, Uthmaan bin Abdullaah and Mughiera bin Abdullaah passed by them with merchandise of leather and raisins that they were bringing back from Taa'if. When this group (of traders) saw the Sahabah رضي الله تعالى عنهم, it was Hadhrat Waaqid bin Abdullaah whom they saw staring at them. Because Hadhrat Waaqid رضي الله تعالى عنه happened to have his hair shaved off, the traders reasoned, "They have come to perform Umrah and we therefore have nothing to fear from them." It happened to be the last day of Rajab so the Sahabah رضي الله تعالى عنهم urgently convened, saying to each other, "If we fight them today, we will be fighting them in a sacred month (during which the Arabs regarded fighting as forbidden) and if we leave them, they will be entering the precincts of the Haram by nightfall, because of which they will be protected from us (because no person can be attacked within the boundaries of the Haram)." They therefore decided to attack.

(1) Ibn Asaakir.

Hadhrat Waaqid bin Abdullaah Tameemi رضي الله تعالى عنه shot an arrow at Amr bin Hadhrami and killed him. Uthmaan bin Abdullaah and Hakam bin Kaysaan were taken captive while Mughiera bin Abdullaah ran away and escaped. The Sahabah رضي الله تعالى عنهم led the caravan away and brought it to Rasulullaah ﷺ. Rasulullaah ﷺ said to them, "By Allaah! I never instructed you to launch any attack during a sacred month." Rasulullaah ﷺ then refrained from doing anything to the captives and the caravan and took nothing from it.

After Rasulullaah ﷺ had told them what he did, these Sahabah رضي الله تعالى عنهم became demoralised and thought that they were destroyed. Their Muslim brothers rebuked them and when the news reached the Quraysh, they began saying, "Muhammad has spilt blood during a sacred month. He has also usurped property during a sacred month, captured people and violated the sanctity of the month." It was then that Allaah revealed the following verse of the Qur'aan:

﴿يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ط قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ط وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ق وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَاللّٰهِ ج وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ط﴾ (سورة بقره آيت ٢١٧)

They question you *(O Muhammad ﷺ)* about warfare in the sacred months *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab)*. Say, "Warfare in these months is a grave matter, but to prevent *(others)* from Allaah's way *(from Islaam)*, to disbelieve in Him, *(to prevent people from)* the Masjidul Haraam and to expel *(drive out)* its people from it *(as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم)* is a far greater sin in the sight of Allaah. Corruption *(especially kufr, Shirk and causing mischief in religion)* is worse than killing." {Surah Baqara, verse 217}

This verse made it clear that committing kufr is a greater sin than killing. When the verse was revealesd, Rasulullaah ﷺ took the caravan and ransomed the two captives. The Sahabah رضي الله تعالى عنهم (who had marched to Nakhla) asked, "(O Rasulullaah ﷺ) Do you think that we will be rewarded for the expedition?" Allaah then revealed the following verse with special reference to them:

﴿اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ج اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ط وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة بقره آيت ٢١٨)

Verily those who have Imaan, who migrate and who strive *(exert themselves)* in the way of Allaah *(for Islaam)*, these have hope of Allaah's mercy *(His rewards)*. Allaah is Most Forgiving, Most Merciful *(Allaah will not deprive such people of the rewards they deserve)*. {Surah Baqara, verse 218}

The Sahabah رضي الله تعالى عنهم who were part of the expedition numbered eight with their commander Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه being the ninth. [1]

(1) Bayhaqi (Vol.9 Pg.58). Abu Nu'aym and Tabari have also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.228).

Hadhrat Jundub bin Abdullaah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched an expedition with Hadhrat Ubaydah bin Haarith رضي الله تعالى عنه as the commander. However, when they were leaving, he was overcome by his love for Rasulullaah ﷺ and started weeping. Rasulullaah ﷺ then dispatched a Sahabi called Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه in his place. Rasulullaah ﷺ had a letter written for him and instructed him to read the letter only when he reached a certain place. He also received instructions not to force anyone to march with him. When he reached the specified destination, he read the letter and recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon"(1). He then said, "I hear and obey the orders of Allaah and His Rasool ﷺ." While two of the Sahabah رضي الله تعالى عنهم left the expedition, the others proceeded with him.

When they met with Ibn Hadhrami, they killed him, not knowing whether it was still the month of Rajab or whether it was Jumaadal Aakhirah (that had already started). When the Mushrikeen claimed that the Sahabah رضي الله تعالى عنهم had killed him during a sacred month, Allaah revealed the verse:

﴿يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ط قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ط وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ق وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ج وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ط﴾ (سورة بقره آيت ٢١٧)

They question you *(O Muhammad ﷺ)* about warfare in the sacred months *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab)*. Say, "Warfare in these months is a grave matter, but to prevent *(others)* from Allaah's way *(from Islaam)*, to disbelieve in Him, *(to prevent people from)* the Masjidul Haraam and to expel *(drive out)* its people from it *(as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم)* is a far greater sin in the sight of Allaah. Corruption *(especially kufr, Shirk and causing mischief in religion)* is worse than killing." {Surah Baqara, verse 217}

Some Muslims then enquired, "Although what they did may have been alright, they will receive no reward for it." It was then that Allaah revealed the verse:

﴿اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ج اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ط وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة بقره آيت ٢١٨)

Verily those who have Imaan, who migrate and who strive *(exert themselves)* in the way of Allaah *(for Islaam)*, these have hope of Allaah's mercy *(His rewards)*. Allaah is Most Forgiving, Most Merciful *(Allaah will not deprive such people of the rewards they deserve)*. {Surah Baqara, verse 218}(2)

(1) He said this because he misinterpreted the instruction to mean that he was to attack the enemy during a sacred month.

(2) Bayhaqi (Vol.9 Pg.11). Ibn Abi Haatim has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.251).

Obeying the Instructions of Rasulullaah ﷺ When Marching Against the Banu Qurayzah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that after the Battle of Ahzaab, Rasulullaah ﷺ issued instructions (to the Sahabah رضي الله تعالى عنهم) saying, "None of you should perform Asr salaah until he reaches the Banu Qurayzah." When the time for Asr arrived while some Sahabah رضي الله تعالى عنهم were still on the way, some of them said, "We should not perform Asr until we reach the Banu Qurayzah." Others said, "We should perform our salaah (here on the road). Rasulullaah ﷺ never meant this (that we should not perform the salaah on the road. He meant that we should hurry)." **When this (difference of opinion) was reported to Rasulullaah ﷺ, he did not rebuke either party.** (1)

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that after the Battle of Ahzaab, Rasulullaah ﷺ returned home and wore his armour (for a second time after taking it off) and cleansed himself. A narration of Hadhrat Duhaym adds that Rasulullaah ﷺ said, "Jibra'eel عليه السلام descended from the heavens and said, 'Prepare your fighters for battle (against the Banu Qurayzah). Why do I see you removing your armour when we have not yet removed ours?" Rasulullaah ﷺ jumped up with a fright and emphatically instructed the Sahabah رضي الله تعالى عنهم not to perform their Asr salaah until they reach the Banu Qurayzah.

The Sahabah رضي الله تعالى عنهم then wore their armour and left. They had not yet reached the Banu Qurayzah when the sun started to set. The Sahabah رضي الله تعالى عنهم then started arguing. Some of them said, "Perform your salaah because Rasulullaah ﷺ never intended that you miss your salaah." There were others who argued, "Rasulullaah ﷺ issued emphatic orders that we should not perform our salaah until we reach the Banu Qurayzah. We shall therefore not be sinful for fulfilling the implicit instruction of Rasulullaah ﷺ." A group of Sahabah رضي الله تعالى عنهم therefore performed their salaah (en-route) with perfect belief (that they are doing what is right) and with the hope of being rewarded. The other group performed their salaah only when they set up camp in the area of the Banu Qurayzah. They then performed their salaah after sunset with perfect belief (that they are doing what is right) and with the hope of being rewarded. Rasulullaah ﷺ did not rebuke either party. (2)

Obeying the Instructions of Rasulullaah ﷺ During the Battle of Hunayn

Hadhrat Jaabir رضي الله تعالى عنه narrates that during the Battle of Hunayn when Rasulullaah ﷺ saw the Sahabah رضي الله تعالى عنهم dispersing (when caught by surprise), he instructed Hadhrat Abbaas رضي الله تعالى عنه to call for the Ansaar and those who pledged allegiance beneath the tree (at Hudaybiyyah). They all responded saying,

(1) Bukhaari and Muslim.
(2) Tabraani. Haythami (Vol.6 Pg.140) has commented on the chain of narrators. Bayhaqi has reported a similar but longer narration form Hadhrat Aa'isha رضي الله تعالى عنها, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.117).

"At your service! At your service!" In fact, even those who were unable to get their camels to turn (towards the call because the camels were too frightened), threw on their armours, grabbed their swords and shields and hurried (on foot) towards the call. Soon a hundred Sahabah رضي الله تعالى عنهم had gathered around Rasulullaah ﷺ. The enemy attacked them and the fight started.

While the first call had been for all the Ansaar, a second was made for the Khazraj tribe in particular because they were unwavering in battle. Rasulullaah ﷺ peered out to see his cavalry and when he saw that they were fighting in earnest, he said, "Now is the time to heat the pebbles."

Hadhrat Jaabir رضي الله تعالى عنه continues. He says, "By Allaah! The Sahabah رضي الله تعالى عنهم had hardly returned to the battle when (the Kuffaar were already defeated and) prisoners were being marched to Rasulullaah ﷺ. Allaah killed those Kuffaar who were to die and those destined to be defeated were defeated. Allaah then gave all the wealth and children of the enemy to Rasulullaah ﷺ as booty." (1)

Another narration from Hadhrat Abbaas رضي الله تعالى عنه states that Rasulullaah ﷺ instructed Hadhrat Abbaas رضي الله تعالى عنه to call for the men of the acacia tree (those who pledged allegiance beneath the tree at Hudaybiyyah). Hadhrat Abbaas رضي الله تعالى عنه says, "By Allaah! When they heard my voice, they returned to Rasulullaah ﷺ just as a cow returned to her calves (when she senses that they are in danger). They were all calling out, 'Yaa Labbaikaa! Yaa Labbaikaa! (At your service! At your service!)'"(2)

The Incident Between Hadhrat Abu Sufyaan رضي الله تعالى عنه and the Sahabah رضي الله تعالى عنهم Concerning the Breach of the Treaty of Hudaybiyyah

Hadhrat Ikrama رضي الله تعالى عنه reports that after Rasulullaah ﷺ had entered into the treaty with the people of Makkah, the Banu Khuzaa'ah tribe who had been Rasulullaah ﷺ's allies during the Period of Ignorance, opted to align with the Muslims in the treaty. On the other hand, the Banu Bakr tribe aligned themselves with the Quraysh. When hostilities erupted between the Banu Khuzaa'ah and the Banu Bakr tribes, the Quraysh assisted the Banu Bakr with arms and food. The Banu Bakr then launched an offensive against the Banu Khuzaa'ah, overpowered them and killed many of them. The Quraysh feared that they had breached the treaty and immediately said to Hadhrat Abu Sufyaan رضي الله تعالى عنه (who was then their leader), "Go to Muhammad ﷺ and do your best to ensure that the treaty remains in place and that reconciliation takes place."

Hadhrat Abu Sufyaan رضي الله تعالى عنه therefore left and arrived in Madinah. Rasulullaah ﷺ said (to the Sahabah رضي الله تعالى عنهم), "Abu Sufyaan has come to you. He shall soon return happy but without achieving his objective." Hadhrat Abu Sufyaan رضي الله تعالى عنه went to Hadhrat Abu Bakr رضي الله تعالى عنه and said, **"O Abu Bakr!** Let the treaty remain in place and reconcile between the people." Hadhrat Abu Bakr رضي الله تعالى عنه replied, "The

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.329).

(2) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.331). Ibn Sa'd (Vol.4 Pg.11) has reported a similar narration in more detail.

matter does not rest with me. It rests with Allaah and His Rasool ﷺ." Hadhrat Abu Sufyaan رضي الله تعالى عنه then approached Hadhrat Umar رضي الله تعالى عنه with the same request he had placed before Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "You have yourselves breached the treaty. May Allaah now make any new treaty old and sever any treaty that is firm." Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, "To this day I have never seen anyone so antagonistic against his own people as you are."

Hadhrat Abu Sufyaan رضي الله تعالى عنه then approached Hadhrat Faatima رضي الله تعالى عنها and said, "O Faatima! Do you wish to do something by which you will become the leader of the women of your tribe?" He then placed to her the same request he placed before Hadhrat Abu Bakr رضي الله تعالى عنه. She however made herself clear when she said, "The matter does not rest with me. It rests with Allaah and His Rasool ﷺ." Hadhrat Abu Sufyaan رضي الله تعالى عنه then approached Hadhrat Ali رضي الله تعالى عنه with the same request that he took to Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Ali رضي الله تعالى عنه said, "To this day I have never seen anyone as lost as you are. You are the leader of your people. You should go and keep the treaty intact (by not allowing the people to breach it) and reconcile between the people."

Hadhrat Abu Sufyaan رضي الله تعالى عنه hit his one hand on the other and said, "I have already given some of the people protection from others." He then left and when he came to the people of Makkah, he informed them of what he had done. They said, "By Allaah! To this day we have never seen an ambassador like you! By Allaah! Neither have you come to us with news of a war so that we could take precautions nor have you brought news of a treaty so that we could feel safe." The rest of the narration has already been quoted in the chapter discussing the conquest of Makkah. (1)

How the Sahabah رضي الله تعالى عنهم treated the Captives of Badr

Hadhrat Abu Azeez bin Umayr رضي الله تعالى عنه who was the real brother of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه says, "I was amongst the prisoners captured (by the Muslims) during the Battle of Badr. Rasulullaah ﷺ said (to the Sahabah رضي الله تعالى عنهم), **"I emphatically command you to treat the prisoners well."** I was with a group of Ansaar and whenever the morning and afternoon meals were served, **they ate dates only and gave me the wheat (bread)** because of the instruction of Rasulullaah ﷺ (to treat us prisoners well)." (2)

The Incident of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه When he Hastened to Fulfil the Command of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه once came to Rasulullaah ﷺ at a time when Rasulullaah

(1) Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.162).
(2) Tabraani in his *Kabeer* and Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.86).

صلى الله عليه وسلم was delivering a sermon. "Do sit down," said Rasulullaah صلى الله عليه وسلم (during the course of his sermon). Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه immediately sat down where he was outside the Masjid and remained seated there until Rasulullaah صلى الله عليه وسلم had completed the sermon. When this was reported to Rasulullaah صلى الله عليه وسلم, he said to Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه, "May Allaah increase your desire to obey Allaah and His Rasool صلى الله عليه وسلم."(1)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Rasulullaah صلى الله عليه وسلم sat down on the pulpit one Friday, he said, "Do be seated." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه heard the instruction of Rasulullaah صلى الله عليه وسلم and immediately sat down in the Banu Ghanam district. Someone reported to Rasulullaah صلى الله عليه وسلم, "O Rasulullaah صلى الله عليه وسلم! There is Ibn Rawaaha who sat down where he was when he heard you tell the people to be seated." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Obeys the Command of Rasulullaah صلى الله عليه وسلم

Hadhrat Ataa رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم was once delivering a sermon when he told the people to be seated. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard this instruction at the door and immediately sat down. Rasulullaah صلى الله عليه وسلم then said, "O Abdullaah! You may come inside." (3)

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم had just stood up on the pulpit when he told the people to be seated. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard this instruction and immediately sat down at the door of the Masjid. When Rasulullaah صلى الله عليه وسلم saw him, he said, "Come in, O Abdullaah bin Mas'ood." (4)

A Dome is Demolished because Rasulullaah صلى الله عليه وسلم Disliked it

Hadhrat Anas رضي الله تعالى عنه narrates that they were once with Rasulullaah صلى الله عليه وسلم when he stepped out. Seeing a large dome, Rasulullaah صلى الله عليه وسلم asked, "What is this?" When the Sahabah رضي الله تعالى عنهم informed him that it belonged to one of the Ansaar, Rasulullaah صلى الله عليه وسلم remained silent but kept it in mind. When the owner of the dome one day came to greet Rasulullaah صلى الله عليه وسلم amongst other people, Rasulullaah صلى الله عليه وسلم turned away from him. When this occurred several times, the man realised that Rasulullaah صلى الله عليه وسلم was angry and ignoring him. The man brought up the matter with his friends saying, " By Allaah! Rasulullaah صلى الله عليه وسلم has behaved strangely today." The others then told him that Rasulullaah صلى الله عليه وسلم (was angry with him because he) had seen his dome. The Sahabi رضي الله تعالى عنه then went out and demolished the dome to the ground.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.52). Bayhaqi has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.306).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.51). Tabraani in his Awsat and Haythami (Vol.9 Pg.316) have reported a similar narration. Commentary on the chain of narrators has been mentioned by Haythami and also appears in *Isaabah* (Vol.2 Pg.306).
(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.56).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).

On another day, Rasulullaah ﷺ again went out but did not see the dome. When he asked the Sahabah ﷺ what had happened to it, they replied, "When the owner informed us that you had ignored him and we told him what the reason was, he demolished it." Rasulullaah ﷺ then remarked, **"Take note! Every building is a curse for its owner except what is absolutely necessary."** (1) A brief narration of Ibn Maajah states that when Rasulullaah ﷺ did not see the dome and asked about it, he was informed that the owner had demolished it because he had heard (that Rasulullaah ﷺ was displeased). Rasulullaah ﷺ then prayed, "May Allaah shower His mercies on him. May Allaah shower His mercies on him."

Burning A Red Shawl because Rasulullaah ﷺ Disliked it

Hadhrat Abdullaah bin Amr bin Al Aas ﷺ narrates that he was once wearing a red shawl when he was walking with Rasulullaah ﷺ in *Aqaba Adhaakhir* (a valley between Makkah and Madinah). Turning to him, Rasulullaah ﷺ asked, "What is this garment?" Realising that Rasulullaah ﷺ disliked it, Hadhrat Abdullaah ﷺ went to his camp where the oven was being lit and threw the shawl into the oven. When he returned, Rasulullaah ﷺ asked him what had happened to the shawl. "I threw it in the oven," Hadhrat Abdullaah ﷺ replied. Rasulullaah ﷺ said, **"You could have given it to one of the ladies of your household."** (2)

Hadhrat Khuraym ﷺ Cuts his Long Hair and Lifts his Lower Garment

Hadhrat Sahl bin Hadhaliyyah Abshami ﷺ narrates that Rasulullaah ﷺ once said to him, "Khuraym Asadi is an excellent man if it were not for his long hair and his garment hanging below his ankles." When this statement reached Hadhrat Khuraym ﷺ, he immediately cut his hair up to the middle of his ears and **raised his lower garment up to the middle of his calves.** (3)

Hadhrat Kanani ﷺ Gets off a Golden Throne in Obedience to the Command of Rasulullaah ﷺ

Hadhrat Juthaama bin Musaahiq bin Rabee bin Qais Kanani ﷺ was Hadhrat Umar ﷺ's envoy to Heraclius (the emperor of Rome). He says, "I once sat on a throne (when visiting Heraclius) not knowing what it was. When I discovered that is was made of gold, I immediately got off. Heraclius laughed and said to me, 'Why did you get off that throne that we have honoured you with?' I replied, **'Because I heard Rasulullaah ﷺ forbid (us) from using such things.'"**(4)

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(1) Abu Dawood.
(2) Dowlaabi in his Kuna (Vol.2 Pg.44).
(3) Ahmad, Bukhaari in his Taareekh and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).
(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.15). Ibn Mandah has also reported a similar narration, as quoted in *Isaabah* (Vol.1 Pg.227).

The Narration of Hadhrat Raafi bin Khadeej رضي الله تعالى عنه

Hadhrat Raafi bin Khadeej رضي الله تعالى عنه says, "My uncle came home one day and said to me, 'Today Rasulullaah ﷺ had forbidden us from something that has been very beneficial for you. However, obedience to Allaah and His Rasulullaah ﷺ is even more beneficial for you..." The rest of the narration concerns hiring out property. (1)

The Incident of Hadhrat Muhammad bin Aslam رضي الله تعالى عنه

Hadhrat Muhammad bin Aslam bin Bujra رضي الله تعالى عنه belonged to the Banu Haarith bin Khazraj tribe and was a very old man. He reports about himself that he would often come to Madinah (from his village nearby) and then return home after doing what he needed to do at the marketplace. It was only after taking off his shawl (after returning home) that he would remember that he had not performed two Rakaahs salaah in the Masjid of Rasulullaah ﷺ. He would say, "By Allaah! I have not performed two Rakaahs salaah in the Masjid of Rasulullaah ﷺ whereas Rasulullaah ﷺ told us (the inhabitants of the nearby villages), 'Whichever of you comes to this town (Madinah) should never return home until he has performed **two Rakaahs salaah in this Masjid (of mine).' He would then put on his shawl again and return to Madinah to perform the two Rakaahs salaah in the Masjid of Rasulullaah ﷺ.** (2)

The Incident of Hadhrat Fataa رضي الله تعالى عنها a Lady from the Ansaar

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه reports, "I once proposed for the hand of a lady from the Ansaar. When I mentioned this to Rasulullaah ﷺ, he asked, 'Did you see her?' When I informed him that I did not, he said, **'See her because it contributes towards love developing between the two of you.'** I then went to her home and when I mentioned this to her parents, they just stared at each other. I then got up and left. The lady then sent for me and stood in the corner of her veiled room as she said, 'If Rasulullaah ﷺ had commanded you to see me, then you may look, otherwise you have no permission to do so.' I then looked at her and we were later married. I have never married a woman whom I loved as much as her and whom I respected as much as her, although I have married seventy women." (3)

Hadhrat Abu Dharr رضي الله تعالى عنه Fulfils the Command of Rasulullaah ﷺ

Hadhrat Ma'roor bin Suwayd reports that he once saw Hadhrat Abu Dharr رضي الله تعالى عنه in Rabdha. Hadhrat Abu Dharr رضي الله تعالى عنه was wearing a thick shawl and his slave

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.73).
(2) Hasan bin Sufyaan and Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.346). Tabraani and Ibn Mandah has reported a similar narration and Ibn Mandah has commented on the chain of narrators, as quoted in *Isaabah* (Vol.3 Pg.414).
(3) Sa'eed bin Mansoor and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.288).

was wearing exactly the same thing. Some people suggested to him, "O Abu Dharr! Why don't you take your slave's shawl and make up for yourself a complete set of clothing. You may then always give your slave something else to wear." Hadhrat Abu Dharr رضي الله تعالى عنه explained, "I once used bad language for a man (Hadhrat Bilaal رضي الله تعالى عنه) and because his mother was not an Arab, I also teased him for it." When he complained about me to Rasulullaah ﷺ, Rasulullaah ﷺ said, **'O Abu Dharr! You are a man who still has ignorance left in you. They (slaves) are your brothers over whom Allaah has given you some superiority. You should sell those of them who do not suit you and never punish the creation of Allaah.'"**(1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Dharr رضي الله تعالى عنه, "They are your brothers whom Allaah has placed in your custody. When Allaah has placed someone's brother in his custody, he should feed him what he eats, clothe him with what he wears and should not give him more work than he can bear. If he has to give him more work than he can manage, he (the master) should assist him." (2)

Being Stern with those who Oppose the Commands of Rasulullaah ﷺ

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abu Salamah bin Abdur Rahmaan narrates that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once complained to Rasulullaah ﷺ that he was getting too much of lice and therefore requested permission to wear silk garments. Rasulullaah ﷺ granted him permission. After the demise of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه was the Khalifah when Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once came to him with his son Abu Salmah. Because Abu Salamah was wearing a silk garment, Hadhrat Umar رضي الله تعالى عنه asked, "What is this?" and then promptly put his finger into the collar and tore the garment right to the bottom. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه protested, "Don't you know that Rasulullaah ﷺ allowed me to **wear silk**?" Hadhrat Umar رضي الله تعالى عنه said, **"He only permitted you because you complained of lice. It is however not permitted for others besides you."** (3)

Another narration from Hadhrat Abu Salamah states that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once went to Hadhrat Umar رضي الله تعالى عنه with his son Muhammad who was wearing a silk garment. Hadhrat Umar رضي الله تعالى عنه stood up, caught hold of the collar of the garment and tore it. "May Allaah forgive you!" protested Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, "You have frightened the boy and set his heart racing." Hadhrat Umar رضي الله تعالى عنه asked, "Do you allow them to

(1) Abu Dawood.
(2) Bukhaari, Muslim and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.495). Bayhaqi (Vol.8 Pg.7) and Ibn Sa'd (Vol.4 Pg.237) have also reported a similar narration.
(3) Ibn Sa'd (Vol.3 Pg.92).

wear clothes of silk?" "But I wear silk," explained Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. "Are they at all like you (do they have the same complaint)?" Hadhrat Umar رضي الله تعالى عنه challenged. [1]

Tearing the Garments of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه

Hadhrat Ibn Seereen reports that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once went to Hadhrat Umar رضي الله تعالى عنه wearing a silk garment. "What is this, O Khaalid?" enquired Hadhrat Umar رضي الله تعالى عنه. "What is wrong with it, O Ameerul Mu'mineen?" Hadhrat Khaalid رضي الله تعالى عنه asked, "Does Ibn Auf not wear this?" Hadhrat Umar رضي الله تعالى عنه replied, "Are you at all like Ibn Auf and do you have the problem he has? In the name of Allaah do I **entreat every person in this room to grab hold of that part of the garment closest to him and to tear it until nothing is left of it.**"[2]

The narration has already passed in the chapter entitled "The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah"[3] that Hadhrat Khaalid bin Sa'eed bin Aas رضي الله تعالى عنه was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" The people then tore his cloak up. [4]

Hadhrat Umar رضي الله تعالى عنه Cuts Off Silk Buttons from a Garment

Hadhrat Abdah bin Abu Lubaabah reports that he was informed that Hadhrat Umar رضي الله تعالى عنه once passed a person in the Masjid. The man was performing salaah and wearing a green garment that had buttons of silk. Standing by his side, Hadhrat Umar رضي الله تعالى عنه said, **"Lengthen your salaah as much as you please but I shall remain here until you complete."** When he saw that the man had turned towards him (after completing the salaah), Hadhrat Umar رضي الله تعالى عنه said, "Show me your garment." Hadhrat Umar رضي الله تعالى عنه then took the garment and **cut off all the silk buttons before giving it back to the man.** [5]

Hadhrat Ali رضي الله تعالى عنه Pulls off the Cloak of Hadhrat Sa'eed Qaari to tear it up

Hadhrat Sa'eed bin Sufyaan Qaari says, "When my brother passed away, he made a bequest that a hundred Dinaars should be donated in the path of Allaah. I

(1) Ibn Uyaynah in his Jaami, Musaddad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
(3) The narration appears under the heading entitled "The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity " and under the subheading "The Differences between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه".
(4) Tabari, Sayf and Ibn Asaakir.
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

therefore went to Hadhrat Uthmaan رضي الله تعالى عنه (to find out what to do), wearing a cloak, **the collar and hem of which was decorated with silk.** When I got there, Hadhrat Uthmaan رضي الله تعالى عنه had a man sitting with him. When the man saw me, he came up to me and started pulling at my cloak so that he could tear it up. Seeing this, Hadhrat Uthmaan رضي الله تعالى عنه told him to leave me alone and he did. Hadhrat Uthmaan رضي الله تعالى عنه then said, 'You people have been too quick (to start wearing silk).' I then proceeded to ask Hadhrat Uthmaan رضي الله تعالى عنه, 'O Ameerul Mu'mineen! My brother has passed away and made a bequest that a hundred Dinaars should be donated in the path of Allaah. What do you instruct me to do?'

'Have you asked anyone else before coming to me?' enquired Hadhrat Uthmaan رضي الله تعالى عنه. When I replied that I did not, he said, 'Had you been to seek a ruling from anyone else before coming to me and if he had passed a ruling other than what I shall pass, **I would have had you executed (for asking an ignorant person)**. When Allaah commanded us to accept Islaam, we all did so and (by Allaah's grace) are all Muslims. Allaah then commanded us to make Hijrah so we made Hijrah and are all Muhaajireen and residents of Madinah. Allaah then commanded Jihaad and when you people waged Jihaad, you became Mujaahideen and residents of Shaam. Spend the money on yourself, on your family and on the needy ones around you (relatives and neighbours). If you take a Dirham and buy some meat for yourself and your family to eat (when necessary), you will have the reward of seven hundred Dirhams recorded to your name.' I then left him.

When I made enquiries about the man who was wrestling my cloak from me, I was informed that he was Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه. I then visited him at his home and asked him what he saw me do wrong. He replied, 'I heard Rasulullaah ﷺ say, **'It will not be long before my Ummah legalises for themselves fornication and silk.'** This is the first time that I have seen silk being worn by any Muslim.' I **then left him and proceeded to sell the cloak.**" (1)

Hadhrat Umar رضي الله تعالى عنه Lashes his Governor Hadhrat Qudaamah رضي الله تعالى عنه who was the Maternal Uncle of Hadhrat Hafsah رضي الله تعالى عنها

Hadhrat Abdullaah bin Aamir bin Rabee'ah narrates that Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Qudaamah bin Madh'oon رضي الله تعالى عنه as governor of Bahrain. Hadhrat Qudaamah رضي الله تعالى عنه also happened to be the maternal uncle of Hadhrat Umar رضي الله تعالى عنه's two children Hadhrat Hafsah رضي الله تعالى عنها and Hadhrat Abdullaah رضي الله تعالى عنه. It then occurred that Hadhrat Jaarood رضي الله تعالى عنه who was the leader of the Abd Qais tribe one day arrived from Bahrain and went to Hadhrat Umar رضي الله تعالى عنه. He said, "O Ameerul Mu'mineen! Qudaamah drank something and was intoxicated. Because I have seen something that deserves the penalty of Allaah, it is my duty to report it to you." "Who is there to testify with you?" enquired Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Jaarood رضي الله تعالى عنه replied that Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

Hurayrah رضي الله تعالى عنه was also a witness, Hadhrat Umar رضي الله تعالى عنه sent for him. "What have you seen?" Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Abu Hurayrah رضي الله تعالى عنه replied, "Although I did not actually see him drink anything, I did see him in a state of intoxication and vomiting." Hadhrat Umar رضي الله تعالى عنه remarked, "You are very precise in your testimony."

Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Qudaamah رضي الله تعالى عنه to come to him from Bahrain. When Hadhrat Qudaamah رضي الله تعالى عنه arrived, Hadhrat Jaarood رضي الله تعالى عنه said, "Enforce Allaah's penalty on him." "Are you a plaintiff or a witness?" Hadhrat Umar رضي الله تعالى عنه asked. "I am a witness," Hadhrat Jaarood رضي الله تعالى عنه replied. "Then you have already rendered your affidavit." Hadhrat Umar رضي الله تعالى عنه reminded him. Hadhrat Jaarood رضي الله تعالى عنه kept quiet but returned to Hadhrat Umar رضي الله تعالى عنه the next morning to demand that the penalty be enforced. Hadhrat Umar رضي الله تعالى عنه said to him, "To me you seem to be a plaintiff and have but only one witness." "I am then telling you (to enforce the penalty) in the name of Allaah!" Hadhrat Umar رضي الله تعالى عنه cautioned him saying, "Do control your tongue before I have to punish you!" Hadhrat Jaarood رضي الله تعالى عنه commented, "O Umar! It is wrong for you to punish me when it is your cousin who has drunk wine." Hadhrat Abu Hurayrah رضي الله تعالى عنه then spoke saying, "O Ameerul Mu'mineen! If you doubt our testimony, send for the daughter of Waleed and ask her. She is Qudaamah's wife."

Hadhrat Umar رضي الله تعالى عنه then sent for Hind bint Waleed and asked her to testify in the name of Allaah. When she testified against her husband, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Qudaamah رضي الله تعالى عنه, "I will be having you lashed." "If I did drink as you claim," Hadhrat Qudaamah رضي الله تعالى عنه argued, "you have no right to have me lashed." "Why is that?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Qudaamah رضي الله تعالى عنه replied, "Because Allaah states:

﴿لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴾

(سورة مائده آيت ٩٣)

> There is no sin on those who have Imaan and who do righteous acts for what they have eaten when they have adopted Taqwa *(abstained from Haraam acts)*, had Imaan and performed good actions, then again adopted Taqwa and had Imaan; and again adopted Taqwa and performed good actions. Allaah loves those who do good.'" {Surah Maa'idah, verse 93}

Hadhrat Umar رضي الله تعالى عنه said to him, "You have misinterpreted the verse. Had you adopted Taqwa, you would have refrained from that which Allaah has forbidden." Hadhrat Umar رضي الله تعالى عنه then turned to the people and asked, "What do you say about having Qudaamah lashed?" The people replied, "We think that **he should not be lashed as long as he is ill.**" Hadhrat Umar رضي الله تعالى عنه then let the matter rest until after a few days when he renewed his resolve to have Hadhrat Qudaamah رضي الله تعالى عنه lashed. Again he asked the people, "What do you say about having

Qudaamah lashed?" The people replied, "We think that he should not be lashed as long as he is ill." This time, Hadhrat Umar رضي الله تعالى عنه said, "I prefer that he meets Allaah beneath the lash rather than me meeting Allaah with the responsibility of lashing him still on my shoulders. Bring me a strong whip." (When the whip was brought) Hadhrat Umar رضي الله تعالى عنه gave the instruction and Hadhrat Qudaamah رضي الله تعالى عنه was lashed.

Hadhrat Umar رضي الله تعالى عنه was then angry with Hadhrat Qudaamah رضي الله تعالى عنه and broke off ties with him. Hadhrat Umar رضي الله تعالى عنه and Hadhrat Qudaamah رضي الله تعالى عنه later both performed Hajj while Hadhrat Umar رضي الله تعالى عنه was still angry with Hadhrat Qudaamah رضي الله تعالى عنه. When they were both returning from the Hajj, Hadhrat Umar رضي الله تعالى عنه camped at a place called Suqya, where he fell asleep. When he awoke, from his sleep, he said, "Bring Qudaamah to me quickly. By Allaah! Someone came to me in my dream saying, 'Reconcile with Qudaamah because he is your brother.' Bring him to me quickly." When the people went to Hadhrat Qudaamah رضي الله تعالى عنه, he refused to go. Hadhrat Umar رضي الله تعالى عنه then instructed them to bring him by force. (When he arrived) Hadhrat Umar رضي الله تعالى عنه then spoke to him and sought Allaah's forgiveness for him. (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Rebukes Someone Laughing during a Funeral

Hadhrat Yazeed bin Ubaydullaah reports from some of his companions that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once saw a man laughing at a funeral. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to him, **"Are you laughing while you are at a funeral? By Allaah! I shall never speak to you again."** (2)

The Fear of the Sahabah رضي الله تعالى عنهم when An Instruction of Rasulullaah صلى الله عليه وسلم was Opposed

Hadhrat Abu Hudhayfah رضي الله تعالى عنه Fears Something he said during the Battle of Badr

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the day the Battle of Badr of was fought, Rasulullaah صلى الله عليه وسلم said to the Sahabah رضي الله تعالى عنهم, "I know well that the men from the Banu Haashim were forced to march and have no desire to fight against us. Therefore, whoever confronts anyone from the Banu Haashim should not kill him. Whoever confronts Abul Bakhtari bin Hishaam bin Haarith bin Asad should not kill him and whoever of you confronts Abbaas bin Abdul Muttalib the uncle of Rasulullaah صلى الله عليه وسلم should also not kill him because he had been forced (to fight)." At this, Hadhrat Abu Hudhayfah bin Utba bin Rabee'ah رضي الله تعالى عنه said, "Should we kill our fathers, our sons and our brothers and leave Abbaas? By Allaah! If I happen to confront Abbaas, I shall cut him to pieces with my sword."

(1) Abdur Razzaaq and Abu Ali bin Sakan, as quoted in *Isaabah* (Vol.3 Pg.229).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.116).

When this reached Rasulullaah ﷺ, he asked Hadhrat Umar رضي الله تعالى عنه, "O Abu Hafs! (Hadhrat Umar رضي الله تعالى عنه says, "By Allaah! This was the first time that Rasulullaah ﷺ ever called me by the title of Abu Hafs") Will the face of Rasulullaah's uncle be smitten with a sword?" Hadhrat Umar رضي الله تعالى عنه burst out, "O Rasulullaah ﷺ! Permit me to behead Abu Hudhayfah! By Allaah! He has certainly turned hypocrite!" Hadhrat Abu Hudhayfah رضي الله تعالى عنه says, "I have never felt safe from those words I uttered that day. I am always fearful of their repercussions unless martyrdom washes its effects off." Hadhrat Abu Hudhayfah رضي الله تعالى عنه was finally martyred during the Battle of Yamaamah. (1)

Hadhrat Abu Lubaabah رضي الله تعالى عنه Fears that he Betrayed Rasulullaah ﷺ and Repents

Hadhrat Ma'bad bin Ka'b reports that the Muslims laid siege to the (Jewish) **Banu Qurayzah tribe for fifteen days until the siege became** too much for them to bear and Allaah cast fear into their hearts. Eventually their chief Ka'b bin Asad proposed to them that they either accept Imaan, launch a surprise attack that Saturday or kill their women and children and then go out to fight (so that they would have nothing to lose). However, they said, "We shall never accept Imaan, never violate the sanctity of the Saturday and what life will there be for us without our women and children?" They then called for **Hadhrat Abu Lubaabah bin Mundhir** رضي الله تعالى عنه who had been one of their allies (during the Period of Ignorance). When they conferred with him about surrendering to the command of Rasulullaah ﷺ, **he passed his finger across his throat** to indicate that they would all be killed. Thereafter, Hadhrat Abu Lubaabah رضي الله تعالى عنه bitterly regretted what he did and headed for the Masjid of **Rasulullaah ﷺ where he tied himself to a pillar until Allaah accepted his repentance.** (2)

Another narration from Hadhrat Moosa bin Uqba states that the Banu Qurayzah asked, "O Abu Lubaabah! What is your opinion? What would you instruct us to do because we have no strength to fight?" Hadhrat Abu Lubaabah رضي الله تعالى عنه passed his finger across his throat to indicate to them that they were to be executed. However, when Hadhrat Abu Lubaabah رضي الله تعالى عنه left them, he deeply regretted his action and felt that a great tribulation had befallen him. He said, "By Allaah! I shall never be able to look Rasulullaah ﷺ in the face until I repent to Allaah so sincerely that He may tell others that it is from deep within me."

He then returned to Madinah where he **bound his hands to a pillar of the Masjid.** It is believed that he kept himself bound **for close to twenty days.** When Rasulullaah ﷺ did not see Hadhrat Abu Lubaabah رضي الله تعالى عنه (after the Jews had called or him), he asked, "Has Abu Lubaabah not finished with his allies?" When the incident was related to Rasulullaah ﷺ, he said, "A great trial has certainly afflicted him after he left me. Had he come to me (after making the mistake), I would have sought Allaah's forgiveness for him. However, since he has already

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.248). Ibn Sa'd (Vol.4 Pg.5) and Haakim (Vol.3 Pg.223) have also reported the narration.
(2) Ibn Is'haaq, as quoted in Fat'hul Baari (Vol.7 Pg.291).

done what he did (by tying himself to the pillar), I shall not move him from there until Allaah decides the matter as He pleases." (1)

The Fear of Hadhrat Thaabit bin Qais رضي الله تعالى عنه and the Glad Tidings Rasulullaah ﷺ Gave him

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when Rasulullaah ﷺ did not see Hadhrat Thaabit bin Qais رضي الله تعالى عنه for awhile, a Sahabi رضي الله تعالى عنه volunteered to make enquiries about him. When the Sahabi رضي الله تعالى عنه came to Hadhrat Thaabit bin Qais رضي الله تعالى عنه, he found him sitting in his house with head bent down. "What's the matter?" he asked. "Bad," replied Hadhrat Thaabit رضي الله تعالى عنه, **"because I raise my voice above that of Rasulullaah ﷺ, all my deeds are destroyed and I am amongst the inmates of Jahannam."** (This he felt because of a verse of the Qur'aan referring to people who deliberately raise their voices above that of Rasulullaah ﷺ). The Sahabi رضي الله تعالى عنه then reported back to Rasulullaah ﷺ. Hadhrat Moosa bin Anas reports that the Sahabi رضي الله تعالى عنه returned a second time to Hadhrat Thaabit bin Qais رضي الله تعالى عنه with glad tidings from Rasulullaah ﷺ. Rasulullaah ﷺ instructed the Sahabi رضي الله تعالى عنه to inform Hadhrat Thaabit رضي الله تعالى عنه that far from being and inmate of Jahannam, he will be amongst the inhabitants of Jannah. (2)

The daughter of Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates from her father that he became extremely worried when he heard the verse:

﴿إِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ﴾ (سورة لقمان آيت ١٨)

Verily Allaah detests every arrogant boaster. {Surah Luqmaan, verse 18}

He then locked himself in his house and started to weep. When Rasulullaah ﷺ was informed about this, Rasulullaah ﷺ called for him and he explained to Rasulullaah ﷺ what it was that worried him. He said, **"I am a man who loves beauty and to be the leader of my people."** Rasulullaah ﷺ reassured him saying, "You are not amongst those (arrogant and boastful) people. Your life shall be good, your death shall be good and Allaah shall enter you into Jannah."

Hadhrat Thaabit رضي الله تعالى عنه then did the same thing when Allaah revealed the verse:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝﴾ (سورة الحجرات آيت ٢)

O you who have Imaan! Never raise your voices above the voice of the Rasool ﷺ *(literally and figuratively)* and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it. {Surah Hujuraat, verse 2}

When Rasulullaah ﷺ was informed about this, Rasulullaah ﷺ again called for him and he explained to Rasulullaah ﷺ what it was that worried him. He explained that he naturally had a loud voice and feared that his deeds should not be laid to waste. Rasulullaah ﷺ again consoled him by saying, "In fact, you

(1) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.119).
(2) Bukhaari.

shall live a praiseworthy life, be killed as a martyr and Allaah shall enter you into Jannah." (1)

Hadhrat Muhammad bin Thaabit Ansaari رضي الله تعالى عنه reports that Hadhrat Thaabit bin Qais رضي الله تعالى عنه once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! I fear that I have been destroyed." When Rasulullaah ﷺ asked him why he felt that way, he explained, "Whereas Allaah has prohibited us from liking to be praised for what we do not do, I seem to enjoy praise. Furthermore, whereas Allaah has prohibited us from pride, I find myself liking beauty and whereas Allaah has prohibited us from raising our voices above yours, I am a person with a loud voice." Rasulullaah ﷺ said, "O Thaabit! Would you not like to live a praiseworthy life, to be killed as a martyr and to enter Jannah?" "Certainly, O Rasulullaah ﷺ!" Hadhrat Thaabit responded. It then happened that Hadhrat Thaabit رضي الله تعالى عنه lived a praiseworthy life and was killed as a martyr the day the Muslims fought Musaylama Kadhaab. (2)

Emulating Rasulullaah ﷺ

The Sahabah رضي الله تعالى عنهم Follow Rasulullaah ﷺ in Salaah

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ had a mat that he made into a room at nights to perform salaah (during Ramadhaan) and which he spread out during the day to sit on. The Sahabah رضي الله تعالى عنهم then started flocking to Rasulullaah ﷺ and performing salaah with him. When there were too many people, Rasulullaah ﷺ turned to them and said, "O people! **Adopt those actions that you are capable of carrying out (with consistency)** because Allaah never tires (of giving rewards) until you tire yourselves. Indeed the most beloved deeds to Allaah are those that **are consistent even though they may be little.**" Another narration adds that whenever the family (and close ones) of Muhammad ﷺ started anything, they did it with consistency. (3)

The Sahabah رضي الله تعالى عنهم Remove their Rings Because Rasulullaah ﷺ Did

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that it was for only a single day that he saw Rasulullaah ﷺ wearing a silver ring when the Sahabah رضي الله تعالى عنهم started having rings made for themselves and wearing it. When Rasulullaah ﷺ **discarded his ring, the Sahabah** رضي الله تعالى عنهم **did the same.** (4)

Another narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ wore a gold ring but then discarded it saying, "I shall never wear it again!" The Sahabah رضي الله تعالى عنهم then discarded their rings. (5)

(1) Tabraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Haakim (Vol.3 Pg.235) has reported a similar narration.
(2) Haakim, reporting from reliable sources as confirmed by Dhahabi.
(3) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.89).
(4) Abu Dawood and Bukhaari.
(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.3).

Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ Emulates Rasulullaah ﷺ

Hadhrat Salamah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ narrates that when the Quraysh sent Hadhrat Khaarijah bin Kurz to spy for them, he returned full of praise (for the Muslims). The Quraysh said to him, "You are a Bedouin. All they had to do to make your heart flutter (with awe) was to shake their weapons. You have no idea about what they said nor about what you are saying." They then sent Urwa bin Mas'ood رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. When Hadhrat Urwa رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ came (to the Muslim camp), he said "O Muhammad! What is this new development? You invite towards the Being of Allaah and then with the riff-raff of various tribes some of whom you know and others you do not know, you come to your own people to severe family ties and to plunder their honour, their blood and their wealth?" Rasulullaah ﷺ replied, "I have come to my people only to foster family ties and to give them a Deen and life better than their religion and their lives." Hadhrat Urwa رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ then also returned full of praise.

However, the suffering of the Muslims living under the Mushrikeen (in Makkah) grew more intense. Rasulullaah ﷺ therefore called for Hadhrat Umar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ and said, "O Umar! Will you (go to Makkah to) convey my message to your Muslim brothers who are prisoners?" "I am unable to do so, O Rasulullaah ﷺ," Hadhrat Umar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ said, "for I have no family in Makkah (to offer me protection). There are others who have more family (in Makkah) than I have." Rasulullaah ﷺ then summoned Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ and sent him.

Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ proceeded on his conveyance and was intercepted by some Mushrikeen soldiers who mocked him and addressed him with insulting words. It was then Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ's cousin Abaan bin Sa'eed bin Al Aas who took Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ in his custody and made him ride behind him on his saddle. Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ went with him, **wearing his lower garment halfway up his calves.** Abaan asked, "Dear cousin! Why do I see you humble yourself so? Lower your garment." Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ replied, **"Such is the garment of our leader."** Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ then proceeded to convey Rasulullaah ﷺ's message to every Muslim prisoner in Makkah.

It was while the Muslims were asleep during the afternoon (in Hudaybiyyah) that they heard Rasulullaah ﷺ's announcer call out, "O people! Come pledge your allegiance! Come pledge your allegiance! The Ruhul Qudus (Hadhrat Jibra'eel عَلَيْهِ السَّلَام) has descended!" The Sahabah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم hastened to Rasulullaah ﷺ who was beneath an acacia tree, where they pledged their allegiance (to fight to the death). It is with reference to this that Allaah says:

﴿لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ﴾ (سورة فتح: آيت ١٨)

> Allaah was well pleased with the Mu'mineen *(the Sahabah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم)* when they pledged their allegiance to you *(O Rasulullaah ﷺ)* beneath the tree..." {Surah Fatah, verse 18}

Rasulullaah ﷺ pledged allegiance on behalf of Hadhrat Uthmaan رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ by placing his one hand over the other. The Sahabah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم said, "How fortunate

for Abu Abdullaah (Hadhrat Uthmaan رضي الله تعالى عنه) that he is able to perform Tawaaf of the Kabah while we are here." Rasulullaah ﷺ remarked, **"Even if he had to remain there for years on end, he would not perform Tawaaf until I have performed Tawaaf."** (1)

Another narration states that Abaan said, "Dear cousin! I see that you are humbling yourself. Why do you not let your garment fall below your ankles as your tribe does?" Hadhrat Uthmaan رضي الله تعالى عنه replied, "This is how our leader wear his lower garment, halfway up his calves." Abaan then said, "Dear cousin! Perform Tawaaf of the Kabah." Hadhrat Uthmaan رضي الله تعالى عنه replied, **"We do nothing until our guide does it and then we follow in his footsteps."** (2)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Zaid رضي الله تعالى عنه Concerning the Compilation of the Qur'aan

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr رضي الله تعالى عنه at the time was Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Zaid رضي الله تعالى عنه, "He (Hadhrat Umar رضي الله تعالى عنه) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah(3) and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ﷺ never did?' I asked him. 'But it is an excellent thing,' he replied. Umar رضي الله تعالى عنه then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid رضي الله تعالى عنه narrates further, "Umar رضي الله تعالى عنه was sitting there without saying a word. Abu Bakr رضي الله تعالى عنه then continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ﷺ. You should therefore do the compilation.'"

Hadhrat Zaid رضي الله تعالى عنه says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ﷺ never did?' 'By Allaah!' said Abu Bakr رضي الله تعالى عنه, 'the act is an excellent one.' Abu Bakr رضي الله تعالى عنه then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه were at ease. I then shared their opinion on the matter. **I then launched an intensive search for parts of the Qur'aan that had been preserved**

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.84). Rooyaani, Abu Ya'la and Ibn Asaakir have also reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.56).

(2) Ibn Sa'd (Vol.1 Pg.461).

(3) According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.

on paper, white stones, collar bones, palm leaves and the hearts of men. It was only with Khuzaymah bin Thaabit Ansaari that I could find (in writing) the closing verses of Surah Baraa'ah:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ اَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝﴾ (سورة توبه: آيت ١٢٨، ١٢٩)

Undoubtedly a Rasool ﷺ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful *(gentle and kind)* towards the Mu'mineen. If they turn away, then say, "Allaah is sufficient for me *(even if the whole world turns against me)*. There is none worthy of worship besides Him. On Him only do I rely and He is the Rabb of the glorious Throne.". {Surah Taubah, 128-129}

The manuscript of the complete collected Qur'aan remained with Hadhrat Abu Bakr رضي الله تعالى عنه throughout his life until he passed away. It then remained with Hadhrat Umar رضي الله تعالى عنه throughout his life until he passed away. Thereafter, it remained with Hadhrat Hafsah رضي الله تعالى عنها the daughter of Hadhrat Umar رضي الله تعالى عنه.[1]

Hadhrat Abu Bakr رضي الله تعالى عنه Dispatches the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه

The statement of Hadhrat Abu Bakr رضي الله تعالى عنه has already passed in which he said, "I swear by the Being Who controls my life! I prefer falling from the sky rather than neglecting to fight for something for which Rasulullaah ﷺ fought." Hadhrat Abu Bakr رضي الله تعالى عنه then waged Jihaad against the Arabs (who had renounced Islaam and those who refused to pay zakaah). [2]

Another narration states that Hadhrat Abu Bakr رضي الله تعالى عنه said, "By Allaah! I shall certainly fight those who differentiate between salaah and zakaah (by performing Salaat while omitting zakaah) because zakaah is a right due from wealth. By Allaah! Should they refuse to give me (as part of the zakaah dues) even a rope that they used to give to Rasulullaah ﷺ, I shall fight them for it." [3]

Another narration has also passed[4] in which Hadhrat Abu Bakr رضي الله تعالى عنه said, "I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ﷺ (because there is

(1) Tayaalisi, Ibn Sa'd, Ahmad, Bukhaari, Tirmidhi, NAsa'ee, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.279).
(2) Adani from Hadhrat Umar رضي الله تعالى عنه.
(3) Bukhaari, Muslim and Ahmad, narrating from Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(4) Under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله تعالى عنه also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رضي الله تعالى عنه".

none in Madinah to defend them), I shall never recall an army that Rasulullaah ﷺ had dispatched nor untie a flag that Rasulullaah ﷺ had tied." He then dispatched the army of Hadhrat Usaama رضي الله تعالى عنه.(1)

Yet another narration states that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I swear by the Being Who controls the life of Abu Bakr! Even if I knew that wild animals would tear at my body (as a result), I would still dispatch the army of Usaama according to the commands of Rasulullaah ﷺ. I would do so even if I were to be the only person left behind in Madinah." (2)

Another narration from Hadhrat Urwa رضي الله تعالى عنه quotes that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I have dared to do something extremely perilous! I swear by the Being Who controls my life! I prefer having all the Arabs turn against me rather than holding back an army that Rasulullaah ﷺ had dispatched. O Usaama! Proceed whence you have been commanded to march and then fight in the parts of Palestine and against the people at Mu'ta as Rasulullaah ﷺ had commanded you. **Remember that Allaah is enough for those you are leaving behind."** (3)

Hadhrat Hasan reports that Hadhrat Abu Bakr رضي الله تعالى عنه **caught hold of the beard of Hadhrat Umar** رضي الله تعالى عنه as he said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him (Hadhrat Usaama رضي الله تعالى عنه) of a post to which Rasulullaah ﷺ appointed him?!" This narration has already been quoted in detail. (4)

The Incident between Hadhrat Umar رضي الله تعالى عنه and his Daughter Hadhrat Hafsah رضي الله تعالى عنها Concerning Clothing and Food

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that Hadhrat Hafsah رضي الله تعالى عنها once said to her father Hadhrat Umar رضي الله تعالى عنه; "O Ameerul Mu'mineen! Why don't you wear clothing of a better quality than those you wear and eat food that is better than the food you eat? Allaah has now made food abundant and increased our wealth." Hadhrat Umar رضي الله تعالى عنه replied, "I shall have you prove the point against yourself. Do you recall the hard life that Rasulullaah ﷺ lived?" He then continued reminding her of this (Rasulullaah ﷺ's hard life) until he made her weep. He then said, "By Allaah! Now that you have admitted to that (the hard lives that Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه led), I wish to share their hard lives with them as far as I am able to. In this way I shall perchance be able to join them in their lives of ease and comfort (in the Aakhirah)." (5)

Many similar narrations have passed in detail in the chapter dealing with the

(1) Bayhaqi from Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(2) Sayf, from Hadhrat Urwa رضي الله تعالى عنه.
(3) Ibn Asaakir.
(4) Under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله تعالى عنه also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Usaama رضي الله تعالى عنه Seeks Permission to Return to Madinah but Hadhrat Abu Bakr رضي الله تعالى عنه Refuses Permission".
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47). Ibn Sa'd (Vol.3 Pg.199) has also reported the narration.

abstinence of Hadhrat Umar رضي الله تعالى عنه.

The Incident of Hadhrat Umar رضي الله تعالى عنه when he was Presented with a New Garment

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه was once sitting amongst some friends when a cotton garment was brought. He started wearing it and had hardly pulled it over his collarbones when he recited:

"اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ"

"All praise is for Allaah Who has given me clothing to wear to cover my private areas and with which I can beautify myself during my lifetime."

He then turned to the people and said, "Do you know why I said these words?" They replied, "We will not know until you inform us." He explained, "I was once with Rasulullaah صلى الله عليه وسلم when he was brought a set of new clothing. He put it on and then said:

"اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ"

Thereafter, he added, 'I swear by the Being Who has sent me with the truth! When Allaah gives a Muslim new clothing to wear and only for the pleasure of Allaah he gives his old clothes to a poor Muslim to wear, he will be in the safety, protection and guardianship of Allaah as long as the (poor) person has even a thread of it on his body either while alive of dead.'"

Hadhrat Umar رضي الله تعالى عنه then stretched out his arms to see how much the **garment overlapped his fingers.** He then said to (his son) Hadhrat Abdullaah رضي الله تعالى عنه, "Dear son! **Do bring the knife.**" Hadhrat Abdullaah رضي الله تعالى عنه stood up and brought the knife. Hadhrat Umar رضي الله تعالى عنه then stretched out the sleeves over his arms and **cut off what he saw to overlap.** Those around him asked, "O Ameerul Mu'mineen! Should we not bring **a tailor to stitch the ends?"** "No," replied Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Umaamah رضي الله تعالى عنه says that afterwards he saw the threads of the sleeves **dangling** haphazardly over Hadhrat Umar رضي الله تعالى عنه's fingers where he did not have it stitched. (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports, "(My father) Umar رضي الله تعالى عنه once wore a new upper garment and then asked me to bring a knife. He then said, 'Dear son! Stretch the sleeves of my garment and hold firmly onto where my fingers are. Then cut off whatever overlaps my fingers.' I then cut off the ends of both sleeves and (because I could not cut straight with the knife), the openings of the sleeves were unequal in length. I therefore said to him, 'Dear father! Why don't I cut them equally with a scissor?' 'Leave it, son,' he replied, **'because I have seen Rasulullaah صلى الله عليه وسلم do exactly the same.'** The garment then remained on him in this manner until it eventually wore out. I would often see the threads falling over his foot." (2)

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.45).

Statements of the Sahabah رضي الله عنهم Concerning Kissing the Black Stone and Touching the Two Western Pillars of the Kabah

Hadhrat Aslam narrates that Hadhrat Umar رضي الله عنه once addressed the Hajar Aswad (Black Stone) saying, "Behold! I swear by Allaah that I know well that you can neither cause benefit nor harm. **Had I not seen Rasulullaah ﷺ kiss you, I would never have kissed you."** After kissing it, he said, **"Why should we perform Ramal? It was something that we did to show the Mushrikeen (that we have strength).** Allaah has subsequently destroyed them (and we therefore have no need to continue it)! However, **because it was something that Rasulullaah ﷺ did, we do not like to forsake it."** (1)

A Sahabi رضي الله عنه reports that he saw Rasulullaah ﷺ standing by the Hajar Aswad and saying, "I know well that you are a stone that can neither cause benefit nor do harm." Rasulullaah ﷺ then kissed it. Thereafter, when Hadhrat Abu Bakr رضي الله عنه performed Hajj, he also stood by the Hajar Aswad and said, "I know well that you are a stone that can neither cause benefit nor do harm. Had I not seen Rasulullaah ﷺ kiss you, I would have not done so." (2)

Hadhrat Ya'la bin Umayyah رضي الله عنه says, "I was performing Tawaaf with Hadhrat Uthmaan رضي الله عنه. After kissing the Hajar Aswad, I was walking next to the Kabah. When we passed by the western pillar (called Rukn Iraqi) that comes after the Hajar Aswad, I pulled at Hadhrat Uthmaan رضي الله عنه's hand to touch it. 'What is the matter?' he asked. 'Are you not going to touch the pillar?' I asked. 'Did you not perform Tawaaf with Rasulullaah ﷺ?' he enquired. When I replied that I did, he asked, 'Did you see Rasulullaah ﷺ touch any of the two western pillars of the Kabah (Rukn Iraqi and Rukn Shaami)?' 'No,' I replied. He then said, **'Do you then not have a perfect example in Rasulullaah ﷺ?'** 'Most certainly,' I replied. He then bade me, **'Then leave it out and proceed.'"**(3)

The Incident between Hadhrat Abdullaah bin Abbaas رضي الله عنه and a Bedouin

Hadhrat Bakr bin Abdullaah narrates that a Bedouin once asked Hadhrat Abdullaah bin Abbaas رضي الله عنه, "Why is it that (on the occasion of Hajj) the family of Mu'aawiya gives people water and honey to drink, the family of another give milk while you people give only Nabeedh(4)? Is it because you people are stingy or because you are poor?" Hadhrat Abdullaah bin Abbaas رضي الله عنه replied by saying, "It is neither because we are stingy nor because we are poor. However, Rasulullaah ﷺ once came to us with Usaama bin Zaid sitting behind him on the animal. When he asked for something to drink and we gave him this *(Nabeedh)* to drink, he drank it an said, 'You have prepared it well. This is what

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.153).
(2) Ibn Abi Shaybah and Daar Qutni in his Ilal, as quoted in *Kanzul Ummaal* (Vol.2 Pg.34).
(3) Ahmad (Vol.1 Pg.70).
(4) Water in which dates or raisins are left for a while to give it taste.

you should continue doing.'"[1]

Hadhrat Ja'far bin Tammaam reports that a man once approached Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and asked, "Tell me about this *Nabeedh* from raisins that you give people to drink. Is it because of a Sunnah that you are following or do you find this more convenient for yourselves than giving milk and honey?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Indeed Rasulullaah ﷺ once came to Abbaas رضي الله تعالى عنه who was busy giving the people *Nabeedh* to drink. When Rasulullaah ﷺ asked for something to drink, Abbaas رضي الله تعالى عنه called for a few cups of *Nabeedh* and handed one over to Rasulullaah ﷺ. After drinking, Rasulullaah ﷺ remarked, 'You have it prepared well. This is what you should continue doing.' It therefore gives me no pleasure to be a means of giving people milk and honey in place of the statement Rasulullaah ﷺ made when he said, 'You have prepared it well. This is what you should continue doing.'"[2]

Incidents About How Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Followed in the Footsteps of Rasulullaah ﷺ

Hadhrat Ibn Seereen narrates, "I was once with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in Arafaat. When the people left, I left with him until we reached the Imaam and performed the Zuhr and Asr salaah behind him. My companions and I then stayed there with him until the Imaam left (for Muzdalifah after sunset). We left with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and when we eventually **reached a narrow place just before Ma'zamain, he made his animal sit.** We also made our animals sit, thinking that he intended performing salaah. **He however told us that it was at this place that Rasulullaah ﷺ stopped to relieve himself and that he also wished to relieve himself there."** [3]

Another narration states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to go **to a certain tree between Makkah and Madinah** beneath which he would have his afternoon nap. He mentioned that (he did so because) Rasulullaah ﷺ **used to do that.** [4]

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was extremely particular about following in the footsteps of Rasulullaah ﷺ. He would therefore note every spot where Rasulullaah ﷺ performed salaah (during journeys) and (was so particular about this that) even if Rasulullaah ﷺ ever dismounted beneath any tree, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would care **for the tree and pour water on its roots** so that **it should not dry up.** [5]

Hadhrat Mujaahid says, "We once accompanied Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on a journey. When he passed by a certain place, **he turned to the side of the road.** When we asked him why he had done this, he replied, **'I saw Rasulullaah**

(1) Ahmad.
(2) Ibn Sa'd (Vol.4 Pg.16).
(3) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.47).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.175), as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).

ﷺ do that.'"[1]

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله عنه used to turn his animal's head while travelling the road to Makkah (to turn the animal in different directions). Turning the animal, he would say, "(I am doing this) **So that the footstep (of my animal) falls on the footstep (of Rasulullaah ﷺ's animal).**" [2]

Hadhrat Naafi says, "If you had to see Hadhrat Abdullaah bin Umar رضي الله عنه following in the footsteps of Rasulullaah ﷺ, you would say that he is mad." [3]

Hadhrat Aa'isha رضي الله عنها says, "There was none who followed so meticulously the footsteps of Rasulullaah ﷺ in all his stops (during his travels) as Abdullaah bin Umar رضي الله عنه did." [4]

Another narration states that if anyone had to see Hadhrat Abdullaah bin Umar رضي الله عنه follow in the footsteps of Rasulullaah ﷺ, they would think that his mind was affected. Hadhrat Naafi says, "No camel that has lost her little one in a desert searches as thoroughly as Abdullaah bin Umar رضي الله عنه does when searching for the footsteps of Rasulullaah ﷺ."[5]

Hadhrat Abdur Rahmaan bin Umayyah bin Abdullaah reports that he once asked Hadhrat Abdullaah bin Umar رضي الله عنه, "We find the salaah **of fear** and the salaah of **a resident** in the Qur'aan, but **do not find the salaah of a traveller?"** Hadhrat Abdullaah bin Umar رضي الله عنه replied, "Allaah sent his Nabi ﷺ (to guide us) when we were the most unrefined people. **We therefore do as Rasulullaah ﷺ did."**[6]

Hadhrat Umayyah bin Abdullaah bin Khaalid bin Usayd reports that he once asked Hadhrat Abdullaah bin Umar رضي الله عنه, "In the Qur'aan we find mention of shortening the salaah of fear but do not find the shortening of the traveller's salaah?" Hadhrat Abdullaah bin Umar رضي الله عنه replied, "We found our Nabi ﷺ doing something and we did the same." [7]

Hadhrat Waarid bin Abu Aasim reports that he once met Hadhrat Abdullaah bin Umar رضي الله عنه in Mina and asked him about the salaah performed on a journey. When Hadhrat Abdullaah bin Umar رضي الله عنه replied that it was only two Rakaahs, Hadhrat Waarid asked, "What is your opinion now that we are here in Mina?" This infuriated Hadhrat Abdullaah bin Umar رضي الله عنه and he said, "Shame on you! Have you heard about Rasulullaah ﷺ?" Hadhrat Waarid replied, "Certainly, and I believe in him." Hadhrat Abdullaah bin Umar رضي الله عنه then said, "Whenever Rasulullaah ﷺ went on a journey, he would perform two Rakaahs salaah. You may therefore perform two Rakaahs or leave it out." [8]

Yet another narration from Hadhrat Abu Muneed Jurashi states that someone once enquired from Hadhrat Abdullaah bin Umar رضي الله عنه about the verse:

(1) Ahmad and Bazzaar reporting from reliable sources, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46)
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).
(3) Abu Nu'aym in his *Hilya*. Haakim (Vol.3 Pg.561) has also reported a similar narration.
(4) Ibn Sa'd (Vol.1 Pg.107).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).
(6) Abdur Razzaaq.
(7) Ibn Jareer.
(8) Ibn Jareer.

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾ (سورة نساء: آيت ١٠١)

When you travel on earth, there is no sin on you should you shorten your salaah if you fear an attack from the Kuffaar. Indeed the Kuffaar are your open enemies. {Surah Nisaa, verse 101}

The person then asked, "Should we also shorten the salaah when we are in safety and not in fear (while travelling)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "There was certainly an excellent example for you in Rasulullaah ﷺ."(1)

Hadhrat Zaid bin Aslam reports that he once saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه perform **salaah with his buttons open.** When he asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about it, he replied, **"I have seen Rasulullaah ﷺ doing this."** (2)

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه opens his buttons to Emulate Rasulullaah ﷺ

Hadhrat Qurra رضي الله تعالى عنه says, "I went to Rasulullaah ﷺ in the company of a group from the Banu Muzayna tribe and we pledged our allegiance to him. Rasulullaah ﷺ's buttons were open and I put my hand into the collar of his upper garment and felt the seal of prophethood." Hadhrat Urwa bin Abdullaah bin Qushayr says, **"Whether summer or winter,** I always saw Mu'aawiya (the son of Hadhrat Qurra رضي الله تعالى عنه) and his son with **their buttons open (emulating Rasulullaah ﷺ)."**(3)

Giving Due Regard to all Those Who have Some Relationship with Rasulullaah ﷺ, Whether they are His Companions, His Family, His Tribe or his Ummah

A Group of Sahabah رضي الله تعالى عنهم Argue About their Relationship with Rasulullaah ﷺ and He Confirms What they Say

Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه says, "We were all sitting before (the room of) Rasulullaah ﷺ in the Masjid. We were a group from the Ansaar and there was also a group from the Muhaajireen and another from the Banu Haashim. We then started disputing about which of us were closer and more beloved to Rasulullaah ﷺ. We said, 'It is us, the group of the Ansaar. We believed in Rasulullaah ﷺ, followed him, fought by his side and our army was always at the throats of the enemy. We are therefore closer and more beloved to Rasulullaah ﷺ.' Our Muhaajireen brothers then said, 'It is us who migrated with Allaah and Rasulullaah ﷺ, separating from our tribes, families and wealth. In addition to this, we were also present where you were present and fought the battles you

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.240).
(2) Ibn Khuzaymah and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46).
(3) Ibn Maajah, Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.45). Baghawi and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.3 Pg.233), as has Ibn Sa'd (Vol.1 Pg.460).

fought. We are therefore closer and more beloved to Rasulullaah ﷺ.' Our brothers from the Banu Haashim then spoke, 'We are the family of Rasulullaah ﷺ. We were also present where you were present and fought the battles you fought. We are therefore closer and more beloved to Rasulullaah ﷺ.'
Rasulullaah ﷺ then came out to us and facing towards us, he enquired, 'Were you discussing something?' When we repeated what we (the Ansaar) had said, Rasulullaah ﷺ remarked, 'You are right. Who can deny you this?' When we informed him about what our Muhaajireen brothers had said, Rasulullaah ﷺ remarked, 'They are right. Who can deny them this?' When we then informed him about what our brothers from the Banu Haashim had said, Rasulullaah ﷺ remarked, 'They are also right. Who can deny them this?'
Rasulullaah ﷺ then said, 'Should I not pass a decision between you?' We all exclaimed, 'Please do! May all our fathers and mothers be sacrificed for you, O Rasulullaah ﷺ!' Rasulullaah ﷺ said, 'As for you, O assembly of **Ansaar, I am your brother.**' The Ansaar rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' Rasulullaah ﷺ then said, 'As for you, O assembly of **Muhaajireen, I am one of you.**' The Muhaajireen rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' Rasulullaah ﷺ continued, 'As for you, **O Banu Haashim,** you are from me and **I am from you.**' The Banu Haashim rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' We all then stood up and were all pleased and coveting our relationship with Rasulullaah ﷺ."(1)

Rasulullaah ﷺ Forbids Hadhrat Khaalid رضي الله تعالى عنه from Hurting the Veterans of Badr and Forbids the People from Hurting Hadhrat Khaalid رضي الله تعالى عنه

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه narrates that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once complained to Rasulullaah ﷺ about Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Rasulullaah ﷺ said, "O Khaalid! Never hurt the veterans of Badr because **you will never be able to match the deeds** they carried out even though **you spend as much as Mount Uhud in gold.**" Hadhrat Khaalid رضي الله تعالى عنه responded by saying, "When people insult me, I respond to them in the same way." Rasulullaah ﷺ then said (to the Sahabah رضي الله تعالى عنهم), **"Never hurt Khaalid because he is a sword from amongst the swords of Allaah that Allaah rains down upon the Kuffaar."** (2)
Hadhrat Hasan reports that there once arose a dispute between Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Hadhrat Khaalid رضي الله تعالى عنه said to Hadhrat Abdur Rahmaan رضي الله تعالى عنه, "Do not assert your superiority over me just because you accepted Islaam a day or two before me!"

(1) Tabraani. Haythami (Vol.10 Pg.14) has commented on the chain of narrators.
(2) Tabraani in his Sagheer and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Bazzaar has also reported a similar narration. Ibn Asaakir and Abu Ya'la have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138), as has Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.409).

When the news of this reached Rasulullaah, he said, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward of spending half a Mudd." Some time afterwards an argument sparked between Hadhrat Abdur Rahmaan bin Auf and Hadhrat Zubayr. Hadhrat Khaalid bin Waleed then approached Rasulullaah and said, "O Nabi! You forbade me from hurting Abdur Rahmaan but now Zubayr is disputing with him." Rasulullaah replied, **"They are all veterans of Badr and (because they are equal in rank) they have a right to (dispute amongst) each other."** (1)

Hadhrat Abu Hurayrah narrates that there once arose between Hadhrat Abdur Rahmaan bin Auf and Hadhrat Khaalid bin Waleed a dispute of that nature that usually occurs between people. Rasulullaah commented, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward for spending a Mudd or half of it." (2)

Rasulullaah Says, "Allaah has Selected my Companions from All in the Universe"

Hadhrat Jaabir reports that Rasulullaah said, **"Allaah has selected my companions** from all in the universe apart from the prophets and messengers. He has then selected four of them for me viz. Abu Bakr, Umar, Uthmaan and Ali and made them my special companions. Of course, there is great good in every one of my companions. Allaah has also selected my Ummah over all other nations and then selected four generations from amongst my Ummah viz. the first (the period in which Rasulullaah lived), the second, the third and the fourth generations." (3)

The Advice Rasulullaah gave Concerning the Muhaajireen and the Ansaar

Hadhrat Abdur Rahmaan bin Auf narrates that when Rasulullaah was on his deathbed, the Sahabah asked, "O Rasulullaah! Give us some advice." Rasulullaah said, "I advise you to be good towards those Muhaajireen who were the earliest adherents to Islaam and towards their children after them. If you fail to do this, neither your obligatory nor your optional deeds will be accepted." (4)

Another narration states that Rasulullaah advised, "I advise you to be good towards those Muhaajireen who were the earliest adherents to Islaam, towards

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138). Ahmad has also reported the narration in brief from Hadhrat Anas.
(2) Bazzaar. Haythami (Vol.10 Pg.15) has commented on the chain of narrators.
(3) Bazzaar. Haythami (Vol.10 Pg.16) has commented on the chain of narrators.
(4) Tabraani, as quoted by Haythami (Vol.10 Pg.17).

their children after them and towards their children after them." (1)

Hadhrat Zaid bin Sa'd reports from his father that when Rasulullaah ﷺ was informed that he was soon to leave this world, he came out of his room wrapped in old clothing and sat on the pulpit. When the people and the business people heard about this, they all presented themselves in the Masjid. After praising Allaah, Rasulullaah ﷺ said, "O people! Keep me in mind when dealing with the Ansaar because they are my belly in which I deposit my food and they are my treasure box (I place my total trust in them). You should therefore accept from those of them who do good and **overlook those of them who do evil.**" (2)

Rasulullaah ﷺ Forbids People from Reviling the Sahabah رضي الله تعالى عنهم

Hadhrat Anas رضي الله تعالى عنه reports that when mention was made of Hadhrat Maalik bin Dukhshun رضي الله تعالى عنه before Rasulullaah ﷺ and some people started accusing him of being the head of the Munaafiqeen, Rasulullaah ﷺ said, **"Do leave my companions alone for my sake and never revile them."** (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ said, **"Allaah, the angels and all of mankind curse the person who reviles my Sahabah رضي الله تعالى عنهم."**(4)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ said, **"Never revile my Sahabah رضي الله تعالى عنهم. May Allaah curse the one who reviles my Sahabah رضي الله تعالى عنهم."**(5)

Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رضي الله تعالى عنه once said, "Are you people telling me to revile the Sahabah رضي الله تعالى عنهم? **May Allaah rather shower His mercy on them and forgive them all.**" (6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما Warns Those who Speak ill of the Sahabah رضي الله تعالى عنهم

Hadhrat Sa'eed bin Jubayr reports that a man once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما for some advice. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما said, "I advise you to adopt Taqwa and to refrain from speaking ill of the Sahabah رضي الله تعالى عنهم because you have no idea about what has been destined for them." (7)

Rasulullaah ﷺ's Advice Concerning the Members of his Household

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما narrates that the final words that Rasulullaah ﷺ spoke were: "Be my successors over the members of my household (treat them well and care for them as I have been doing)." (8)

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.17).
(2) Tabraani. Haythami (Vol.10 Pg.36) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).
(4) Tabraani. Haythami (Vol.10 Pg.21) has commented on the chain of narrators.
(5) Tabraani. Haythami (Vol.10 Pg.21) has commented on the chain of narrators.
(6) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).
(7) Tabraani. Haythami (Vol.10 Pg.22) has commented on the chain of narrators.
(8) Tabraani in his Awsat. Haythami (Vol.9 Pg.163) has commented on the chain of narrators.

Hadhrat Ummu Salamah narrates that Rasulullaah 's daughter Hadhrat Faatima once came to Rasulullaah carrying (her sons) Hadhrat Hasan and Hadhrat Husayn on her hips. In her hand she was carrying a pot belonging to Hadhrat Hasan in which there was some hot food. When she put the pot down before Rasulullaah, he asked, "Where is Abul Hasan (Hadhrat Ali)?" When Hadhrat Faatima informed him that Hadhrat Ali was at home, Rasulullaah called him. Rasulullaah then sat down to eat with Hadhrat Ali, Hadhrat Faatima, Hadhrat Hasan and Hadhrat Husayn. Hadhrat Ummu Salamah continues, "However, Rasulullaah did not call me whereas whenever he ate food, he would always call for me if I was there. After eating, Rasulullaah covered them all in his shawl and said, "O Allaah! You be the enemy of those who are their enemies and You be the friend of those who are their friends." (1)

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah once said, "O progeny of Abdul Muttalib! I have asked Allaah for three things for you. That He keeps steadfast those of you who are established (on Deen), that He educates those of you who are ignorant and that He guides those of you who are misguided. I have also asked Allah to make you extremely generous and merciful. Even though a person may be engaged in Ibaadah standing between the *Hajar Aswad* and *Maqaam* (Ibraheem) and even though he performs salaah and fasts, **he will still enter Jahannam if he bears enmity for the members of Muhammad's household."** (2)

Hadhrat Uthmaan reports that Rasulullaah says, "Whoever does a good turn towards any member of Abdul Muttalib's progeny and is not recompensed in this world, it shall be my duty to repay him for it tomorrow (on the Day of Qiyaamah) when he meets me." (3)

Hadhrat Umar is Overjoyed to be Related to Rasulullaah

Hadhrat Jaabir narrates that **on the occasion of Hadhrat Umar 's marriage to the daughter of Hadhrat Ali**, he heard Hadhrat Umar say to the people, "Will you not congratulate me? I have heard Rasulullaah say, 'On the Day of Qiyaamah, all relations and family ties will be severed besides my relations and family ties.'" (By marrying Hadhrat Ali 's daughter, Hadhrat Umar therefore established a tie of kinship with Rasulullaah.) (4)

The Status of the Quraysh

Hadhrat Muhammad bin Ibraheem Taymi reports that Hadhrat Qataadah bin

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.167).
(2) Tabraani. Haythami (Vol.9 Pg.171) has commented on the chain of narrators.
(3) Tabraani in his Awsat. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.
(4) Tabraani in his Awsat and *Kabeer*. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.

Nu'maan Dhafari رضي الله عنه once insulted the Quraysh and appeared to used improper language. Rasulullaah ﷺ said, "O Qataadah! Never speak ill of the Quraysh because you will find amongst them such men whose actions and deeds make you pale into insignificance and whom you will truly envy. Had I no fear of the Quraysh becoming rebellious, I would have informed them of their (high) status in Allaah's sight." (1)

Hadhrat Ali رضي الله عنه reports that to the best of his knowledge, Rasulullaah ﷺ stated, **"Always put the Quraysh forwards and never step ahead of them.** Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allaah." (2)

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ﷺ once came to her and said, "Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allaah." (3)

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ mentioned, "Look for trustworthiness amongst the Quraysh because a trustworthy person from the Quraysh is superior to a trustworthy person from another tribe and a powerful person from the Quraysh (in Deen and in leadership) is twice as superior as a strong person from another tribe." (4)

Hadhrat Rifaa'ah bin Raafi رضي الله عنه reports that Rasulullaah ﷺ one instructed Hadhrat Umar رضي الله عنه, "Gather my people." Hadhrat Umar رضي الله عنه gathered them at Rasulullaah ﷺ's room and then went in and asked, "O Rasulullaah ﷺ! Should I get them to enter or shall you be going out to them?" Rasulullaah ﷺ's reply was: "I shall rather go to them." When Rasulullaah ﷺ went to them, he asked, "Is there anyone here who does not belong to you?" "Yes," they replied, "Amongst us are also our allies, the children of our sisters and our slaves." Rasulullaah ﷺ said to them, "Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allaah's friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the Day of Qiyaamah with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you." Rasulullaah ﷺ then raised his hands and said, **"O people! The Quraysh are trustworthy people. Allaah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam."** Rasulullaah ﷺ repeated this thrice. (5)

Harbouring Enmity for the Banu Haashim, the Ansaar and for Arabs

Hadhrat Abdullaah bin Abbaas رضي الله عنهما reports that Rasulullaah ﷺ said,

(1) Ahmad, Bazzaar and Tabraani. Haythami (Vol.10 Pg.23) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.10 Pg.25) has commented on the chain of narrators.
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.25).
(4) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).
(5) Bazzaar, Ahmad and Tabraani, all reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).

"Harbouring enmity for the Banu Haashim and for the Ansaar lead to Kufr and harbouring enmity for Arabs is a sign of hypocrisy." (1)

The Quraysh shall be First to Meet Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله عنها says, "Rasulullaah ﷺ once entered my room and said, 'O Aa'isha! Your people shall be first of my Ummah to meet me.' After Rasulullaah ﷺ sat down, I asked, 'O Rasulullaah ﷺ! May Allaah sacrifice my life for you! You had entered saying something that gave me a fright.' 'What was that?' he asked. I explained, 'You said that my people shall be the first of the Ummah to meet with you.' 'That is what I said,' Rasulullaah ﷺ confirmed. 'What will be the reason for that?' I enquired. Rasulullaah ﷺ replied, 'Death shall harvest them and people will be jealous of them.' I then asked, 'What will be the condition of people afterwards?' 'They will be like young locusts, the strong of which will devour the weak. This will continue until Qiyaamah eventually takes place over them.'"

Another narration states that Rasulullaah ﷺ said, "O Aa'isha! The first of people to be destroyed shall be your people." Hadhrat Aa'isha رضي الله عنها asked, "May Allaah sacrifice my life for you! Will it be due to poisoning?" "No," replied Rasulullaah ﷺ, "It will be their deaths that will come to this tribe of Quraysh and people will be jealous of them. They will then be the first of people to be destroyed." Hadhrat Aa'isha رضي الله عنها enquired further, "How long will life be after them?" Rasulullaah ﷺ replied, "They are the backbone of people and people will be destroyed as soon as they are destroyed." (2)

Rasulullaah ﷺ Gives Glad Tidings to those to Come After him

Hadhrat Umar رضي الله عنه narrates that he was once with Rasulullaah ﷺ when Rasulullaah ﷺ asked (the Sahabah رضي الله عنهم), "Tell me whose Imaan is best from all those with Imaan." The Sahabah رضي الله عنهم replied, "It is the angels, O Rasulullaah ﷺ. Rasulullaah ﷺ replied, "They are on their place and it is expected of them (to have strong Imaan). What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else." The Sahabah رضي الله عنهم submitted, "O Rasulullaah ﷺ! It must then be the Ambiyaa whom Allaah has honoured with His message and Nabuwaat." Rasulullaah ﷺ again said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else."

Thereafter, the Sahabah رضي الله عنهم said, "O Rasulullaah ﷺ! Then the martyrs who were martyred with the Ambiyaa?" Yet again, Rasulullaah ﷺ said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else." "Then

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.27).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.28). Tabraani in his Awsat and Bazzaar have also reported the narration but there is commentary on their chains of narrators.

who?" the Sahabah begged to know. Rasulullaah explained, "People who are still in the backs of their forefathers. They will come after me and will believe in me without ever seeing me. They will believe what I say without seeing me and will practice on (the teachings recorded on) hanging pages (of the Qur'aan) that they will find. These are the people whose Imaan is best from all those who have Imaan." (1)

Hadhrat Amr reports that Rasulullaah once asked, "Tell me which creation will hold the highest status in Allaah's sight on the Day of Qiyaamah." When the Sahabah submitted that it will be the angels, Rasulullaah commented, "What prevents them from this when they are so close to their Rabb? It is someone else." "Then it must be the Ambiyaa," the Sahabah said. Rasulullaah corrected them saying, "What prevents them from this when revelation descends on them? It is someone else." When the Sahabah begged to be informed, Rasulullaah said, "They are people who will come after you. They will believe in me without seeing me. All they will find will be hanging pages (of the Qur'aan), in which they will believe. These are the people who will hold the highest status in Allaah's sight on the Day of Qiyaamah and whose Imaan will be best in Allaah's sight on the Day of Qiyaamah." (2)

Hadhrat Abu Jumu'ah reports that they were once having a meal with Rasulullaah. Hadhrat Abu Ubaydah bin Jarraah was also present and it was he who asked, "O Rasulullaah! Is there anyone superior to us who have accepted Islaam at your hand and waged Jihaad by your side?" Rasulullaah replied, "Yes. They are people who will come after me and will believe in me without seeing me." (3)

Hadhrat Abu Umaamah states that he heard Rasulullaah say, "Glad tiding for those who believe in me after having seen me and seven times glad tidings for those who believe in me without having seen me." (4)

Rasulullaah Wishes to see his Brothers

Hadhrat Abu Hurayrah reports that Rasulullaah said, "There will be people coming after me who will wish that they could sacrifice their families and wealth just to see me." (5)

Hadhrat Anas narrates that Rasulullaah once said, "I wish that I could see my brothers who will believe in me without seeing me." (6) Another narration states that Rasulullaah said, "When will I meet my brothers?" "Are we not your brothers, O Rasulullaah?" asked the Sahabah. "You are my companions," replied Rasulullaah, "My brothers are those people who will believe in me even though they will not see me." (7)

(1) Abu Ya'la, as quoted by Haythami (Vol.10 Pg.65).
(2) Bazzaar.
(3) Ahmad, Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.66).
(4) Ahmad and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.67).
(5) Bazzaar. Haythami (Vol.10 Pg.66) has commented on the chain of narrators.
(6) Ahmad.
(7) Abu Ya'la. Haythami (Vol.10 Pg.66) has commented on the chain of narrators. Tabraani has reported a similar narration in his Awsat but Haythami has commented on the chain of narrators.

The Virtues of the Ummah of Rasulullaah ﷺ

Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "The example of my Ummah is like the rain. It cannot be specified whether it is the first part that is better or the last part." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Verily Allaah has **angels** who travel extensively. **They convey to me the greetings** that **my Ummah give me.**" Rasulullaah ﷺ then said further, "My life is best for you because you talk to me (enquire about the injunctions of Deen) and (when revelation answers your questions) you are spoken to. My death shall also be best for you **because your actions will be presented to me.** When I see good deeds, I shall praise Allaah for it and when I see evil, I shall beg Allaah to forgive you." (2)

Killing is the punishment of this Ummah in this World

Hadhrat Abu Burdah رضي الله تعالى عنه says, "I was sitting with Ibn Ziyaad and Abdullaah bin Yazeed رضي الله تعالى عنه as the heads of the Khawaarij were brought. Whenever a head was passed, I said, 'He is headed towards Jahannam.' Abdullaah رضي الله تعالى عنه said, 'Do not say that, dear nephew because I heard Rasulullaah ﷺ say that the punishment of this Ummah shall be in this world (thus cleansing them for the Aakhirah).'"(3)

Another narration quotes that Rasulullaah ﷺRasool ﷺ said, "Allaah has made killing the punishment of this Ummah in this world." (4)

In another narration, Hadhrat Abu Burdah رضي الله تعالى عنه says, "I left Ubaydullaah bin Ziyaad when I saw him meting extremely harsh punishment (to the Khawaarij). I then sat with one of the Sahabah رضي الله تعالى عنهم who said, 'Rasulullaah ﷺ had mentioned that the punishment of this Ummah shall be administered by the sword.'"(5)

The Sanctity of the Blood and Wealth of the Muslims

Ahadeeth Warning Against Killing a Muslim

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that a person was mysteriously killed during the time of Rasulullaah ﷺ. Rasulullaah ﷺ mounted the pulpit and said, "O people! How can a person be killed under mysterious circumstances when I am still in your midst? If all the inhabitants of the heavens and the earth

(1) Ahmad, Bazzaar and Tabraani. Haythami (Vol.10 Pg.68) has commented on the Bazzaar's chain of narrators. Bazzaar and Tabraani have also reported the narration from other sources, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.68). quoting from Munaawi (Vol.5 Pg.517), Ibn Hajar has sanctioned the authenticity of the narration.

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.24).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.85).

(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.308). Tabraani has also reported the narration in his *Kabeer*, Sagheer and Awsat, reporting from reliable sources in his *Kabeer* as confirmed by Haythami (Vol.7 Pg.225).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.225).

connive to kill a single Muslim, Allaah shall punish them all without restraint." (1)
Hadhrat Abu Sa'eed رضي الله تعالى عنه narrates that when a person was killed during the time of Rasulullaah ﷺ, he mounted the pulpit to address the people. Rasulullaah ﷺ thrice asked, "Does anyone know who killed the person in your midst?" When the Sahabah رضي الله تعالى عنهم swore that they did not know, Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! If all the inhabitants of the heavens and the earth connive to kill a single Mu'min, Allaah shall put them all in Jahannam. Furthermore, whoever bears enmity for us, the members of my household, Allaah shall fling him headlong into Jahannam." (2)

Rasulullaah ﷺ Rebukes Hadhrat Usaama رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم for Killing People who Recited the Shahaadah

Hadhrat Usaama bin Zaid رضي الله تعالى عنه narrates, "Rasulullaah ﷺ sent us on a military expedition against a branch of the Juhayna tribe called the Banu Hurqah. We launched a surprise attack at dawn. Amongst them was a man who was the fiercest fighter when attacked and who would defend them as they retreated. One of the Ansaar and myself managed to corner him and when we overpowered him, he recited, "Laa Ilaaha Illallaah". While the Ansaari backed off him, I proceeded to kill him.
When the news reached Rasulullaah ﷺ, he said, 'O Usaama! Did you kill a man after he had recited 'Laa Ilaaha Illallaah'?' 'O Rasulullaah ﷺ!' I argued, 'He said it only to save himself from being killed.' Rasulullaah ﷺ however continued repeating the statement until I wished that I had become a Muslim just that day (so that I could be forgiven of the sin)." (3)
In another narration, Hadhrat Usaama رضي الله تعالى عنه says, "When we returned to Rasulullaah ﷺ and informed him of the event, he said, 'O Usaama! Who will defend you against 'Laa Ilaaha Illallaah'?' 'O Rasulullaah ﷺ!' I explained, 'He said it only to protect himself from being killed.' Rasulullaah ﷺ repeated, 'O Usaama! Who will defend you against 'Laa Ilaaha Illallaah'?' I swear by the Being Who has sent him with the truth that Rasulullaah ﷺ kept repeating himself until I wished that my life as a Muslim before this had never been. I wished that I had accepted Islaam only that day and that I had never killed him. I then said, 'I undertake a pledge with Allaah that I shall never kill any person who professes 'Laa Ilaaha Illallaah'.' 'Even after me, O Usaama?' Rasulullaah ﷺ queried. 'Even after you,' I affirmed." (4)
Yet another narration quoted that Hadhrat Usaama رضي الله تعالى عنه said, "Myself and one of the Ansaar finally cornered Mirdaas bin Nuhayk and when we drew our swords for him, he exclaimed:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ"

(1) Tabraani. Haythami (Vol.7 Pg.297) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.7 Pg.296) has commented on the chain of narrators.
(3) Ahmad, Bukhaari and Muslim.
(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.222).

'I testify that there is none worthy of worship but Allaah'

However, we did not withdraw from him until we killed him. When we returned to Rasulullaah ﷺ..." The rest of the narration is just like the one quoted above from Ibn Is'haaq. (1)

Another narration states that Rasulullaah ﷺ said, "He professed 'Laa Ilaaha Illallaah' and you still killed him?" Hadhrat Usaama رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! He said it only for fear of our weapons." Rasulullaah ﷺ asked, **"Did you tear open his heart to know whether he said it for that reason** or not? Who will defend you against 'Laa Ilaaha Illallaah' on the Day of Qiyaamah?" Hadhrat Usaama رضي الله تعالى عنه says, "Rasulullaah ﷺ continued repeating the statement until I wished that I had become a Muslim just that day." (2)

Rasulullaah ﷺ Rebukes Hadhrat Bakr bin Haaritha رضي الله تعالى عنه as well

Hadhrat Bakr bin Haaritha رضي الله تعالى عنه narrates, "I was once part of an expedition that Rasulullaah ﷺ dispatched. When we clashed with the Mushrikeen, I attacked a man who sought protection from me by accepting Islaam. I however killed him. When this was reported to Rasulullaah ﷺ, he became very angry and distanced himself from me until Allaah revealed the verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَاءً﴾ (سورة نساء آيت ٩٢)

It is not for *(not becoming of)* a Mu'min to kill another Mu'min except *(unless)* by mistake... {Surah Nisaa, verse 92}

(Because I had killed him in error) Rasulullaah ﷺ was then pleased with me and drew me closer." (3)

Rasulullaah ﷺ Is Cold Towards Someone who Killed a Mu'min

Hadhrat Uqba bin Khaalid Laythi رضي الله تعالى عنه reports that Rasulullaah ﷺ once dispatched an expedition that engaged the enemy in battle. When one of them started to flee, one of the Muslims pursued him with a drawn sword. As the man shouted, "I am a Muslim! I am a Muslim!" the Muslims paid no heed to his cries and killed him with a blow form his sword. When the news reached Rasulullaah ﷺ, he used harsh words to condemn it. These words reached the man who killed and as **Rasulullaah ﷺ was delivering a lecture, he stood up and said,** "O Rasulullaah ﷺ! I swear by Allaah that he said it only to save himself from being killed." Rasulullaah ﷺ however ignored the man and those in his direction and continued with his lecture. The man repeated himself saying, "O Rasulullaah ﷺ! He said it only to save himself from being killed." Rasulullaah ﷺ again ignored the man and those in his direction and continued with his lecture. When the man could bear it no more and repeated himself for a third

(1) Ibn Asaakir.
(2) Abu Dawood, Nasa'ee, Tahaawi, Abu Awaanah, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.78). Bayhaqi (Vol.8 Pg.192) has also reported the narration.
(3) Duwali, Ibn MAndah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.316).

time, Rasulullaah ﷺ turned to him with anger apparent on his face. Rasulullaah ﷺ said, "Verily Allaah has forbidden me from killing any Mu'min." This Rasulullaah ﷺ repeated thrice. (1)

A Verse of the Qur'aan is Revealed when Hadhrat Miqdaad رضي الله عنه Kills a man Who Recited the Shahaadah

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Rasulullaah ﷺ once dispatched an expedition which included Hadhrat Miqdaad bin Aswad رضي الله عنه. When the Sahabah رضي الله عنهم found the tribe, they discovered that all the people had fled except for a single man with plenty of wealth who remained behind. The man professed:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ"

'I testify that there is none worthy of worship but Allaah'

However, Hadhrat Miqdaad رضي الله عنه still attacked and killed him. Another Sahabi رضي الله عنه said, "Have you killed someone who testifies that there is none worthy of worship but Allaah? I shall definitely report this to Rasulullaah ﷺ." When the Sahabah رضي الله عنهم returned to Rasulullaah ﷺ, they said, "O Rasulullaah ﷺ! Miqdaad killed a man who testified that there is none worthy of worship but Allaah." Rasulullaah ﷺ then asked them to call for Hadhrat Miqdaad رضي الله عنه. (When he arrived) Rasulullaah ﷺ asked, "O Miqdaad! Did you kill a man who professed 'Laa Ilaaha Illallaah'? How will you fare tomorrow (on the Day of Qiyaamah) against 'Laa Ilaaha Illallaah'?" It was then that Allaah revealed the verse:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰۤى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۫ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِنْ قَبْلُ﴾ (سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better that the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. {Surah Nisaa, verse 94}

Rasulullaah ﷺ then said to Hadhrat Miqdaad رضي الله عنه, "A Muslim man was hiding his Imaan while living with the Kuffaar but when he got the opportunity to

(1) Abu Ya'la. Haythami (Vol.7 Pg.293) has commented on the chain of narrators. Nasa'ee, Baghawi and Ibn Hibbaan have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.491). Khateeb has also reported a similar narration in his Muttafiq wal Muftariq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.79), as have Bayhaqi (Vol.9 Pg.116) and Ibn Sa'd (Vol.7 Pg.48).

make it public, you went and killed him? In the same manner, you also had been hiding your Imaan while living in Makkah previously."[1]

Hadhrat Muhallim bin Jathaamah رضي الله تعالى عنه Kills Aamir bin Athbat

Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه reports, "Rasulullaah ﷺ sent us with a party of Muslims to *Idham*. Amongst us were Abu Qataadah Haarith bin Rib'ee and Muhallim bin Jathaamah bin Qais. We left Madinah and were in the heart of *Idham* when Aamir bin Athbat Ashja'ee passed by us on his camel. He had a few goods with him and a bag of milk. When he greeted us with the greeting of Islaam, we left him alone but Muhallim bin Jathaamah attacked and killed him on account of a grudge he bore against him. He then seized his goods and bag. When we returned to Rasulullaah ﷺ, we informed him about what had happened. It was then concerning us that Allaah revealed the verse:

﴿يَاأَيُّهَا الَّذِينَ آمَنُوٓا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّٰهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُونَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ز فَعِنْدَاللّٰهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذٰلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝﴾

(سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better that the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. So verify *(any person's submission to Islaam before disbelieving him)*! Indeed Allaah is Informed of what you do *(Allaah can take you to task for being indiscriminate, for He knows your motives)*. {Surah Nisaa, verse 94}[2]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once sent Hadhrat Muhallim bin Jathaamah رضي الله تعالى عنه as part of an expedition. When Aamir bin Athbat met them, he greeted them with the greeting of Islaam. However, since they bore a grudge against him from the Period of Ignorance, Hadhrat Muhallim bin Jathaamah رضي الله تعالى عنه shot an arrow that killed him. When the news reached Rasulullaah ﷺ, Hadhrat Uyaynah رضي الله تعالى عنه (in defence of Aamir) and Hadhrat Aqra رضي الله تعالى عنه (in defence if Hadhrat Muhallim رضي الله تعالى عنه) started debating about the issue. Hadhrat Aqra رضي الله تعالى عنه said, "Set the precedent today (by forgiving

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.9). Tabraani in his *Kabeer* and Daar Qutni in his Afraad have reported a similar narration.

(2) Ahmad from Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.224). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.7 Pg.8). Bayhaqi (Vol.9 Pg.115) and Ibn Sa'd (Vol.4 Pg.282) have also reported a similar narration.

him) and he will not do it in future." Hadhrat Uyayna رضي الله تعالى عنه said, "Never! By Allaah! (He should be executed so that) His women should feel the grief that my women have felt (for the death of Aamir)."

Hadhrat Muhallim رضي الله تعالى عنه then arrived wearing two sheets and sat before Rasulullaah ﷺ so that Rasulullaah ﷺ may seek Allaah's forgiveness for him. Rasulullaah ﷺ said to him, **"Allaah has not forgiven you."** He then stood up and left, wiping away the tears from his eyes. It was barely seven days afterwards when he passed away. **When the Sahabah** رضي الله تعالى عنهم **buried him, the ground brought his body back to the surface.** When the Sahabah رضي الله تعالى عنهم reported this to Rasulullaah ﷺ, he said, "The earth accepts the bodies of people much worse than your companion. However, Allaah intends to teach you people an important lesson to respect your sanctity (the sacredness of a Muslim's life)." The Sahabah رضي الله تعالى عنهم then threw the body into a crevasse between **two mountains and covered it with rocks.** It was then that Allaah revealed the verse:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰۤى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۫ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۗ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۗ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝﴾

(سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better that the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. So verify *(any person's submission to Islaam before disbelieving him)*! Indeed Allaah is Informed of what you do *(Allaah can take you to task for being indiscriminate, for He knows your motives)*. {Surah Nisaa, verse 94}(1)

The Earth Brings up the Body of a Man who Killed a Mu'min

Hadhrat Qabeesah bin Dhuwayb رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه once attacked a group of Mushrikeen who had already been defeated. He then overpowered one of the Mushrikeen who had given up and as he was about to raise his sword over the man, **the Mushrik recited, "Laa Ilaaha Illallaah".**

However, the Sahabi رضي الله تعالى عنه did not restrain himself and killed the man. He however felt extremely distressed about killing the man. When he related the incident to Rasulullaah ﷺ, he said, "The man recited the Kalimah only to protect himself." Rasulullaah ﷺ rebuked him saying, "Did you tear open his

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.225).

heart (to see his intention for reciting the Kalimah)? It is only by the tongue that a person can express the contents of the heart." It was not long thereafter that the Sahabi رضي الله تعالى عنه passed away. However, when he was buried, his body had surfaced by the morning. His family reported this to Rasulullaah ﷺ, who instructed them to bury him again. When they buried him for **the second time**, the body was again on **the surface the following morning.** This time when they reported it to Rasulullaah ﷺ, he said, "The earth refuses to accept his body. You should therefore throw the body down a crevasse in the mountains." (1)

The Incident of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and the Banu Jadheema Tribe

Hadhrat Abu Ja'far Muhammad bin Ali reports that when Makkah was conquered, Rasulullaah ﷺ sent Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to invite people to Islaam and not to fight anyone. With him were several Arab tribes including the Banu Sulaym bin Mansoor and Banu Mudlaj bin Murrah tribes. When they came across the Banu Jadheema bin Aamir bin Abd Manaat bin Kinaanah tribe and they spotted Hadhrat Khaalid رضي الله تعالى عنه, the immediately took up their weapons. Hadhrat Khaalid رضي الله تعالى عنه said to them, "Put down your weapons because everyone has already accepted Islaam (since you cannot fight all the Arabs, you rather surrender). When the tribe laid down their weapons, they were all tied up with the order of Hadhrat Khaalid رضي الله تعالى عنه. Many of them were then put to the sword.

When the news reached Rasulullaah ﷺ, he raised his hands to the sky and said, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." Rasulullaah ﷺ then sent for Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه and instructed him saying, "O Ali! Go to those people and look into the matter, trampling the affairs of the Period of Ignorance underfoot." Hadhrat Ali رضي الله تعالى عنه then went to them with a large sum of money that Rasulullaah ﷺ had given him. He then **compensated** the people for every life and item of property that they had lost, **even to the extent of a container from which a dog drank.** Eventually, when there was no life or article left to be compensated for, some money was still left over. Hadhrat Ali رضي الله تعالى عنه then asked the tribe's people after completing, "Is there any life or article that has not been compensated for?" When they declared that there was nothing, Hadhrat Ali رضي الله تعالى عنه said, "I am handing over to you this amount that has been left-over as a precaution from the side of Rasulullaah ﷺ for anything that has escaped either his or your attention. After doing this, he returned to report back to Rasulullaah ﷺ. Rasulullaah ﷺ commended him saying, "You did right and you did well." Rasulullaah ﷺ then stood up, **faced towards the Qibla and raised both his hands so high that his armpits were visible.** He then thrice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to the Banu Jadheema tribe.

(1) Abdur Razzaaq and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.316).
(2) Ibn Is'haaq.

When he invited them towards Islaam, they could not properly say that they had accepted Islaam and rather said, "We have changed our religion! We have changed our religion!" Hadhrat Khaalid رضي الله تعالى عنه then took them prisoner and handed one prisoner over to each member of his party. On one of the mornings, Hadhrat Khaalid رضي الله تعالى عنه suddenly instructed every person to execute his prisoner. **Hadhrat Abdullaah bin Umar رضي الله تعالى عنه refused saying, "By Allaah! I shall never execute my prisoner and neither shall any of my companions execute theirs!"**
When they returned to Rasulullaah ﷺ and informed him about what Hadhrat Khaalid رضي الله تعالى عنه had done, Rasulullaah ﷺ raised his hands towards the sky and twice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." (1)
Ibn Is'haaq says that as far as he knows, it was because of this incident that there was a dispute between Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "You have perpetrated an act of ignorance as a Muslim." Hadhrat Khaalid رضي الله تعالى عنه responded by saying, "I had only avenged the murder of your father." "You are lying," Hadhrat Abdur Rahmaan رضي الله تعالى عنه interjected, "I had personally executed my father's murderer. You have only avenged the murder of your uncle Faakih bin Mughierah." The dispute then turned ugly and eventually reached the attention of Rasulullaah ﷺ. Rasulullaah ﷺ then said, **"Take it easy,** (leave these matters aside) Khaalid! Leave my companion alone for my sake because I swear by Allaah that if you possessed gold equivalent to Mount Uhud and spent it all in the path of Allaah, you would be unable to attain the reward equal to the reward that one of my companions (who are veterans of Badr) attain in a single morning or evening." (2)

The Incident between Rasulullaah ﷺ and Hadhrat Sakhar Ahmasi رضي الله تعالى عنه

Hadhrat Sakhar رضي الله تعالى عنه from the Ahmas tribe narrates that as soon as he heard that Rasulullaah ﷺ was fighting the Thaqeef tribe, he led a party of horsemen to reinforce Rasulullaah ﷺ. He however discovered that Rasulullaah ﷺ had left without conquering the territory. He then took a vow never to leave the fortress until the enemy surrendered to the command of Rasulullaah ﷺ. (True to his word) He did not leave them until they eventually submitted to the command of Rasulullaah ﷺ. Hadhrat Sakhar رضي الله تعالى عنه then wrote a letter to Rasulullaah ﷺ saying: "O Rasulullaah ﷺ! Verily the Banu Thaqeef have surrendered to your command and I am escorting them with my cavalry."
Rasulullaah ﷺ gathered Sahabah رضي الله تعالى عنهم together with the announcement "As Salaatu Jaami'ah" and then prayed for the Ahmas tribe by repeating ten times, "O Allaah! Bless the Ahmas in their cavalry and infantry." When they arrived Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه addressed Rasulullaah ﷺ saying, "O Rasulullaah

(1) Ahmad, Bukhaari, Nasa'ee and Abdur Razaaq.
(2) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.313).

ﷺ! Sakhar has captured my aunt whereas she has also entered the fold of Islaam as the others have done." Rasulullaah ﷺ summoned Hadhrat Sakhar رضي الله عنه and said, "O Sakhar! When people accept Islaam, they have safeguarded their blood and their wealth, **so do hand over to Mughiera his aunt."** Hadhrat Sakhar رضي الله عنه handed her over and asked Rasulullaah ﷺ to make over to him the oasis of the Banu Sulaym who had renounced Islaam and deserted the place. He said, "O Rasulullaah ﷺ! Hand the place over to me and my tribe to settle there." Rasulullaah ﷺ agreed and they settled there.

However, the Banu Sulaym tribe accepted Islaam again and approached Hadhrat Sakhar رضي الله عنه to hand the oasis back to them. When he refused to do so, they went to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! After we accepted Islaam, we approached Sakhar to give us back our oasis, but he refused." Rasulullaah ﷺ then said to Hadhrat Sakhar رضي الله عنه, "O Sakhar! When people accept Islaam, they have safeguarded their blood and their wealth, **so do hand over their oasis back to the Banu Sulaym."** Hadhrat Sakhar رضي الله عنه immediately complied and said, "Certainly, O Nabi of Allaah ﷺ." Rasulullaah ﷺ's face had then turned red out of shyness because he had taken from Hadhrat Sakhar رضي الله عنه the lady as well as the oasis. (1)

Refraining from Killing Muslims and the Abomination of Fighting for Land

Rasulullaah ﷺ Forbids Killing anyone who Attests to the Oneness of Allaah and the Nabuwaat of Rasulullaah ﷺ

Hadhrat Aws bin Aws Thaqafi رضي الله عنه reports that Rasulullaah ﷺ once approached them as they sat in a tent in the Masjid of Madinah. Someone then came to Rasulullaah ﷺ and whispered something to him that the others could not hear. Rasulullaah ﷺ said to him, "Go and tell them to execute him." Rasulullaah ﷺ then called the person back saying, "Did he perhaps not testify that there is none worthy of worship but Allaah and that I am the Rasul of Allaah?" When the man admitted that the person had done so, Rasulullaah ﷺ said, "Go and tell them that they should release him because I **have been commanded to fight people only until they testify** that there is none worthy of worship but Allaah and that I am the Rasul of Allaah. Once they say this, their blood and wealth is forbidden for me unless it needs to be taken for a right due to Allaah. Their reckoning will then be Allaah's responsibility." (2)

Hadhrat Abdullaah bin Adi Ansaari رضي الله عنه narrates that Rasulullaah ﷺ was once sitting with some people when someone came and requested permission to

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.351). Ahmad, Daarmi, Ibn Raahway, Bazzaar, Ibn Abi Shaybah and Tabraani have reported a similar narration, as quoted in Nabur Ra'ya (Vol.3 Pg.412). Firyaabi in his Musnad, Baghawi and Ibn Shaaheen have also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.180), as has Bayhaqi (Vol.9 Pg.114).

(2) Ahmad, Daarmi, Tahaawi and Tayaalisi.

speak to Rasulullaah ﷺ in private concerning a Munaafiq who had been killed. Rasulullaah ﷺ however spoke to him loudly saying, "Did he not **testify** that there is none worthy of **worship but Allaah?"** The man's response was, "Yes, but his testimony cannot be heeded." Rasulullaah ﷺ asked further, "Did he not testify that I am the Rasul of Allaah?" Again the man replied by saying, "Yes, but his testimony cannot be heeded." Rasulullaah ﷺ then enquired, "Did he too **perform salaah?"** "Yes," the man replied, "but his salaah cannot be heeded." Rasulullaah ﷺ finally told him, "These are the people whom I have been prohibited from (killing)." (1)

Hadhrat Uthmaan رضي الله عنه Prohibits Fighting when he was Besieged in his House

Hadhrat Aa'isha رضي الله عنها reports, "Rasulullaah ﷺ once said, 'Call one of my companions.' I asked, 'Abu Bakr?' 'No,' replied Rasulullaah ﷺ. 'Then Umar?' I asked. 'No,' Rasulullaah ﷺ again replied. 'Then your cousin Ali?" I said. When Rasulullaah ﷺ again replied in the negative, I said, 'Then Uthmaan?' 'Yes,' Rasulullaah ﷺ replied. When Uthmaan رضي الله عنه arrived, Rasulullaah ﷺ took him aside and whispered something to him, which made Uthmaan رضي الله عنه's face grow pale. The day Uthmaan رضي الله عنه was besieged in his house (by some Muslim rebels), we asked, 'O Ameerul Mu'mineen! Should we not fight them?' He replied, 'No. Rasulullaah ﷺ undertook a pledge from me and I shall remain steadfast on it.'"(2)

Hadhrat Uthmaan رضي الله عنه narrates that Rasulullaah ﷺ said, "A Person's Blood is Forbidden unless for one of Three Reasons"

Hadhrat Abdullaah bin Umar رضي الله عنهما narrates that when Hadhrat Uthmaan رضي الله عنه was besieged in his house, he looked out to the people (the rebels) and asked them, "For what reason do you want to kill me? I have heard Rasulullaah ﷺ say, **'A person's blood is forbidden unless for one of three reasons; the married man who commits adultery shall be stoned to death, the one who intentionally murders shall be executed and the one who renounces Islaam shall also be executed.'** By Allaah! I have never committed adultery, neither during the Period of Ignorance nor as a Muslim. I have also never murdered anyone because of which I should be executed and I have also never renounced Islaam. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah." (3)

Hadhrat Abu Umaamah رضي الله عنه says, "I was with Uthmaan رضي الله عنه in his house when he was under siege. From the entrance we used, we could hear what the people were talking at the Balaat. When Uthmaan رضي الله عنه entered through there

(1) Abdur Razzaaq and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.78).
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.181). Ibn Sa'd (Vol.3 Pg.46) has also reported the narration but in greater detail.
(3) Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179).

one day, for some reason, he came to us with his face pale. He said, 'Those people have just threatened to kill me. We said to him, 'Allaah shall suffice for you against them, O Ameerul Mu'mineen.' He continues, 'But why do they want to kill me when I have heard Rasulullaah صلى الله عليه وسلم say, 'A person's blood is forbidden unless for one of three reasons; if a man renounces Islaam, commits adultery after being married or murders another without a warrant.' By Allaah! I have never committed adultery either during the Period of Ignorance or after Islaam. Since Allaah has guided me (to Islaam), I have never even wished for a replacement for my Deen and I have never murdered anyone. Why do they want to kill me?'"[1]

The Lecture Hadhrat Uthmaan رضي الله تعالى عنه delivered to those who Besieged him

Hadhrat Abu Layla Kindi reports that he was present when Hadhrat Uthmaan رضي الله تعالى عنه was besieged in his house and peeped through a vent in the wall and said, "O people! Do not kill me and (if I have sinned) rather get me to repent. I swear by Allaah that if you kill me, you (Muslims) shall never again be able perform salaah together nor fight the enemy as a unified force. You will then be at loggerheads until you become like this." He then interlaced his fingers. He then recited a verse of the Qur'aan (quoting the words of Hadhrat Shu'ayb عليه السلام):

﴿وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ۭ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ۝﴾ (سورة هود آيت ٨٩)

"O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nooh عليه السلام or the nation of Hood عليه السلام or the nation of Saalih عليه السلام. And the nation of Loot عليه السلام are not far off from you *(in memory and location)*." {Surah Hood, verse 89}

Hadhrat Uthmaan رضي الله تعالى عنه then sent for Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه to ask him what his opinion was. Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه replied, "Restraint! Restraint, (restrain your hand from the rebels) because it lends more weight to your argument (on the Day of Qiyaamah)." [2]

The Incident between Hadhrat Mughiera رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه when he was Under Siege

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه narrates that when Hadhrat Uthmaan رضي الله تعالى عنه was under siege, he approached him and said, "You are the leader of the masses and are in the predicament you can see. I therefore have three proposals for you. You may choose any of them you like. You may go out and fight them for

(1) Abu Dawood, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179). Ibn Sa'd (Vol.3 Pg.46).
(2) Ibn Sa'd (Vol.3 Pg.49).

you have many supporters with great strength and you are on the truth while they are upon falsehood. Alternatively, you may open up a door from your house apart from the one where they are stationed, from where you can mount your animal and go to Makkah. They shall never regard your blood as lawful (for them to spill) as long as you are there. Another option is that you go to Shaam where the people of Shaam are there for you as well as Mu'aawiya رضي الله تعالى عنه."
Hadhrat Uthmaan رضي الله تعالى عنه replied, "I cannot go out and fight them because I never want to be the first of the Ummah of Rasulullaah ﷺ to shed (the) blood (of Muslims). Although they will never regard my blood to be lawful if I go to Makkah, I have heard Rasulullaah ﷺ say, 'A man from the Quraysh will go to Makkah and be a cause of spreading irreligiousness. He shall suffer the punishment of half the universe.' I never want that man to be me. I cannot also go to Shaam although the people of Shaam and Muaa'wiya are there because I shall never leave the place of Hijrah and the proximity of Rasulullaah ﷺ."(1)

Hadhrat Uthmaan رضي الله تعالى عنه Forbids some of the Sahabah رضي الله تعالى عنهم From Fighting when he was Under Siege

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that he entered Hadhrat Uthmaan رضي الله تعالى عنه's house when he was under siege and said, "O Ameerul Mu'mineen! It has now become permissible for you to fight these rebels." Hadhrat Uthmaan رضي الله تعالى عنه asked, "O Abu Hurayrah! Would you like to kill all of mankind including myself?" "Certainly not," replied Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه then said, "By Allaah! If you kill a single person it is tantamount to killing all of mankind." Hadhrat Abu Hurayrah رضي الله تعالى عنه then returned without fighting. (2)
Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه entered Hadhrat Uthmaan رضي الله تعالى عنه's house and said, "O Ameerul Mu'mineen! In your house you have such a group of people who will attract the help of Allaah (when fighting the rebels) even though they may be few in number. Please issue the command so that we may fight." Hadhrat Uthmaan رضي الله تعالى عنه said, "I am pleading to every man in the name of Allaah that he should not have his blood spilt for me and should not spill the blood of another for me." Another narration states that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه said to Hadhrat Uthmaan رضي الله تعالى عنه, "Fight them because Allaah has made it permissible for you to fight them." Hadhrat Uthmaan رضي الله تعالى عنه replied, "Never! I swear by Allaah that I shall never fight them." (3)
Hadhrat Abdullaah bin Aamir رضي الله تعالى عنه narrates that when he was under siege in his house, Hadhrat Uthmaan رضي الله تعالى عنه said, "The one most useful to me is he who restrains his hand and his weapon." (4)
Hadhrat Zaid bin Thaabit رضي الله تعالى عنه approached Hadhrat Uthmaan رضي الله تعالى عنه and said,

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.211). Haythami (Vol.7 Pg.230) has commented on the chain of narrators.
(2) Ibn Sa'd (Vol.3 Pg.48) as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.25).
(3) Ibn Sa'd (Vol.3 Pg.49)
(4) Ibn Sa'd (Vol.3 Pg.48).

"The Ansaar are at your door saying, 'If you permit, we shall be the helpers of the cause of Allaah! If you permit, we shall be the helpers of the cause of Allaah!'" Hadhrat Uthmaan رضي الله تعالى عنه refused their offer saying, "If they intend fighting, then I give no permission." (1)

Hadhrat Ibn Seereen says, "With Hadhrat Uthmaan رضي الله تعالى عنه in the house were seven hundred men. Had he left them (to fight), they would have crushed the rebels with the permission of Allaah, completely removing them from the boundaries of Madinah. Amongst them was Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Hasan bin Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه."(2)

Hadhrat Abdullaah bin Saa'idah رضي الله تعالى عنه reports that Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه came to Hadhrat Uthmaan رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! For how long will you restrain our hands? These people have eaten at us. While some of them have fired arrows at us, others have thrown stones at us and some have even drawn their swords. Please give us the command (to fight)." Hadhrat Uthmaan رضي الله تعالى عنه replied, "I have no intention of fighting them even though I know that I will be safe from them if I do so. I prefer to rather hand them over to Allaah together with those who instigated them against me because we will all be gathered together before our Rabb. As for fighting them, I swear by Allaah that I shall never issue the command." Hadhrat Sa'eed رضي الله تعالى عنه said, "By Allaah! I shall never be asking anyone about you ever." He then left and fought until he sustained a fatal wound to his head. (3)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Restrains Himself from Fighting

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه approached his father and asked, "Dear father! People are fighting for the world and you are sitting here?" "Dear son," Hadhrat Sa'd رضي الله تعالى عنه replied, "are you instructing me to become a leader of anarchy? By Allaah! I shall never participate unless I am given a sword that when raised over a Mu'min, it misses him without injury and when raised over a Kaafir, it kills him (since this cannot be found, I cannot participate). I have heard Rasulullaah ﷺ say, **"Verily Allaah loves the independent person who is inconspicuous and possesses Taqwa."** (4)

Hadhrat Ibn Seereen narrates that someone once asked Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, "Why don't you take up arms because you are one of the consultative assembly and more deserving of the Khilaafah than others?" Hadhrat Sa'd رضي الله تعالى عنه replied, "I shall never fight until you give me a sword that has two eyes, a tongue and two lips and which can differentiate between a Mu'min and a Kaafir (so that it kills only Kuffaar and not Mu'mineen). I used to wage Jihaad at a time when I knew that it was really Jihaad (the fighting taking place now is not

(1) Ibn Sa'd (Vol.3 Pg.48).
(2) Ibn Sa'd (Vol.3 Pg.49).
(3) Ibn Sa'd (Vol.5 Pg.23).
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol. Pg.283). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) has reported a similar narration.

against Kuffaar and is waged with ulterior motives)." (1)

The Incident Between Hadhrat Sa'd رضي الله تعالى عنه, Hadhrat Usaama رضي الله تعالى عنه and another Person About not Fighting

Hadhrat Ibraheem Taymi reports from his father that after eating a full meal, Hadhrat Usaama bin Zaid رضي الله تعالى عنه said, "I shall never fight anyone who recites 'Laa Ilaaha Illallaah'." Hadhrat Sa'd bin Maalik (bin Abi Waqqaas) رضي الله تعالى عنه then remarked, "By Allaah! I shall also never fight a man who recites 'Laa Ilaaha Illallaah'." Another man then said to the two of them, "Does Allaah not say:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَّيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ج﴾ (سورة انفال آيت ٣٩)

Fight them until no corruption **(kufr and shirk)** exists and all religion **(worship)** is for Allaah. {Surah Anfaal, verse 39}

The two Sahabah رضي الله تعالى عنهم replied, "We did fight until no corruption existed and until all religion was for Allaah." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Restrains Himself from Fighting During the Troubled times of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Naafi reports that two men approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه during the period of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه when fighting was raging. They asked, "People are dying while you are the son of Umar رضي الله تعالى عنه and a companion of Rasulullaah ﷺ? What prevents you from going out (and fighting)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "What prevents me is that Allaah has made the blood of my brother Haraam (for me to spill)." They argued, "Does Allaah not say:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَّيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ج﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion *(worship)* is for Allaah.'?" {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "We did fight until no corruption existed and until all religion was for Allaah. However, you people are fighting so that corruption should appear and so that religion should be for others besides Allaah. (3)

Another narration states that a man approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said, "O Abu Abdur Rahmaan! What makes you perform Hajj one year, Umrah the following year but leaving out waging Jihaad in the path of Allaah whereas you know what encouragement Allaah has given for it?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Dear nephew! Islaam if founded on five

(1) Tabraani. reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.299). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) and Ibn Sa'd (Vol.3 Pg.101) have also reported the narration.
(2) Ibn Sa'd (Vol.4 Pg.48), as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.309).
(3) Bukhaari (Pg.648).

pillars; Imaan in Allaah and His Rasool ﷺ, five salaah, fasting in Ramadhaan, paying zakaah and performing Hajj." The person enquired further, "O Abu Abdur Rahmaan! Have you not heard that Allaah says in His Book:

﴿وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدٰهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوْا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰى اَمْرِاللّٰهِ ۚ﴾ (سورة الحجرات آیت ۹)

> If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* If the one group transgresses against the other, then fight that *(transgressing)* group until they return to *(the obedience of)* Allaah's command *(to live in peace and harmony with other Muslims).* {Surah Hujuraat, verse 9}

﴿وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهُ لِلّٰهِ ۚ﴾ (سورة انفال آیت ۳۹)

> 'Fight them until no corruption exists and all religion *(worship)* is for Allaah.'?" {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "We did that during the time of Rasulullaah ﷺ when the adherents to Islaam were few. Because of his Deen, a person was put through trials either when the Kuffaar killed him or tortured him. The people of Islaam eventually increased in number and there no longer remained any corruption."

The person then asked, "Then what is your opinion about Ali رضي الله تعالى عنه and Uthmaan رضي الله تعالى عنه?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "As for Uthmaan رضي الله تعالى عنه, Allaah has forgiven him whereas you people do not like him to be forgiven. As for Ali رضي الله تعالى عنه, he was the cousin of Rasulullaah ﷺ as well as his son-in-law." Pointing with his hand, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then said, "That house you see was his."

Yet another narration states that a person once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "O Abu Abdur Rahmaan! Have you not heard Allaah mention in the Qur'aan:

﴿وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدٰهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوْا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰى اَمْرِاللّٰهِ ۚ﴾ (سورة الحجرات آیت ۹)

> If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* If the one group transgresses against the other, then fight that *(transgressing)* group until they return to *(the obedience of)* Allaah's command *(to live in peace and harmony with other Muslims).* {Surah Hujuraat, verse 9}

What prevents you from fighting as Allaah has instructed in his Book?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Dear nephew! I prefer not to fight and be criticised for not practising on this verse rather than being criticised for being guilty of perpetrating what Allaah says in the verse:

﴿وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خَالِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ

لَهُ عَذَابًا عَظِيمًا ﴿﴾ (سورة نساء: آيت ٩٣)

Whoever purposely murders a Mu'min *(regarding his act as a permissible act)*, his punishment shall be Jahannam where he shall live forever. Allaah shall be angry with him, curse him and prepare for him a dreadful punishment. {Surah Nisaa, verse 93}

The man then argued, "But Allaah also says:

﴿وَقَاتِلُوهُمْ حَتّٰى لَا تَكُونَ فِتْنَةٌ وَّيَكُونَ الدِّيْنُ كُلُّهُ لِلّٰهِ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion *(worship)* is for Allaah.'?" {Surah Anfaal, verse 39}

To this, Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ replied, ""We did that during the time of Rasulullaah ﷺ..." The narration then proceeds like the one quoted above.[1]

Another narration adds that Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ asked the man, "Do you know what is meant by 'corruption'? Muhammad ﷺ used to fight against the Mushrikeen and fighting them is (fighting) 'corruption'. It was nothing like how you fight nowadays for land. [2]

What Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ said to Hadhrat Abdullaah bin Zubayr رَضِىَ اللهُ تَعَالَى عَنْهُ and Ibn Safwaan رَضِىَ اللهُ تَعَالَى عَنْهُ Concerning his Reluctance to pledge allegiance to Hadhrat Abdullaah bin Zubayr رَضِىَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abul Aaliya Baraa reports that Hadhrat Abdullaah bin Zubayr رَضِىَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abdullaah bin Safwaan رَضِىَ اللهُ تَعَالَى عَنْهُ were one day sitting in the Hateem when Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ passed by while performing Tawaaf. One of them said to the other, "Do you think that there is anyone alive who is better than that man?" He then asked another man to call Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ when he had completed his Tawaaf. When Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ completed his Tawaaf and had performed the two Rakaahs, the messenger that the two Sahabah رَضِىَ اللهُ تَعَالَى عَنْهُمْ had sent approached him saying, " Abdullaah bin Zubayr رَضِىَ اللهُ تَعَالَى عَنْهُ and Abdullaah bin Safwaan رَضِىَ اللهُ تَعَالَى عَنْهُ over there are calling for you." When Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ came to them, Hadhrat Abdullaah bin Safwaan رَضِىَ اللهُ تَعَالَى عَنْهُ asked, "O Abu Abdur Rahmaan! What prevents you from pledging allegiance to the Ameerul Mu'mineen (Hadhrat Abdullaah bin Zubayr رَضِىَ اللهُ تَعَالَى عَنْهُ) when the people of Makkah, Madinah, Yemen, Iraq and most of the people of Shaam have already pledged their allegiance to him?" Hadhrat Abdullaah bin Umar رَضِىَ اللهُ تَعَالَى عَنْهُ replied, "By Allaah! I shall never pledge my allegiance to you as long as the swords you hang over your necks are dripping with the blood of Muslims." [3]

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(1) Bukhaari and Abu Nu'aym in his *Hilya* (Vol.1 Pg.292).
(2) *Tafseer* of Ibn Katheer (Vol.2 Pg.308).
(3) Bayhaqi (Vol.8 Pg.192).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Refuses to Allow People to pledge their allegiance to him

Hadhrat Hasan says that when the Muslims were plunged in problems, they approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said, "You are a leader, the son of a leader and the people are happy with you. Why don't you come forward and allow people to pledge their allegiance to you?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Never! By Allaah! As long as there is life in me, not even as much as a cupper's cupful of blood will be spilt for my sake." People later came and threatened him saying, "By Allaah! If you do not come out (to have the pledge of allegiance taken at your hand), you will be killed here on you bed." (Undeterred by the threat) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه gave the same reply as he did the first time. Hadhrat Hasan continues, "By Allaah! Until Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed away, the people were unable to attain their objectives through him." (1)

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning Unity and Disunity

Hadhrat Khaalid bin Sumayr narrates that some people once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Why don't you set matters right for the people (by taking the reins of Khilaafah) because they are all happy with you." He said to them, "What if someone in the East opposes me?" They replied, "If anyone stands up in opposition, he will be killed because what is the death of one person for the sake of the Ummah's unity?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then remarked, "By Allaah! If the entire Ummah of Muhammad صلى الله عليه وسلم take hold of the shaft of a spear and I take hold of the head at the expense of a single person losing his life, I would not like it even if I were given the world and all its contents." (2)

Hadhrat Qatan reports that a man once came to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said, "No person has done worse for the Ummah of Muhammad صلى الله عليه وسلم than you!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "Why is that? By Allaah! I have neither spilt their blood, divided their unity nor broken their strength." The man then proposed, "If you choose (to become Khalifah) no two persons would differ on the decision (everyone is pleased to have you as Khalifah)." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I would never like the Khilaafah to come to me when one man is saying 'no' and another 'why not'." (3)

Hadhrat Qaasim bin Abdur Rahmaan reports that during the first period of strife(4), the people once approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "Are you not going out to fight?" He replied, "I fought at a time when there were idols between the Hajar Aswad and the door of the Kabah until Allaah wiped

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.293) and Ibn Sa'd (Vol.4 Pg.111).
(2) Ibn Sa'd (Vol.4 Pg.111).
(3) Ibn Sa'd (Vol.4 Pg.111).
(4) The time when Hadhrat Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه were at war.

them out from the land of the Arabs. I do not like to fight people who recite 'Laa Ilaaha Illallaah'." The people then accused him saying, "By Allaah! That is not at all your view. All you want is for the Sahabah رضي الله تعالى عنهم to kill each other off so that when none beside yourself is left, the people should say, 'Pledge allegiance to Abdullaah bin Umar to lead the Mu'mineen.'" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "I have no such inclinations within me. All I want is that when you say (حَيَّ عَلَى الصَّلٰوة) ('Come to salaah'), I want to respond and when you say (حَيَّ عَلَى الْفَلَاح) ('Come to success') I want to respond. Furthermore, when you divide, I do not wish to associate with you but when you unite, I shall never separate from you." (1)

Hadhrat Naafi narrates that during the time when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was struggling for the Khilaafah and when the Khawaarij and Khashabiyyah sects were on the increase, someone said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Why do you perform salaah with those people and the others when they are killing each other (yet you do not fight with either group)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I respond to the one who says ('Come to salaah') and to the one who says (حَيَّ عَلَى الصَّلٰوة) ('Come to success'). However, when someone says,(حَيَّ عَلَى الْفَلَاح) 'Come to kill your brother Muslim and take his wealth', I respond with a definite 'No'." (2)

Hadhrat Hasan bin Ali رضي الله تعالى عنه Dislikes Killing Mu'mineen and Reconciles with Hadhrat Mu'aawiya رضي الله تعالى عنه

Hadhrat Abul Ghareef says, "Twelve thousand of us were part of the frontline forces of Hadhrat Hasan bin Ali رضي الله تعالى عنه. Abu Umrata was our commander and in our eagerness to fight the forces from Shaam, our swords were almost dripping with their blood. When the news reached us about the truce that Hadhrat Hasan bin Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه had made, it seemed as if our backs had been broken with the rage and frustration of it. When Hadhrat Hasan bin Ali رضي الله تعالى عنه came to Kufa, one of our men called Abu Aamir Sufyaan bin Layl stood up and said, 'As Salaamu Alaykum, O humiliator of the Mu'mineen!' 'Do not say that, O Abu Aamir,' Hadhrat Hasan رضي الله تعالى عنه said, '**I have not humiliated the Mu'mineen but merely disliked killing them in pursuit of land."** (3)

Hadhrat Sha'bi narrates that when Hadhrat Hasan bin Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه entered into a truce, Hadhrat Mu'aawiya رضي الله تعالى عنه said to Hadhrat Hasan رضي الله تعالى عنه, **"Stand up and address the people and inform them of your standpoint."** Hadhrat Hasan رضي الله تعالى عنه then stood up and addressed the people saying, "All praise is due to Allaah Who has used us (our elders) to guide our former ones and has now used us to save the blood of our latter ones. Behold! Indeed the most intelligent one is the one with the most Taqwa and the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294).
(2) Ibn Sa'd (Vol.4 Pg.125).
(3) Haakim (Vol.3 Pg.157). Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.372) and Khateeb Baghdaadi have also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.19).

most helpless one is the sinner. The matter concerning which I had been disputing with Mu'aawiya was either rightfully his or rightfully mine. I have however forsaken my right for the good of the Ummah of Muhammad ﷺ and to save their lives." He then turned to Hadhrat Mu'aawiya رضي الله تعالى عنه and addressed him with the verse:

﴿وَاِنْ اَدْرِیْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ مَتَاعٌ اِلٰی حِیْنٍ ۝﴾ (سورة انبیاء آیت ۱۱)

"I have no idea whether it is a test for you or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111}

He then descended. Hadhrat Amr رضي الله تعالى عنه then said to Hadhrat Mu'aawiya رضي الله تعالى عنه, "This is exactly what you wanted." (1)

What Hadhrat Hasan رضي الله تعالى عنه said to Hadhrat Jubayr bin Nufayr Concerning the Khilaafah

Hadhrat Jubayr bin Nufayr رضي الله تعالى عنه narrates that he once said to Hadhrat Hasan bin Ali رضي الله تعالى عنه, "The people say that you desire the Khilaafah." Hadhrat Hasan رضي الله تعالى عنه replied, "When I had all the Arab leaders in my hand and they were prepared to fight whom I wished to fight and make peace with whom I wanted to make peace, I forsook the post for the pleasure of Allaah and to save the blood of the Ummah of Muhammad ﷺ. Would I now venture to snatch away the Khilaafah with the displeasure of the people of Hijaaz?" (2)

Hadhrat Ayman Asadi رضي الله تعالى عنه Refuses to Fight with Marwaan

Hadhrat Aamir Sha'bi reports that when Marwaan fought Dahhaak bin Qais, he sent a message to Hadhrat Ayman bin Khuraym Asadi رضي الله تعالى عنه, saying, "We would like you to fight by our side." However, Hadhrat Ayman رضي الله تعالى عنه sent a reply stating, "Verily my father and my uncle fought in Badr and they both took an undertaking from me never to fight anyone who recites 'Laa Ilaaha Illallaah'. I shall fight alongside you only on condition that you bring me a certificate that guarantees me freedom from Jahannam." "Get lost!" Marwaan said to Hadhrat Ayman رضي الله تعالى عنه before he started using bad language against the Sahabi رضي الله تعالى عنه. Hadhrat Ayman رضي الله تعالى عنه then recited some couplets (which mean):

"I cannot fight someone who performs salaah
for the sake of another king from the Quraysh
For me to fight another Muslims for no reason
shall give me no benefit as long as I live
While he has his kingdom and I am burdened with a sin
May Allaah save me form such ignorance and foolishness" (3)

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.374). Haakim (Vol.3 Pg.175) and Bayhaqi (Vol.8 Pg.173) have also reported the narration.

(2) Haakim (Vol.3 Pg.170), reporting from reliable sources as confirmed by Dhahabi.

(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.296). Tabraani has reported a similar narration with slight differences in the wording of the couplets. Bayhaqi (Vol.8 Pg.193) has also reported a similar narration.

What Hadhrat Hakam bin Amr رضي الله تعالى عنه said to Hadhrat Ali رضي الله تعالى عنه

A messenger from Hadhrat Ali رضي الله تعالى عنه once came to Hadhrat Hakam bin Amr رضي الله تعالى عنه with a message saying, "Verily you are most worthy of assisting me in this matter of Khilaafah." Hadhrat Hakam رضي الله تعالى عنه's reply was, "I have heard my good friend who was your cousin صلى الله عليه وسلم say that when matters are like this (with Muslims fighting each other), it is best for you to take up a wooden sword. I have therefore already taken up a wooden sword." (1)

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه Refuses to Fight for Yazeed

Hadhrat Abu Ash'ath San'aani narrates, "Yazeed bin Mu'aawiya once sent me to Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه. With him were many Sahabah رضي الله تعالى عنهم when I asked, 'What would you command the people to do?' He replied, 'Abul Qaasim صلى الله عليه وسلم advised me that if I ever see such things happening (Muslims fighting Muslims), I should go to Mount Uhud, break my sword and remain seated in my house. 'What if someone barges into my house (to kill me)?' I asked. Rasulullaah صلى الله عليه وسلم replied, 'Then go to the inner room of your house and if they barge in there too, then sit on your knees (preparing for death) and say, 'Take my sins together with yours (by killing me) so that you may become one of the inmates of Jahannam. Such is the punishment for the oppressors.' I have already broken my sword and if anyone barges into my house, I shall enter the inner room. If they then enter the inner room, I shall sit on my knees and say to them what Rasulullaah صلى الله عليه وسلم told me to say.'"(2)

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه Abides by the Advice of Rasulullaah صلى الله عليه وسلم

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم said, "When you see people fighting for worldly wealth, take your sword to the largest boulder in Harrah and strike it on the boulder until it breaks. Then remain sitting in your home until the hand of a sinner reaches you (to kill you) or until death puts an end to you." Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه then said, "I have already practised on this command of Rasulullaah صلى الله عليه وسلم."(3)

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم gave me a sword and said, 'O Muhammad bin Maslamah! Use this sword to wage Jihaad in the path of Allaah until the time when you see two parties of the Muslims fighting each other. You should then hit it against a rock until it breaks. Thereafter, you should remain sitting in your home until death puts an end to you or until the hand of a sinner reaches you (to kill you).'" After the martyrdom of Hadhrat Uthmaan رضي الله تعالى عنه, when the affairs of people took the turn it did, Hadhrat

(1) Tabraani. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.7 Pg.300) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.301).

Muhammad bin Maslamah رضي الله تعالى عنه went to a rock in his courtyard and struck his sword on it until it was broken. (1)

The Statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Fighting

Hadhrat Rib'ee reports that at the funeral of Hadhrat Hudhayfah رضي الله تعالى عنه, he overheard someone saying, "The person on this bier once said, 'I have no doubts about what I heard Rasulullaah ﷺ say. Therefore, if you people start fighting amongst yourselves, I shall enter my home and if anyone barges in, I shall tell him, '(You may kill me and) Take with you my sins coupled with your own.'"(2)

The Incident Between Hadhrat Muaa'wiya رضي الله تعالى عنه and Hadhrat Waa'il bin Hujar رضي الله تعالى عنه

Hadhrat Waa'il bin Hujar رضي الله تعالى عنه says, "When we heard about the appearance of Rasulullaah ﷺ, I left with a delegation form my tribe. when we reached Madinah, I met the companions of Rasulullaah ﷺ before meeting him. They said, 'Rasulullaah ﷺ had already given us the **glad tidings of your arrival three days ago.** He informed us that Waa'il bin Hujar would be coming to us.' Rasulullaah ﷺ then met me, welcomed me and called me close to him. He spread out his shawl for me and made me sit on it. He then summoned the people and when they gathered, he mounted the pulpit, taking me along with him. As I sat just below him, he praised Allaah and then said, 'O people! This is Waa'il bin Hujar who has come from a far off place. He has come from Hadhramout out of his own free will and without any compulsion. He is from royal descent. May Allah bless you, O Waa'il bin Hujar and your children.' Rasulullaah ﷺ then dismounted.

Rasulullaah ﷺ then gave me a place to settle that was a bit far from Madinah and instructed Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه to settle me there. He therefore left with me and when we were on the road, he said, 'O Waa'il! The hot sand is burning the soles of my feet, so please allow me to ride with you.' I replied, 'I am not selfish with this camel, but because you are not of royal birth, I would not like to spoil my name (by riding the same animal) with you.' Mu'aawiya رضي الله تعالى عنه then requested, 'Then throw me your shoes so that I may have some protection from the sun.' I replied, 'I am not selfish with these shoes, but because you are not one who wears royal attire, I would not like to spoil my name with you.'"

The narration continues to the point where it says that when Hadhrat Mu'aawiya رضي الله تعالى عنه became Ameerul Mu'mineen, he dispatched an expedition a man from the Quraysh called Busr bin Artaat saying, "Since I have now annexed the entire region, I want you to leave with your army. When you leave the borders of Shaam, draw your sword and kill anyone who refuses to pledge allegiance to me. Proceed in this manner to Madinah and even when you enter Madinah, I want

(1) Ibn Sa'd (Vol.3 Pg.20).
(2) Ahmad. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.

you to kill anyone who refuses to pledge allegiance to me. And if you find Waa'il bin Hujar رضي الله تعالى عنه still alive, bring him to me.

Busr did as commanded and finding Hadhrat Waa'il رضي الله تعالى عنه still alive, he brought him to Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Mu'aawiya رضي الله تعالى عنه issued instructions that Hadhrat Waa'il رضي الله تعالى عنه be given royal welcome and after permitting him to his court, allowed him to sit on his throne. Hadhrat Mu'aawiya رضي الله تعالى عنه then asked, "Is this throne of mine not better than your camel?" Hadhrat Waa'il رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! I was just newly out of ignorance and kufr at the time and that was the way we lived during the Period of Ignorance. Allaah then brought Islaam to us and Islaam has concealed all that I did."

Hadhrat Mu'aawiya رضي الله تعالى عنه asked further, "Then what prevented you from assisting me when Uthmaan رضي الله تعالى عنه trusted you so much and even made you his son-in-law?" Hadhrat Waa'il رضي الله تعالى عنه replied, "Because you fought a man who was closer to Uthmaan رضي الله تعالى عنه than yourself. Hadhrat Mu'aawiya رضي الله تعالى عنه remarked, "How can he be closer to Uthmaan رضي الله تعالى عنه than me when I am more closely related to Uthmaan رضي الله تعالى عنه?" Hadhrat Waa'il رضي الله تعالى عنه replied, "Rasulullaah ﷺ forged a bond of brotherhood between Uthmaan رضي الله تعالى عنه and Ali رضي الله تعالى عنه and the bond of brotherhood is stronger than the bond of being a cousin (as you are). Furthermore, I did not want to fight any of the Muhaajireen." Hadhrat Mu'aawiya رضي الله تعالى عنه asked, "Are we not Muhaajireen as well?" Hadhrat Waa'il رضي الله تعالى عنه replied, "Did we not stay away from both groups? Another strong reason is that I was once with Rasulullaah ﷺ with a large group when he looked towards the east. He then looked back saying, 'Tribulations shall come to you like the many portions of a dark night. They will be extremely difficult and unpleasant and will appear very fast.' I was the only one who asked, 'O Rasulullaah ﷺ! What will these tribulations be?' He replied, 'O Waa'il! When two swords cross in Islaam, stay away from either one.'"

Hadhrat Mu'aawiya رضي الله تعالى عنه then said, **"Have you now become a Shi'ee** (staunch supporter of Hadhrat Ali رضي الله تعالى عنه)?" "No," replied Hadhrat Waa'il رضي الله تعالى عنه, "I have only become a well-wisher of the Ummah." Hadhrat Mu'aawiya رضي الله تعالى عنه said, "Had I heard this before, I would have never sent for you." Hadhrat Waa'il رضي الله تعالى عنه then informed Hadhrat Mu'aawiya رضي الله تعالى عنه, "Did you not see what Muhammad bin Maslama رضي الله تعالى عنه did when Uthmaan رضي الله تعالى عنه was martyred? He took his sword to a rock and hit it until it broke." Hadhrat Mu'aawiya رضي الله تعالى عنه remarked, "They (the Ansaar) are after all people who have to be tolerated." Hadhrat Waa'il رضي الله تعالى عنه responded by saying, "Then what will you do about the statement of Rasulullaah ﷺ 'Whoever loves the Ansaar loves them because of his love for me and whoever hates the Ansaar hates them because cf his hatred for me.'"

Hadhrat Mu'aawiya رضي الله تعالى عنه's next statement was, "Choose whichever city you please (to live in) because you cannot return to Hadhramout." Hadhrat Waa'il رضي الله تعالى عنه replied, "My tribesmen are in Shaam while my family members are in Kufa." Hadhrat Mu'aawiya رضي الله تعالى عنه commented, "A single member of you family is

worth more than ten tribesmen." Hadhrat Waa'il رضي الله تعالى عنه said, "(After migrating) I have never returned happily to Hadhramout. It is also not appropriate for a Muhaajir to return to the place he migrated from except with good reason." "What is your good reason?" questioned Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Waa'il رضي الله تعالى عنه replied, "The statement of Rasulullaah ﷺ concerning the tribulations. Because of your disputes, I have kept away from you but as soon as you unite, I shall come to you. This is the good reason."

Hadhrat Mu'aawiya رضي الله تعالى عنه then offered, "I intend making you the governor of Kufa, so proceed there." "I cannot assume a post of governorship from anyone after Rasulullaah ﷺ," Hadhrat Waa'il رضي الله تعالى عنه replied, "Did you not see that when Abu Bakr رضي الله تعالى عنه wanted to appoint me as governor, I refused? Thereafter, when Umar رضي الله تعالى عنه wanted to appoint me as governor, I refused as well and even when Uthmaan رضي الله تعالى عنه wanted to appoint me as governor, I refused yet again. Despite all of this, I never forsook the pledge of allegiance I took to any of them. The letter of Abu Bakr رضي الله تعالى عنه came to me when the people from my region had forsaken Islaam and I stood up (to fight in Jihaad) amongst them until Allaah returned them all to the fold of Islaam. This I did without having to fill the post of governorship."

Hadhrat Mu'aawiya رضي الله تعالى عنه then sent for Hadhrat Abdur Rahmaan bin Ummul Hakam رضي الله تعالى عنه and said to him, "I have made you the governor of Kufa. Go there with Waa'il bin Hujar, honour him and fulfil his needs." Hadhrat Abdur Rahmaan رضي الله تعالى عنه said, "O Ameerul Mu'mineen! Your opinion of me is not a good one. You have commanded me to honour someone whom I have seen being honoured by Rasulullaah ﷺ, Abu Bakr رضي الله تعالى عنه, Umar رضي الله تعالى عنه and Uthmaan رضي الله تعالى عنه and yourself." This statement made Hadhrat Mu'aawiya رضي الله تعالى عنه very happy. Hadhrat Waa'il رضي الله تعالى عنه then proceeded to Kufa with Hadhrat Abdur Rahmaan رضي الله تعالى عنه and it was not long thereafter that he passed away. (1)

The Statement of Hadhrat Abu Barzah Aslami رضي الله تعالى عنه about the Fight Between Marwaan and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Abul Minhaal reports, "When Ibn Ziyaad was expelled (from Basrah when Yazeed passed away), Marwaan seized power in Shaam, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه seized power in Makkah and a group calling themselves the 'Qurraa' took control of Basrah. My father was extremely grieved about the situation and said (to me), 'May you have no father! Let us go to the companion of Rasulullaah ﷺ Abu Barzah Aslami رضي الله تعالى عنه.' I then accompanied him and when we entered the house, we found Abu Barzah رضي الله تعالى عنه sitting in the shade of his balcony that was constructed from bamboo. It was an extremely hot day and we also sat down with him. My father started speaking about general matters until he finally got to ask, 'O Abu Barzah! Do you not see (what is happening)? Do

(1) Tabraani in his Sagheer and *Kabeer*. Haythami (Vol.9 Pg.376) has commented on the chain of narrators.

you not see (what is happening)?'

The first thing that Abu Barzah رضي الله تعالى عنه said was, 'I hope to be rewarded by Allaah for becoming extremely angry with the tribes of the Quraysh. O little Arab tribes! You know well the times when you were plunged in ignorance. Those were times when you were few in number, you were disgraced and astray. Allaah then elevated you with Islaam and with Muhammad ﷺ until you reached the heights you now enjoy. It is only the love of this world that has corrupted you. I swear by Allaah that the one in Shaam (Marwaan) is fighting only for worldly gain. I swear by Allaah that the one in Makkah (Ibn Zubayr رضي الله تعالى عنه) is fighting only for worldly gain. I swear by Allaah that those around you (in Basrah) whom you call the Qurraa are fighting only for worldly gain.'

When Abu Barzah رضي الله تعالى عنه had condemned everyone, my father asked, 'What would you then tell us to do in such situation?' Abu Barzah رضي الله تعالى عنه replied, 'Today I see none better than the group who are attached to the ground.' Saying this, he pointed to the ground. He then continued, 'They are those whose bellies are empty of the wealth of others and whose backs are not burdened by the blood of others.'"(1)

The Statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Killing

Hadhrat Thamar bin Attiyya reports that Hadhrat Hudhayfah رضي الله تعالى عنه once said to someone, "Will it please you to kill someone who is the worst of sinners?" When the man replied in the affirmative, Hadhrat Hudhayfah رضي الله تعالى عنه remarked, "In that case, you will be an even worse sinner than he." (2)

Abstaining from Wasting the Life of a Muslim

Hadhrat Anas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once asked him, "What do you do when you lay siege to any city?" Hadhrat Anas رضي الله تعالى عنه replied, "We first make a strong shield from leather and send one of our men." "Now tell me," Hadhrat Umar رضي الله تعالى عنه continued, "What if rocks are thrown at him?" "He will then be killed," replied Hadhrat Anas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then said, "Never do that! I swear by the Being Who controls my life! It will never please me if you conquer a city of four thousand warriors at the expense of wasting the life of single Muslim." (3)

Rescuing a Muslim from the Clutches of the Kuffaar

Hadhrat Umar رضي الله تعالى عنه once said, "More than having control over the entire Arabian peninsula, I prefer rescuing a single Muslim from the clutches of the Kuffaar." (4)

(1) Bayhaqi (Vol.8 Pg.193). Bukhaari, Isma'ee'i and Ya'qoob bin Sufyaan have reported a similar narration, as quoted in Fat'hul Baari (Vol.13 Pg.57).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.280).

(3) Bayhaqi (Vol.9 Pg.42). Shaafi'ee has also reported the narration, as quoted in Kanzul Ummaal (Vol.3 Pg.165).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.312).

Frightening a Muslim

Rasulullaah Forbids Frightening a Muslim

Hadhrat Abul Hasan was a Sahabi who participated in the Pledge of Aqabah as well as in the Battle of Badr. He says, "We were sitting with Rasulullaah when a man stood up (to leave), forgetting his shoes behind. Another person took his shoes and put it beneath him. When the returned, he then asked the others where his shoes were, they replied that they had not seen it. (After the Sahabi worriedly searched for his shoes) The other Sahabi (who hid it away) said, "Here are they." Rasulullaah then remarked, "How will you answer (on the Day of Qiyaamah) for frightening a Mu'min?" The Sahabah explained, **"I only did it in jest."** However, Rasulullaah repeated two or three times more, **"How will you answer for frightening a Mu'min?"** (1)

Hadhrat Aamir bin Rabee'ah reports that a Sahabi once hid away the shoes of another Sahabi in jest. When the matter was reported to Rasulullaah, he said, "Never **frighten a Muslim because frightening a Muslim is a great injustice."** (2)

Other Narrations in this Regard

Hadhrat Nu'maan bin Basheer narrates that they were once on a journey with Rasulullaah when one of them fell asleep on his animal. When another Sahabi removed an arrow from the sleeping man's quiver, he got up with a shock. Rasulullaah rebuked the Sahabi saying, "It is not at all permissible for anyone to frighten a Muslim." (3)

Hadhrat Abdur Rahmaan bin Abu Layla reports that the Sahabah informed them that they were once travelling with Rasulullaah when one of them fell asleep. Another person went and grabbed the rope that the sleeping man was holding, causing him to get a fright. Rasulullaah rebuked the man saying, "It is not at all permissible for anyone to frighten a Muslim." (4)

Hadhrat Sulaymaan bin Surad narrates that a Bedouin was once performing salaah with Rasulullaah when someone took away the rope he had with him. After Rasulullaah has completed the salaah with Salaam, the Bedouin exclaimed, "My rope!" Some of the Sahabah (involved in taking the rope away) were busy laughing. Rasulullaah rebuked them saying, "Whoever believes in Allaah and the Last Day should never frighten a Muslim." (5)

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.263). Haythami (Vol.6 Pg.253) has commented on the chain of narrators. Ibnus Sakan has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.43).

(2) Bazzaar, Abush Sheikh and Ibn Hibbaan in his Kitaabut Towbeegh, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.263). Haythami (Vol.6 Pg.253) has commented on the chain of narrators.

(3) Tabraani in his *Kabeer*.

(4) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.262).

(5) Tabraani. Haythami (Vol.6 Pg.254) has commented on the chain of narrators.

Belittling and Looking Down at a Muslim

The Narrations of Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Ataa and Hadhrat Urwa رضي الله تعالى عنه About Hadhrat Usaama bin Zaid رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Usaama bin Zaid رضي الله تعالى عنه once tripped and fell over a doorstep, causing him to sustain a gash on his head. Rasulullaah ﷺ said, "O Aa'isha! Wipe the blood off him." When Hadhrat Aa'isha رضي الله تعالى عنها felt repulsed to do it, Rasulullaah ﷺ licked the blood off Hadhrat Usaama رضي الله تعالى عنه's wound and then spat it out. He then said, "Had Usaama been a girl, I would have adorned her with fine clothing and jewellery and got her married." (1)

Hadhrat Ataa bin Yasaar reports that as soon as he arrived in Madinah, Hadhrat Usaama bin Zaid رضي الله تعالى عنه was afflicted with smallpox. He was still a little boy and mucus often ran from his nose to his mouth. This repulsed Hadhrat Aa'isha رضي الله تعالى عنها. Rasulullaah ﷺ then entered the room, washed the boy's face and then kissed him. Hadhrat Aa'isha رضي الله تعالى عنها says, "By Allaah! After seeing this, I shall never distance this boy from me." (2)

Hadhrat Urwa رضي الله تعالى عنه narrates that Rasulullaah ﷺ actually delayed leaving Arafah (to proceed to Muzdalifah) because he was waiting for Hadhrat Usaama bin Zaid رضي الله تعالى عنه. **When Hadhrat Usaama bin Zaid رضي الله تعالى عنه who was a boy with a flat nose and a black skin arrived,** the people of Yemen remarked, "Was it for someone like this that we were delayed?" Hadhrat Urwa رضي الله تعالى عنه says that it was **because of this statement that the people of Yemen reverted to kufr."**

Hadhrat Ibn Sa'd says that he asked Hadhrat Yazeed bin Haaroon, "What did Hadhrat Urwa رضي الله تعالى عنه mean when he said that it was because of this that the people of Yemen reverted to kufr?" He replied, **"Their leaving the fold of Islaam during the time of Hadhrat Abu Bakr رضي الله تعالى عنه was because they belittled the behaviour of Rasulullaah ﷺ** (by waiting for Hadhrat Usaama رضي الله تعالى عنه)."(3)

Another similar narration quotes Hadhrat Urwa رضي الله تعالى عنه as saying, "After the demise of Rasulullaah ﷺ, the people of Yemen reverted to kufr because of (their looking down at) Hadhrat Usaama bin Zaid رضي الله تعالى عنه."(4)

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Hasan reports that when a group of people once went to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, he gave something to the Arabs amongst them while giving nothing to (non-Arab) slaves. Hadhrat Umar رضي الله تعالى عنه then wrote a letter to rebuke him saying, "Why did you not treat them equally? It is enough for a man

(1) Ibn Sa'd (Vol.4 Pg.43). Ibn Abi Shaybah has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.135).
(2) Waaqidi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).
(3) Ibn Sa'd (Vol.4 Pg.44).
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.135).

to be regarded as an evil person when he looks own on his Muslim brother." (1)

Making a Muslim Angry

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه, Suhayb رضي الله تعالى عنه and Bilaal رضي الله تعالى عنه with Regard to Abu Sufyaan رضي الله تعالى عنه

Hadhrat Aa'idh bin Umar narrates that Hadhrat Abu Sufyaan رضي الله تعالى عنه (who was not yet a Muslim) once approached a gathering that included Hadhrat Salmaan رضي الله تعالى عنه, Hadhrat Suhayb رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه. They passed a remark saying, "The swords of Allaah had not yet taken the necks of Allaah's enemies as they ought to have." Hadhrat Abu Bakr رضي الله تعالى عنه said to them, "Are you addressing those words to the elder of the Quraysh and their leader?" When he then reported the matter to Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم said, "O Abu Bakr! You may have made them angry and if you did make them angry, you would have angered your Rabb as well." Hadhrat Abu Bakr رضي الله تعالى عنه then went back to them and asked, "Dear brothers! Have I made you angry?" They graciously replied, "Not at all. May Allaah forgive you, dear brother." (2)

Hadhrat Suhayb رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once passing by with a prisoner for whom he had sought amnesty from Rasulullaah صلى الله عليه وسلم. Hadhrat Suhayb رضي الله تعالى عنه who was sitting in the Masjid asked, "Who is this man with you?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He is my Mushrik prisoner for whom I have sought amnesty from Rasulullaah صلى الله عليه وسلم." Hadhrat Suhayb رضي الله تعالى عنه commented, "His neck would have been a perfect place for a sword to strike." This infuriated Hadhrat Abu Bakr رضي الله تعالى عنه. Seeing Hadhrat Abu Bakr رضي الله تعالى عنه angry, Rasulullaah صلى الله عليه وسلم asked, "Why do I see you so angry?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "When I passed by Suhayb with this prisoner, he remarked, 'His neck would have been a perfect place for a sword to strike.'" "Have you not perhaps hurt him?" Rasulullaah صلى الله عليه وسلم asked. When Hadhrat Abu Bakr رضي الله تعالى عنه swore by Allaah that he had not, Rasulullaah صلى الله عليه وسلم said, "Had you hurt him, you would have hurt Allaah and His Rasool صلى الله عليه وسلم as well." (3)

Cursing a Muslim

The Narration of Hadhrat Umar رضي الله تعالى عنه Concerning Rasulullaah صلى الله عليه وسلم's Prohibition from Cursing Someone who Drank Wine

Hadhrat Umar رضي الله تعالى عنه narrates that during the time of Rasulullaah صلى الله عليه وسلم there was a man called Abdullaah رضي الله تعالى عنه. He was nicknamed 'Himaar' and used to

(1) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.172).
(2) Muslim (Vol.2 Pg.304). Abu Nu'aym in his *Hilya* (Vol.1 Pg.346) and Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.181) have also reported the narration.
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.49).

make Rasulullaah ﷺ laugh. Rasulullaah ﷺ also had him lashed on one occasion for drinking wine. When he was again brought before Rasulullaah ﷺ (guilty of drinking yet again), Rasulullaah ﷺ issued the command for him to be lashed. Someone from the crowd remarked, "May Allaah's curse be on him! How many times will he be brought?" Rasulullaah ﷺ rebuked the person saying, "Do not curse him! By Allaah! As far as I know, he loves Allaah and His Rasool ﷺ."(1)

Another narration states that a man nicknamed 'Himaar' once gave Rasulullaah ﷺ a container of butter and another of honey as a gift. When the owner of the butter and honey came to collect the payment (and was not paid), he brought the man to Rasulullaah ﷺ, saying, "O Rasulullaah ﷺ! Please pay for the goods." All Rasulullaah ﷺ did was to smile and then issue instructions for the man to be paid and he was. When he was brought one day to Rasulullaah ﷺ on charges of drinking wine, someone from the crowd remarked..." The rest of the narration is the same as quoted above. (2)

The Narration of Hadhrat Zaid bin Aslam, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Salamah bin Akwa رضي الله تعالى عنه in this Regard

Hadhrat Zaid bin Aslam narrates that Hadhrat Ibn Nu'maan رضي الله تعالى عنه was once brought to Rasulullaah ﷺ (for drinking wine), for which he was lashed. He was then brought four or five times again and lashed. Someone then remarked, "May Allaah's curse be on him! How many times will he drink? How many times will he be lashed?" Rasulullaah ﷺ rebuked the person saying, "Do not curse him because he is a man who loves Allaah and His Rasool ﷺ."(3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that when someone who had drunk wine was brought to Rasulullaah ﷺ, the Sahabah رضي الله تعالى عنهم hit him according to the instructions of Rasulullaah ﷺ. While some of them hit him with their shoes, others hit him with their hands and others with their garments (rolled up as lashes). Rasulullaah ﷺ then told them to stop hitting him and to start rebuking him. They did so by telling him, "Are you not embarrassed in front of Rasulullaah ﷺ by doing such things?" Rasulullaah ﷺ then let him go. However, as he turned away, some people started cursing him and **casting verbal abuse at him.** When someone said, "O Allaah! Humiliate him! O Allaah! Curse him!" Rasulullaah ﷺ interrupted by saying, "Do not say that! **Do not assist Shaytaan against your brother.** Rather say, 'O Allaah! Forgive him. O Allaah! Guide him.'" Another narration states that Rasulullaah ﷺ said, "Do not say that! Do not assist Shaytaan. Rather say, 'May Allaah have mercy on you.'"(4)

Hadhrat Salamah bin Akwa رضي الله تعالى عنه says, "Whenever we saw a person cursing his

(1) Bukhaari, Ibn Jareer and Bayhaqi.
(2) Abu Ya'la, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.108). A narration of Ibn Sa'd (Vol.3 Pg.56) states that the person was Hadhrat Nu'aymaan رضي الله تعالى عنه or Hadhrat Ibn Nu'aymaan رضي الله تعالى عنه.
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.105).

brother (Muslim), it was our belief that he had approached a door of the major sins (he had committed a major sin)." (1)

Swearing a Muslim

A Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning a man who Swore his Slave

Hadhrat Aa'isha رضي الله تعالى عنها narrates that a man came and sat in front of Rasulullaah ﷺ. He said, "I have many slaves who lie to me, cheat me and disobey me. I (retaliate when I) swear them and hit them. What is my position with them?" Rasulullaah ﷺ replied, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

﴿وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَّإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ﴾ (سورة انبياء آيت ٤٧)

> On the Day of Qiyaamah, We will erect the scales of justice *(to weigh the good and bad actions of people)* and no soul will be oppressed *(wronged)* in the least. Even if a deed *(good or bad)* is equal to the weight of a mustard seed, We shall bring it *(to be weighed on the scales)*. We suffice as Reckoners *(and need no one else for the task)*.
> {Surah Ambiyaa, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free."(2)

The Incident Between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه when Someone was Swearing him

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that someone started swearing Hadhrat Abu Bakr رضي الله تعالى عنه while Rasulullaah ﷺ was also sitting there. Rasulullaah ﷺ was impressed and kept smiling (because Hadhrat Abu Bakr رضي الله تعالى عنه gave no reply). However, when the person's abuse became too much, Hadhrat Abu Bakr رضي الله تعالى عنه replied to some of what he was saying. This angered Rasulullaah ﷺ and he left. Hadhrat Abu Bakr رضي الله تعالى عنه then met Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! You were sitting there while he was swearing at me but when I replied to some of his abuse, you became angry and left?" Rasulullaah ﷺ replied,

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.251).
(2) Ahmad and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.499), both reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.464).

"There was an angel with you who was responding on your behalf. However, when you started replying to some of his abuse, Shaytaan arrived and I could not sit with Shaytaan." Rasulullaah ﷺ then added, "O Abu Bakr! Three things are absolute facts. Whenever a person overlooks any injustice done to him, Allaah lends him tremendous strength. Whenever a person opens the door of gifts with the intention of joining ties, Allaah increases for him in abundance. Whenever a person opens the door of begging with the intention of amassing wealth, Allaah speeds up the reduction of his wealth." (1)

Hadhrat Umar رضي الله تعالى عنه Vows to Cut Off his Son's Tongue for Swearing Hadhrat Miqdaad رضي الله تعالى عنه

When Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Umar رضي الله تعالى عنه once swore Hadhrat Miqdaad رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "A vow is still binding on me if I do not cut off your tongue!" Even after others had spoken to Hadhrat Umar رضي الله تعالى عنه and pleaded with him to forgive his son, Hadhrat Umar رضي الله تعالى عنه said, **"Leave me to cut off his tongue so that he may never again swear any companion of Rasulullaah ﷺ."**

Hadhrat Bahiy narrates that there once arose a dispute between Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Miqdaad رضي الله تعالى عنه. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه swore Hadhrat Miqdaad رضي الله تعالى عنه, the latter complained to Hadhrat Abdullaah رضي الله تعالى عنه's father (Hadhrat Umar رضي الله تعالى عنه). Hadhrat Umar رضي الله تعالى عنه then vowed to cut off the tongue of his son. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه feared that his father would fulfil the vow, he sent some people to intercede on his behalf. However, Hadhrat Umar رضي الله تعالى عنه said, "Leave me to cut off his tongue so that this becomes a precedent for others to emulate after me. Every person who then swears any of the companions of Rasulullaah ﷺ will then have his tongue cut off." (2)

Speaking Ill of a Muslim

Rasulullaah ﷺ Admonishes a Sahabi رضي الله تعالى عنه for this

Hadhrat Anas رضي الله تعالى عنه reports that someone once spoke ill of another in the presence of Rasulullaah ﷺ. "Stand up (and leave)," said Rasulullaah ﷺ, "for your Shahaadah is worthless." "O Rasulullaah ﷺ! I shall never repeat myself," pleaded the Sahabi رضي الله تعالى عنه. Rasulullaah ﷺ then said, "You have mocked the Qur'aan this morning. Whoever legalises something that the Qur'aan forbids cannot have Imaan (and this is what you appeared to have done by speaking ill of someone, and act which the Qur'aan forbids.)." (3)

The Incident Between Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه

Hadhrat Taariq bin Shihaab reports that there was once a dispute between

(1) Ahmad and Tabraani. Haythami (Vol.8 Pg.190) has commented on the chain of narrators.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.424).
(3) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231).

Hadhrat Khaalid رضي الله عنه and Hadhrat Sa'd رضي الله عنه. When someone started speaking ill of Hadhrat Khaalid رضي الله عنه in front of Hadhrat Sa'd رضي الله عنه, he said, "Be quiet! Our dispute (ended where it did) and will not reach our Deen (it should not affect our Deen by leading us to speak ill of each other)." (1)

Backbiting a Muslim

Rasulullaah ﷺ Admonishes Those Who Backbit a Sahabi رضي الله عنه who was punished for Adultery

Hadhrat Abu Hurayrah رضي الله عنه narrates that a Sahabi رضي الله عنه from the Banu Aslam tribe once approached Rasulullaah ﷺ and four times (on different occasions) confessed that he had illegal intercourse with a woman. However, Rasulullaah ﷺ ignored his confession each time. The narration then continues to the point where Rasulullaah ﷺ finally gave the instruction for him to be stoned to death. (After he was stoned,) Rasulullaah ﷺ overheard one of the Sahabah رضي الله عنهم saying to another, "Look at this man! Whereas Allaah had concealed him, he did not leave himself to be until he was stoned like a dog."

Rasulullaah ﷺ did not respond to the remark and walked on for a while. When they passed by the carcass of an ass whose one leg was raised in the air, Rasulullaah ﷺ called for the two men. When they presented themselves, Rasulullaah ﷺ said to them, "Dismount and eat from that carcass." Their response was, "O Nabi of Allaah ﷺ! May Allaah forgive you! Who can eat from that?" Rasulullaah ﷺ said, "What you just backbite about your brother is worse than eating that carcass. I swear by the Being Who controls my life that at this moment he is diving in the rivers of Jannah." (2)

Ibnul Munkadir narrates that when Rasulullaah ﷺ had a woman stoned, someone remarked, "All her deeds are destroyed!" to this, Rasulullaah ﷺ responded by saying, "While the punishment absolved her of the sin, you will be taken to task for what you have said." (3)

The Narrations of Hadhrat Aa'isha رضي الله عنها and Hadhrat Zaid bin Aslam Concerning Hadhrat Safiyya رضي الله عنها and a Another Lady

Hadhrat Aa'isha رضي الله عنها narrates that she once said to Rasulullaah ﷺ, "It will suffice you to know that Safiyya is like that!" Narrators of the report say that Hadhrat Aa'isha رضي الله عنها was referring to the fact that Hadhrat Safiyya رضي الله عنها was short. Rasulullaah ﷺ then reprimanded Hadhrat Aa'isha رضي الله عنها saying, "Should the words you spoke be mixed with the ocean, it would surely spoil it."

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.94), reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.223).

(2) Abdur Razzaaq and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.3 Pg.93). Ibn Hibbaan has also reported a similar narration in his Saheeh, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.288). Bukhaari has also reported the narration briefly in his Adab (Pg.108) and Haafidh has confirmed its authenticity from Ibn Hibbaan in Fat'hul Baari (Vol.10 Pg.361).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.93).

Hadhrat Aa'isha رضي الله تعالى عنها also reports that when she once imitated someone, Rasulullaah ﷺ said that he would not like her to imitate someone in front of him even in exchange for an abundance of wealth. [1]

A narration of Abu Dawood states that the camel of Hadhrat Safiyya رضي الله تعالى عنها once fell ill. Because Hadhrat Zaynab رضي الله تعالى عنها had extra riding camels, Rasulullaah ﷺ asked her to give one to Hadhrat Safiyya رضي الله تعالى عنها. Hadhrat Zaynab رضي الله تعالى عنها however responded by saying, "Should I give my camel to that Jewess!" This angered Rasulullaah ﷺ so much that he did not go to Hadhrat Zaynab رضي الله تعالى عنها for the months of Dhul Hijjah, Muharram and a part of Safar. [2] Another narration[3] states that Rasulullaah ﷺ kept away from her for the two months of Dhul Hijjah and Muharram or perhaps even three months. Hadhrat Zaynab رضي الله تعالى عنها says that she had even lost hope of Rasulullaah ﷺ ever returning to her.

Hadhrat Aa'isha رضي الله تعالى عنها says, "I was once with Rasulullaah ﷺ when I remarked that a certain woman wore a long hem. 'Spit out!' Rasulullaah ﷺ exclaimed, 'Spit out!' When I spat, it was a piece of meat that came out." [4]

Hadhrat Zaid bin Aslam reports that Rasulullaah ﷺ's wives once gathered to see Rasulullaah ﷺ during the illness in which he passed away. Hadhrat Safiyya bint Huyay رضي الله تعالى عنها said, "O Nabi of Allaah ﷺ! By Allaah! I wish that I should rather be suffering what you are suffering." (Taking her words to be insincere,) The other wives then started winking at each other. Seeing them do this, Rasulullaah ﷺ told them all to rinse their mouths. When they enquired what it was they were required to rinse off, Rasulullaah ﷺ replied, "Your winking at the expense of your companion. I swear by Allaah that she is sincere in what she said." [5]

Rasulullaah ﷺ rebukes Some Sahabah رضي الله تعالى عنهم for their Backbiting

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when a particular Sahabi رضي الله تعالى عنه once stood up (and left), some of the Sahabah رضي الله تعالى عنهم remarked, "What a feeble person he is, O Rasulullaah ﷺ!" (or they said, "What a weak person he is!"). To this, Rasulullaah ﷺ admonished, "You have backbitten your friend and eaten his flesh." A narration of Tabraani states that when a Sahabi رضي الله تعالى عنه got up to leave, the others noticed that he did so very feebly. "How very feeble is he!" they commented. Rasulullaah ﷺ immediately said, "You have eaten your brother's flesh and backbitten him." [6]

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه report a narration similar to the above with

(1) Abu Dawood, Tirmidhi and Bayhaqi.
(2) *Targheeb wat Tarheeb* (Vol.4 Pg.284).
(3) Ibn Sa'd (Vol.8 Pg.127).
(4) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.284).
(5) Ibn Sa'd (Vol.8 Pg.128), as quoted in *Isaabah* (Vol.4 Pg.348). Ibn Sa'd has also reported a similar narration from Hadhrat Ataa in (Vol.2 Pg.313).
(6) *Targheeb wat Tarheeb* (Vol.4 Pg.285). Haythami (Vol.8 Pg.94) has commented on the chain of narrators.

the addition that the Sahabah رضي الله تعالى عنهم (who passed the remark) enquired, "O Rasulullaah ﷺ! We have stated only what is truly his nature." Rasulullaah ﷺ explained, "(That is still backbiting because he would not like to hear this, however) If you had mentioned what was not actually in him, you would then be guilty of slandering him." (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that some of the Sahabah رضي الله تعالى عنهم once passed a remark about a particular Sahabi رضي الله تعالى عنه saying, "He will never eat until he is fed and will not ride unless the animal is saddled for him (he is very lazy)." "You have backbitten him," Rasulullaah ﷺ scolded. "O Rasulullaah ﷺ!" they submitted, "But we have only stated what is truly his nature." Rasulullaah ﷺ replied, "It is enough to backbite that you merely mention a fault that your brother truly has within him." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ when a Sahabi رضي الله تعالى عنه got up to leave. After he had left, someone then spoke ill of him. "Repent," Rasulullaah ﷺ instructed. "What should I repent for?" the person queried. Rasulullaah ﷺ replied, "Because you have eaten your brother's flesh." (3)

Another narration states that Rasulullaah ﷺ instructed, "Pick your teeth". "What should I pick them for, O Rasulullaah ﷺ?" the person queried, "I have not eaten any meat?" (4)

The Incident of Two Ladies who Ruined their Fasts by Backbiting

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once instructed them to fast, making it clear that none was to end the fast until he permitted them. The Sahabah رضي الله تعالى عنهم then observed the fast. By the evening, a man came and said, "O Rasulullaah ﷺ! I have been fasting all day, so permit me to end the fast." Rasulullaah ﷺ gave him permission. In this manner, people continued coming until a man came and said, "O Rasulullaah ﷺ! Two young ladies from your family have fasted all day and are too shy to come to you (for permission to end the fast), so do grant them permission to terminate their fasts." Rasulullaah ﷺ ignored the man. When the man repeated himself, Rasulullaah ﷺ again ignored him. When he again repeated himself, Rasulullaah ﷺ again ignored him. When he did so yet again, Rasulullaah ﷺ still ignored him. Thereafter, Rasulullaah ﷺ said, "The two of them definitely did not fast. How can a person fast when he has spent this day eating the flesh of people? Go and tell them that if they really have fasted, they should vomit."

The man returned to them and when he informed them (of Rasulullaah ﷺ's instruction), they both vomited clots of blood. The man then reported back to Rasulullaah ﷺ who said, "I swear by the Being Who controls my life that if it

(1) Tabraani. Haythami (Vol.8 Pg.94) has commented on the chain of narrators.
(2) Isbaaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.285).
(3) Ibn Abi Shaybah and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.285).
(4) *Majma'uz Zawaa'id* (Vol.8 Pg.94).

had remained in their bellies, the Fire of Jahannam would have consumed both of them." (1)

Another narration states that when the man told one of the ladies to vomit, she vomited blood, puss and meat which half filled a cup. When he then told the other lady to vomit, she vomited blood, puss and fresh meat which then filled the cup. Rasulullaah ﷺ then said, "The two of them fasted (abstained) from what Allaah had made lawful for them (food and drink) but then terminated their fasts with that which Allaah had forbidden for them (backbiting). The one sat with the other and started eating the flesh of other people." (2)

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه with a Man who Used to Serve them

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that it was customary amongst the Arabs to serve each other during journeys. There was a man who used to serve Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and it once occurred that the two of them slept away (after charging the man to prepare their meal. He however also fell asleep). When the two awoke and the meal was not prepared, they remarked, "He is a real sleepy head." They then got him up and told him to go to Rasulullaah ﷺ with the message, "Abu Bakr and Umar convey their Salaams to you and ask for some gravy." (When the man brought the message,) Rasulullaah ﷺ said, "The two of them have already eaten the gravy." (After informing them of Rasulullaah ﷺ's statement) Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! What have we eaten as gravy?" Rasulullaah ﷺ replied, "The flesh of your brother. I swear by the Being Who controls my life that I can see his flesh between your teeth." The two men submitted, "Do seek Allaah's forgiveness on our behalf, O Rasulullaah ﷺ." Rasulullaah ﷺ advised them saying, **"Ask him to seek forgiveness for you."** (3)

Spying to Discover Faults in Muslims

Hadhrat Umar رضي الله تعالى عنه Turns a Blind Eye to People who Were Drinking

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that one night he stood guard over Madinah with Hadhrat Umar رضي الله تعالى عنه. As they were walking along, they noticed a lantern in a house. They walked towards it and when they got close, they found the door ajar. It revealed some people talking in raised voices and making a noise. Taking hold of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه's hand, Hadhrat Umar رضي الله تعالى عنه asked, "Do you know whose house is this?" Hadhrat Abdur

(1) Abu Dawood, Tayaalisi, Ibn Abi Dunya and Bayhaqi. Ahmad, Ibn Abi Dunya and Bayhaqi have also reported the narration from Hadhrat Ubayd رضي الله تعالى عنه the freed slave of Rasulullaah ﷺ.

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.286).

(3) Haafidh Diyaa Maqdasi in his Mukhtaarah, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.216).

Rahmaan bin Auf رضي الله تعالى عنه replied, "This is the house of Rabee'ah bin Umayyah bin Khalaf and the people here are drinking wine. What do you think (we should do)?" Hadhrat Umar رضي الله تعالى عنه said, "We have perpetrated what Allaah has prohibited when He says:

﴿وَلَا تَجَسَّسُوْا﴾ (سورة حجرات: آيت١٢)

'And do not spy' {Surah Hujuraat, verse 12}

We have spied." Hadhrat Umar رضي الله تعالى عنه then went away and turned a blind eye to them. (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه with an Individual and a Group of people

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه did not see one of his companions for some time, he told Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه to accompany him to the man's house to see what had happened to him. When they approached the house, they found the door open. The man was sitting there and his wife was busy pouring something in his cup and giving it to him. Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, "This is what had been keeping him away from us. Hadhrat Abdur Rahmaan رضي الله تعالى عنه asked, "How will you know what is in the cup?" Hadhrat Umar رضي الله تعالى عنه said, "I fear that this may be spying." "But it is spying," Hadhrat Abdur Rahmaan رضي الله تعالى عنه confirmed. "What is the way to repent for this?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "Do not inform him what has been learnt about his affairs and maintain only good thoughts about him." The two men then left. (2)

Hadhrat Taa'oos reports that Hadhrat Umar رضي الله تعالى عنه left home one night to keep guard over some travellers who had set up camp on the outskirts of Madinah. It was late at night when he passed by a house where some people were drinking wine. Hadhrat Umar رضي الله تعالى عنه called out, "Is the command of Allaah being disobeyed? Is the command of Allaah being disobeyed?" One of them responded by saying, "Allaah has prohibited you from this (spying)." Hadhrat Umar رضي الله تعالى عنه then went away and left them alone. (3)

Hadhrat Umar رضي الله تعالى عنه Scales the Wall of a Singer's House

Hadhrat Thowr Kindi narrates that Hadhrat Umar رضي الله تعالى عنه was patrolling Madinah one night when he heard a man singing in his house. Hadhrat Umar رضي الله تعالى عنه scaled the wall of the house and confronted the man saying, "O enemy of Allaah! Do you think that Allaah will conceal your wrongs when you disobey Him?" The man replied, "Do not be hasty, O Ameerul Mu'mineen! While I may have disobeyed Allaah in one respect, you have disobeyed on three counts. While Allaah

(1) Abdur Razzaaq and Abd bin Humayd. Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
(2) Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

declares [وَلَا تَجَسَّسُوْا] 'Do not spy'[1], you have spied. While Allaah says [أْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا] ' 'Enter your homes from their (front) doors'[2], you have scaled the wall to get to me and have done so without permission whereas Allaah states:

﴿لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝﴾ (سورۃ نور آیت ۲۷)

> Do not enter any home besides your own until you have acquired permission *(to enter from those inside)* and *(until you have)* greeted the inhabitants. {Surah Noor, verse 27}

Hadhrat Umar رضي الله تعالى عنه submitted, "Will you employ the good in you if I overlook what you have been doing?" "Certainly," the man replied. Hadhrat Umar رضي الله تعالى عنه then pardoned the man, leaving the house and the man alone. [3]

An Incident of Hadhrat Umar رضي الله تعالى عنه with an Old Man

Hadhrat Suddi reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was with Hadhrat Umar رضي الله تعالى عنه when he saw the light of a fire during the dead of night. Following the light, Hadhrat Umar رضي الله تعالى عنه entered a house lit by a lantern. There they discovered an old man sitting with some drink and a slave girl who was singing for him. The man perceived nothing until Hadhrat Umar رضي الله تعالى عنه confronted him. Hadhrat Umar رضي الله تعالى عنه exclaimed, "To this night, I have never seen a sight uglier than this old man waiting for his death (in such sin)!" The old man lifted his gaze and said, "Quite in order, O Ameerul Mu'mineen! But what you have done is even uglier. You have been spying when Allaah has forbidden it and you have entered without permission."

"You are right," Hadhrat Umar رضي الله تعالى عنه admitted. As he left biting his garment and weeping, he said, "Umar's mother may well have lost him if his Rabb does not forgive him. This old man thought that he was hiding himself from his family but will now continue sinning saying that Umar has already seen me (what more have I to lose)." The old man then stayed away from Hadhrat Umar رضي الله تعالى عنه's gatherings for a while.

Hadhrat Umar رضي الله تعالى عنه was one day sitting in a gathering when the old man came discreetly and sat amongst the people at the back. Seeing him arrive, Hadhrat Umar رضي الله تعالى عنه sent someone to summon him. When the person told the old man that Hadhrat Umar رضي الله تعالى عنه was calling for him, the old man expected that Hadhrat Umar رضي الله تعالى عنه would now punish him for what he had seen him do. "Come closer to me," Hadhrat Umar رضي الله تعالى عنه bade the old man. Hadhrat Umar رضي الله تعالى عنه then kept calling him closer until he seated him right beside him. "Bring your ear closer to me," Hadhrat Umar رضي الله تعالى عنه told the old man. Hadhrat Umar رضي الله تعالى عنه then whispered in his ear saying, "Listen! I swear by the Being Who has sent Muhammad صلى الله عليه وسلم as a Rasul with the truth that neither I nor Ibn Mas'ood who was with me have informed a soul about what we had seen you doing."

(1) Surah Hujuraat, verse 12.
(2) Surah Baqara, verse 189.
(3) Kharaa'iti, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

The old man then said to Hadhrat Umar رضي الله تعالى عنه "O Ameerul Mu'mineen! Bring your ear closer to me". He then whispered in Hadhrat Umar رضي الله تعالى عنه's ear saying, "Listen! I swear by the Being Who has sent Muhammad صلى الله عليه وسلم as a Rasul with the truth that upto the time that I have come to this gathering, I have never repeated myself." Hadhrat Umar رضي الله تعالى عنه then raised his voice saying, "Allaahu Akbar!" and none present there had any idea why he had done so. (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه with Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه

Hadhrat Abu Qilaabah narrates that Hadhrat Umar رضي الله تعالى عنه was once informed that Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه and some of his friends were drinking wine at his house. Hadhrat Umar رضي الله تعالى عنه left and entered the house, finding only one person with Hadhrat Abu Mihjin رضي الله تعالى عنه. Hadhrat Abu Mihjin رضي الله تعالى عنه said, "O Ameerul Mu'mineen! This is not at all permissible for you because Allaah has forbidden you from spying." "What is he saying?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Zaid bin Thaabit رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Arqam رضي الله تعالى عنه both agreed saying, "He is right, O Ameerul Mu'mineen! This falls into the category of spying." Hadhrat Umar رضي الله تعالى عنه then left him alone. (2)

Concealing the Faults of Muslims

Hadhrat Umar رضي الله تعالى عنه's Instructions to the Family of a Young Lady in this Regard

Hadhrat Sha'bi reports that a man once came to Hadhrat Umar رضي الله تعالى عنه saying, "I had a daughter whom I had buried alive during the Period of Ignorance. However, we then removed her from the ground before she died. Together with us, she then found the Period of Islaam and accepted Islaam. After accepting Islaam, she became liable for capital punishment for violating the law of Allaah. She then grabbed a dagger to kill herself but we managed to stop her after she had severed an artery. We then treated her and she has recovered. Subsequently, she has repented most sincerely. Now that she has received a proposal for marriage from a certain family, we have informed all about her past." Hadhrat Umar رضي الله تعالى عنه said, "**Do you wish to expose that which Allaah has concealed? By Allaah! If you ever again inform anyone about her past, I shall make you a lesson for all the people of the many cities to learn from. Marry her as you would marry any chaste Muslim woman.**" (3)

Hadhrat Sha'bi narrates that a woman was once punished for a crime of immorality. However, after her tribe had arrived as immigrants in Madinah, she repented very sincerely. When she received a proposal for marriage, her uncle did not approve of getting her married without first informing the people about her past. At the same time, he also disliked disclosing her secret. When he consulted

(1) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(3) Hannaas and Haarith, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).

Hadhrat Umar رضي الله تعالى عنه about the matter, Hadhrat Umar رضي الله تعالى عنه said, "Get her married as you would get any of your righteous girls married." (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه, a Little Child and Four Women

Hadhrat Sha'bi also reports that a woman once came to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! I have found a child (abandoned) together with an Egyptian cloth bag containing a hundred Dinaars. I then took the child and hired a wet nurse for him. There are now four women who come to the child and kiss him. I do not know which of them may be his mother." Hadhrat Umar رضي الله تعالى عنه then told her to inform him as soon as the women arrived again. When she did as told, Hadhrat Umar رضي الله تعالى عنه came and asked one of the women, "Which of you is the child's mother?" She responded by saying, "O Umar! You have not done well and your approach is totally wrong. Do you wish to expose a woman whom Allaah has concealed?" "You are right," Hadhrat Umar رضي الله تعالى عنه admitted. He then said to the lady (caring for the child), "Whenever these women come to you, you should not question them about anything and continue caring for the child." He then left. (2)

Hadhrat Anas رضي الله تعالى عنه Instructs that a Lady should Not be Exposed

Hadhrat Saalih bin Karz narrates, "I once brought before Hakam bin Ayyoob a slave girl of mine who had fornicated. I was sitting there when Hadhrat Anas bin Maalik رضي الله تعالى عنه arrived and sat down as well. 'O Saalih!' he asked, 'Who is this slave girl with you?' I replied, 'She is my slave girl who has fornicated and I wish to have her case brought before the governor so that she may be punished.' Hadhrat Anas رضي الله تعالى عنه said, 'Do not do that. Rather take your slave girl back home. Fear Allaah and conceal her folly.' When I refused to do as he said, he said, 'Do not go ahead and do as I say.' He then continued insisting until I eventually took her back." (3)

The Incident of Hadhrat Uqba bin Aamir رضي الله تعالى عنه's Scribe and a Group of People who had been Drinking

Hadhrat Dukhayn Abul Haytham was a scribe for Hadhrat Uqba bin Aamir رضي الله تعالى عنه. He says, "I once said to Hadhrat Uqba رضي الله تعالى عنه, 'We have a few neighbours who drink wine. I am going to call for the police to arrest them.' He advised, 'Do not do that. Rather advise them and threaten them (with arrest).' I replied, 'I have already tried to stop them but they refuse to take heed. I will now have to call the police to arrest them.' Hadhrat Uqba رضي الله تعالى عنه insisted, 'Shame on you! Do not do

(1) Sa'eed bin Mansoor and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.329).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.94).

that because I have heard Rasulullaah ﷺ say, 'Whoever conceals a fault is like one who has brought back to life one who has been buried alive.'"[1]

The Incident Between Hadhrat Abu Dardaa رضي الله تعالى عنه and his Son Concerning the Criminals of Damascus

Hadhrat Bilaal bin Sa'd Ash'ari narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه once wrote to Hadhrat Abu Dardaa رضي الله تعالى عنه to submit to him the names of all the criminals of Damascus. Hadhrat Abu Dardaa رضي الله تعالى عنه said, "What have I to do with the criminals of Damascus? How am I to know who they are?" His son Bilaal then offered to write their names and when he did, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "How do you know them? You would never know that they are criminals unless you are amongst them, so begin with your own name." He then did not send the list.[2]

The Incident Between Hadhrat Jareer رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Sha'bi reports that Hadhrat Umar رضي الله تعالى عنه was once in a room with Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه (and others) when he smelt an odour (from someone who had passed wind). Hadhrat Umar رضي الله تعالى عنه said, "I command the person responsible for this odour to get up and perform wudhu." Hadhrat Jareer رضي الله تعالى عنه then said, "O Ameerul Mu'mineen! **Should everyone rather not perform wudhu (so that the one person is not embarrassed)?"** Hadhrat Umar رضي الله تعالى عنه praised him saying, "You were an excellent leader during the Period of Ignorance and now an excellent guide in Islaam." [3]

Forgiving and Overlooking the Faults of a Muslim

The Letter of Hadhrat Haatib bin Abi Balta'ah رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ dispatched him, Hadhrat Zubayr رضي الله تعالى عنه and Hadhrat Miqdaad رضي الله تعالى عنه with instruction saying, "Ride until you reach Rawda Khaakh[4] There you will find a woman in her carriage with a note that you should take from her."

The Sahabah رضي الله تعالى عنهم raced their horses to the place where they saw the woman. When they asked here for the note, she denied having it in her possession. **When they threatened to remove all her clothing if she did not surrender the note, she removed the note from the plait of her hair.** When they brought the note to Rasulullaah ﷺ, they discovered that it was from Hadhrat Haatib bin Abi Balta'ah رضي الله تعالى عنه and it was addressed to the Mushrikeen of Makkah, passing on to them some information about (the intentions of) Rasulullaah ﷺ.

(1) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.17). Ibn Hibbaan has also reported the narration but Mundhiri has commented on one of the narrators.,
(2) Bukhaari in his Adab (Pg.188).
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(4) This is a place that lies approximately 12 miles out of Madinah.

When Rasulullaah ﷺ asked Hadhrat Haatib رَضِيَ اللهُ تَعَالَى عَنْهُ what the matter was, Hadhrat Haatib رَضِيَ اللهُ تَعَالَى عَنْهُ explained, "O Rasulullaah ﷺ! Please do not be hasty. I am not one of the Quraysh and was only living with them as an ally[1]. The others who have migrated with you have relatives in Makkah by virtue of whom their families and property are protected. Because I have no relatives there I wanted to do a favour for the Quraysh so that they become indebted to me. In this way, they will see to the protection of my family. I did not do it out of apostasy nor because of being pleased with kufr after becoming a Muslim."

After hearing the story, Rasulullaah ﷺ said, "He has spoken the truth." Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then exclaimed, "O Rasulullaah ﷺ! Permit me to behead this hypocrite." Rasulullaah ﷺ said, "Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please because I have forgiven you'". It was with reference to this incident of Hadhrat Haatib رَضِيَ اللهُ تَعَالَى عَنْهُ that Allaah revealed the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۗ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۖ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۗ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝﴾

(سورة ممتحنه آیت ١)

O you who have Imaan! Do not take My enemy and your enemy as friends, offering your friendship to them when they reject the truth *(of Islaam)* that has come to you. They have driven out the Rasool ﷺ and yourselves *(from Makkah simply)* because you believe in Allaah as your Rabb. If you emerge to strive *(in Jihaad)* in My path and to seek My pleasure *(you would not befriend the Kuffaar)*. You secretly show friendship to them *(by passing confidential information on to them)* when I am Aware of what you conceal and what you reveal. The one who does this from among you has certainly strayed from the straight path. {Surah Mumtahina, verse 1}[2]

Another narration from Hadhrat Jaabir رَضِيَ اللهُ تَعَالَى عَنْهُ adds that Hadhrat Haatib رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Rasulullaah ﷺ! I did not write the note because I am a hypocrite or because I wished to betray the messenger of Allaah. I knew that Allaah would grant victory to His Nabi and complete His Deen irrespective of whether I wrote or not. However, I was always an alien in Makkah and my mother still lives there. So I wished that the people of Makkah become indebted to me (and care for my mother on account of this)." Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then exclaimed, "O Rasulullaah ﷺ! Permit me to behead this hypocrite." Rasulullaah ﷺ said,

(1) Allaama Qurtubi رَحِمَهُ اللهُ تَعَالَى mentions (Vol. 18 Pg. 51) that Hadhrat Haatib رَضِيَ اللهُ تَعَالَى عَنْهُ was originally from Yemen.

(2) Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284).

"Do you want to kill a veteran of Badr? Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please.'"(1)

The Incident of Hadhrat Ali رضي الله تعالى عنه with a Thief

Hadhrat Abu Matar reports that he once saw a person being brought to Hadhrat Ali رضي الله تعالى عنه. The people accused him of stealing a camel. Hadhrat Ali رضي الله تعالى عنه said to him, **"I do not think that he had stolen."** "No," said the man, "I did steal." Hadhrat Ali رضي الله تعالى عنه then asked, **"Perhaps you made a mistake (mistook someone else's camel as your own)."** However, the man confessed saying, "Not at all. I did steal." Hadhrat Ali رضي الله تعالى عنه then instructed his slave Qambar saying, "Take him and tie up his fingers. Then light a fire and summon the executioner to cut off his hand. Then wait for me to arrive."

When Hadhrat Ali رضي الله تعالى عنه later arrived, he asked the man, "Did you steal?" This time his reply was, "No." Hadhrat Ali رضي الله تعالى عنه then let him go free. Some people asked, "O Ameerul Mu'mineen! Why did you let him go when he had already confessed before you?" Hadhrat Ali رضي الله تعالى عنه replied, "It was by his statement that I had apprehended him so I therefore let him go also because of his statement. When a person was brought to Rasulullaah ﷺ for stealing, his hand was cut by the command of Rasulullaah ﷺ. Rasulullaah ﷺ then started to weep. When I asked him what made him weep, he replied, 'Why should I not weep when the hands of my Ummah are being cut?' Some people then asked, 'O Rasulullaah ﷺ! Why did you then not pardon the man?' Rasulullaah ﷺ replied, **'It is only an unfit ruler who would pardon a crime deserving corporal punishment. It is you people who should pardon each other (for crimes committed against you rather than demand the punishment).'"**(2)

The Instruction of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning a Drunk

Hadhrat Abu Maajid Hanafi reports that a man once brought his drunk nephew to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه saying, "I found him drunk." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Shake him up and smell his mouth." When the people shook him up and smelt his mouth, they discovered that he smelt of wine. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then had him imprisoned. When the man was taken out of prison the following day, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه issued instructions for the end of the **whip to be hammered** (flattened and softened so that it may not be too hard on the man). He then said to the flogger, **"Do not lift your hand so high that your armpits show and give every limb its right."** The man was wearing a cloak and trousers when he was being flogged. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had the man flogged lightly in this way and then set him free.

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.303). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.137), as have Abu Ya'la, Bazzaar and Tabraani, all also reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.304).
(2) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.117).

Thereafter, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said (with reference to the uncle), "By Allaah! He is terrible guardian over an orphan! Neither did he train (his ward) well nor did he save him from disgrace. Allaah is indeed Most Forgiving and loves forgiving people. It is improper for a governor not to enforce corporal punishment when the case is brought before him." He then started relating a Hadith, "**The first Muslim whose hand was cut (for theft) was a man from the Ansaar who was brought before Rasulullaah** ﷺ. (This depressed Rasulullaah ﷺ so much that) It appeared as if dust had been thrown over Rasulullaah ﷺ's face. 'O Rasulullaah ﷺ!' some people asked, 'It appears as if this is extremely hard for you?' Rasulullaah ﷺ replied, 'What is there to prevent me (from being depressed) when you people are assisting Shaytaan against your brother (by not forgiving him rather than demanding that he be punished). Allaah is indeed Most Forgiving and loves to forgive. It is improper for a ruler not to enforce corporal punishment when the case is brought before him.' Rasulullaah ﷺ then recited the verse:

﴿وَلْيَعْفُوْا وَلْيَصْفَحُوْا اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَاللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ﴾ (سورة نور آيت ٢٢)

They should *(rather)* forgive and pardon. Do you not like Allaah to forgive you? *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* Allaah *(Who)* is Most Forgiving, Most Merciful. (1) {Surah Noor, verse 22}(2)

Hadhrat Amr bin Shu'ayb narrates that the first instance of corporal punishment enforced in Islaam was to a man who was brought to Rasulullaah ﷺ. After the witnesses had testified against him, Rasulullaah ﷺ gave the instruction for his hand to be cut. After the man's hand was amputated, Rasulullaah ﷺ's face appeared as if dust had been thrown on it. The Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! It appears as if the amputation of his hand had been hard for you?" 'What is there to prevent me (from being depressed) when you people are assisting Shaytaan against your brother?" "Why did you not release him then?" they asked. Rasulullaah ﷺ said, **"Why did you not do that before bringing him to me?** When a ruler is presented with a case deserving of punishment, it is improper for him to ignore it (when guilt is proven, the ruler cannot waive the punishment unless the aggrieved party pardons the criminal)." (3)

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Flogging a Drunk and the Letter Hadhrat Umar رضي الله تعالى عنه Wrote to him

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that he was once with (his father)

(1) The entire verse reads: [They should (rather) forgive and pardon. Do you not like Allaah to forgive you? (Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.]
(2) Abdur Razzaaq, Ibn Abi Dunya, Ibn Abi Haatim, Tabraani, Haakim and Bayhaqi.
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.83,89).

Hadhrat Umar رضي الله تعالى عنه for Hajj or Umrah when they spotted a rider arrive. "I think that he is looking for us," said Hadhrat Umar رضي الله تعالى عنه. When the man arrived, he started weeping. Hadhrat Umar رضي الله تعالى عنه consoled him saying, "What is the matter? If you are in debt, we shall assist you. If you are in fear, we shall grant you security; unless you have murdered someone and deserve to be executed. If you dislike living amongst certain people, we shall transfer you away from them."

The man replied, "When living with the Banu Taym, I drank some wine. Abu Moosa Ash'ari رضي الله تعالى عنه had me **flogged, shaved off my hair, blackened my face and had me paraded through** the streets announcing to the people, **'Do not associate with him and do not eat with him!' Three ideas** then came to my mind. The first was to use my sword to kill Abu Moosa, the second was to come to you so that you may transfer me to Shaam where no one knows me, and the third was to join the enemy and to eat and drink with them."

Hadhrat Umar رضي الله تعالى عنه then also started to weep saying, "Even if Umar were to have a staggering sum of wealth, it would give me no pleasure if you were to do these things. **In fact, I had been one of the worst drunks during the Period of Ignorance. Drinking is not as serious a crime as adultery.**" Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. After greeting him and informing him that the particular person from the Banu Taym tribe had reported the incident to him, he wrote:

"I swear by Allaah that **if you ever repeat yourself,** I shall ensure that I blacken your face and parade you through the streets. If you wish to know whether my words are true, go ahead and repeat what you did. **Command the people to associate with the man and to eat with him. If he has repented, they should also accept his testimony.**"

Hadhrat Umar رضي الله تعالى عنه then gave the man transport together with two hundred Dirhams.(1)

Interpreting the Actions of Muslims in a Favourable Manner

The Incident of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Maalik bin Nuwayrah رضي الله تعالى عنه

Hadhrat Abu Own and others reports that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once claimed that Hadhrat Maalik bin Nuwayrah رضي الله تعالى عنه had left the fold of Islaam because of a statement he had been informed Hadhrat Maalik رضي الله تعالى عنه made. However, Hadhrat Maalik رضي الله تعالى عنه denied the allegation saying, "I am still firm on Islaam and have not changed in the least." However, even though Hadhrat Abu Qataadah رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه testified in favour of Hadhrat Maalik رضي الله تعالى عنه, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه brought Hadhrat Maalik رضي الله تعالى عنه forward and commanded Hadhrat Diraar bin Azwar Asadi رضي الله تعالى عنه to execute Hadhrat Maalik رضي الله تعالى عنه, which he did. (After the expiry of her Iddah) Hadhrat Khaalid bin Waleed رضي الله تعالى عنه then married Hadhrat Maalik

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).

رضي الله تعالى عنه's wife Hadhrat Ummu Mutammim.

When the news reached Hadhrat Umar رضي الله تعالى عنه that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had Hadhrat Maalik رضي الله تعالى عنه executed and married his wife, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Khaalid has committed adultery so have him stoned to death." However, Hadhrat Abu Bakr رضي الله تعالى عنه said, "I cannot have him stoned because (he had not done so intentionally but) **he had erred in his judgement."** Hadhrat Umar رضي الله تعالى عنه insisted, "But you should have him executed because he had killed a Muslim." Hadhrat Abu Bakr رضي الله تعالى عنه again said, "I cannot have him executed because (he had not done so intentionally but) he had erred in his judgement." "Then at least relieve him of his post," demanded Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "I shall never sheath a sword that Rasulullaah صلى الله عليه وسلم had drawn." (1)

Hating the Sin and not the Sinner

Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Forbid Swearing a Sinner

Hadhrat Abu Qilaaba narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه once passed by a person whom people were insulting for committing a sin. Hadhrat Abu Dardaa رضي الله تعالى عنه said to them, "If you people ever found him lying in a well, would you take him out of it?" When they replied that they certainly would, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Then do not insult your brother but rather thank Allaah for safeguarding you (from the sin)." "Do you not hate him?" the people enquired. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "I **only hate his evil act. When he forsakes it, he is again my brother."** (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When you see your brother commit a sin, **do not assist Shaytaan against him by saying, 'O Allaah! Humiliate him! O Allaah! Curse him!'** Rather ask Allaah for safety (from the sin). We the companions of Rasulullaah صلى الله عليه وسلم never said anything about a person until we knew in what condition he died. If he died in a good manner, we then knew for certain that he earned much good. On the other hand, if he died in a bad way, we feared for him." (3)

Keeping The Heart Free from Ill-Feelings and Jealousy

The Incident of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه and a Sahabi رضي الله تعالى عنه Whom Rasulullaah صلى الله عليه وسلم had Given the Glad Tidings of Jannah

Hadhrat Anas رضي الله تعالى عنه reports that they were once sitting with Rasulullaah صلى الله عليه وسلم

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.174). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.225).

(3) Abu Nu'aym in his *Hilya* (Vol.4 Pg.205).

when he said, "A man from amongst the people of Jannah shall now appear before you." A man from the Ansaar then arrived with his beard dripping water from his wudhu and hanging his shoes over his left hand. The next day Rasulullaah ﷺ said the same thing and the same man again appeared as he did the first time. On the third day, Rasulullaah ﷺ again repeated his words and the man appeared yet again in the same state as he did previously.

After Rasulullaah ﷺ had stood up (and left), Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه followed the man saying to him, "I had an argument with my father and swore not to go home for three days. Do you think that you could accommodate me at your place until the period expires?" When the man agreed, Hadhrat Abdullaah bin Amr رضي الله تعالى عنه stayed with him for three days. Hadhrat Abdullaah bin Amr رضي الله تعالى عنه **did not see the man perform any salaah during the night. All he did was to engage in Dhikr and recite "Allaahu Akbar" whenever he awoke at night and turned on another side.** He then continued sleeping until the Fajr salaah. "Apart from this," Hadhrat Abdullaah bin Amr رضي الله تعالى عنه recalls, "I **heard him speaking only good.** After the three days had passed, I was on the verge of thinking that his deeds were not deserving (of the accolade Rasulullaah ﷺ paid to them), when I enquired, 'O servant of Allaah! There was never any argument or severed tie between my father and I. (I wanted to stay with you because) On three occasions I heard Rasulullaah ﷺ say, 'A man from amongst the people of Jannah shall now appear before you.' On each of the three occasions, it was you who appeared. **I therefore made up my mind to stay with you for three days to observe your actions so that I may follow suit. I have however not seen you do anything extraordinary.** What is it that you do to deserve what Rasulullaah ﷺ said?"

"There is nothing besides what you have observed," the man replied. When Hadhrat Abdullaah رضي الله تعالى عنه was leaving, the man called him back and said, "There is nothing besides what you have observed. **However, another thing is that I harbour absolutely no ill-feelings towards any Muslim and I do not begrudge anyone for any good that Allaah has granted him."** Hadhrat Abdullaah رضي الله تعالى عنه confirmed, "It is this that has conveyed you (to the status Rasulullaah ﷺ gave you)." [1]

Another narration names the Sahabi as Hadhrat Sa'd رضي الله تعالى عنه. The end of this narration states that Hadhrat Sa'd رضي الله تعالى عنه said, "There is nothing besides what you have observed, dear nephew. **However, I never go to sleep with any ill-feelings for any Muslim."** [2] Yet another narration states that to this, Hadhrat Abdullaah bin Amr رضي الله تعالى عنه remarked, "It is this that has conveyed you and it is something that we are incapable of doing." [3]

Another narration names the Sahabi as Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. The end part of that narration states that Hadhrat Sa'd said, "There is nothing

(1) Ahmad.
(2) Abu Ya'la and Bazzaar.
(3) Nasa'ee, Bayhaqi and Isbahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.328). Haythami (Vol.8 Pg.79) has commented on the chains of narrators while Ibn Katheer has confirmed that Ahmad's narration is authentic.

besides what you have observed, dear nephew. However, I do not harbour any ill-feelings for any Muslim and never speak any ill about them." To this, Hadhrat Abdullaah bin Amr رضي الله تعالى عنه remarked, "It is this that has conveyed (glad tidings of Jannat) you and it is something that I am incapable of doing." (1)

The Face of Hadhrat Abu Dujaanah رضي الله تعالى عنه Shines During his Illness

Hadhrat Zaid bin Aslam رضي الله تعالى عنه reports that when people went to visit Hadhrat Abu Dujaanah رضي الله تعالى عنه during his illness, his face was always shining and radiant. When he was asked the reason for his radiant face, he replied, **"There are two deeds of mine** that I have the most reliance on (that they will be a source of my salvation and because of which my face is as you see). **The first is that I never speak what is not necessary and the second is that my heart is always clear towards all Muslims."** (2)

Deriving Pleasure from the Happiness of the Muslims

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه is Happy for the Happiness of the Muslims

Hadhrat Buraydah Aslami رضي الله تعالى عنه narrates that when someone once insulted Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, he responded by saying, "You are insulting me **when I have three qualities in me.** Whenever I recite a verse of Allaah's Book, I wish that all of mankind also share the knowledge I have. (The second is that) Whenever I hear of a Muslim ruler exercising justice amongst the people, I become extremely happy even though I may never have the opportunity of having a case judged by him. (The third is that) Whenever I hear about rains falling upon any city of the Muslims, I become very happy (for them) even though I have no grazing animals in that area." (3)

Behaving Cordially towards People

Rasulullaah صلى الله عليه وسلم Behaves Cordially Towards a Man of Evil Disposition

Hadhrat Aa'isha رضي الله تعالى عنها reports that when a man asked permission to see Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم remarked, **"He is the worst of his tribe."** However, when he entered, Rasulullaah صلى الله عليه وسلم received **him most warmly and showed happiness to have him.** After the man had left, another person arrived and asked permission to see Rasulullaah صلى الله عليه وسلم. This time, Rasulullaah صلى الله عليه وسلم remarked,

(1) Ibn Asaakir, reporting from reliable sources, as quoted in *Kanzul Ummaal* (Vol.7 Pg.43).
(2) Ibn Sa'd (Vol.3 Pg.102).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.284). Bayhaqi has also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.334), as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.322).

"He is the best of his tribe." When this man entered, Rasulullaah ﷺ did not receive him as warmly as he did the first person and did not appear as happy as he did with the first.

After he had left, Hadhrat Aa'isha رضي الله تعالى عنها asked, "O Rasulullaah ﷺ! When the first person arrived, you said what you did and then proceeded to receive him warmly and express happiness at his visit. You then said what you did about the second person but did not receive him as you did the first person." Rasulullaah ﷺ replied, **"Amongst the worst of people are those from whose abuse people have to guard themselves."** (1)

Hadhrat Safwaan bin Assaal رضي الله تعالى عنه narrates that they were once on a journey with Rasulullaah ﷺ when a man arrived. Seeing him arrive, Rasulullaah ﷺ commented, "He is the worst of his tribe and a terrible person." However, when he arrived, Rasulullaah ﷺ allowed him to sit close to him. After he has left, the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! When you saw him, you said that he is the worst of his tribe and a terrible person. However, when he arrived, you allowed him to sit close to you?" Rasulullaah ﷺ replied, **"He is a Munaafiq and because of his hypocrisy I treat him cordially so that he may not spoil my name before others."** (2)

Hadhrat Buraydah رضي الله تعالى عنه reports that they were once with Rasulullaah ﷺ when a man from the Quraysh arrived. Rasulullaah ﷺ allowed him to sit close by and treated him like a close acquaintance. After the man had left, Rasulullaah ﷺ asked, "O Buraydah! Do you know that man?" "Yes," replied Hadhrat Buraydah رضي الله تعالى عنه, "He is the noblest and wealthiest of the Quraysh." Rasulullaah ﷺ repeated the question thrice (and Hadhrat Buraydah رضي الله تعالى عنه repeated his reply each time) until he eventually submitted, "O Rasulullaah ﷺ! I have informed you as much as I know about him. You however know better." Rasulullaah ﷺ then said, "He is amongst those for whose (good) deeds Allaah shall not even erect a scale on the Day of Qiyaamah (because he has none)." (3)

The Statement of Hadhrat Abu Dardaa رضي الله تعالى عنه Concerning the Cordial Treatment of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Dardaa رضي الله تعالى عنه once stated, "While we may be smiling in the faces of certain people, our hearts are actually cursing them." (4)

Another narration adds that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "We also laugh with them." (5)

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.17). Bukhaari has also reported the narration in his Adab (Pg.190).
(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.191).
(3) Tabraani in his Awsat. Haythami (Vol.8 Pg.17) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222). Ibn Abi Dunya has also reported the narration.
(5) Deenowri, as quoted in Fat'hul Baari (Vol.10 Pg.403). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).

Making a Muslim Happy

Hadhrat Abu Bakr رضي الله تعالى عنه Regrets his Exchange of Words with Hadhrat Umar رضي الله تعالى عنه and seeks Forgiveness

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that they were once sitting with Rasulullaah ﷺ when Hadhrat Abu Bakr رضي الله تعالى عنه came in (in a hurry) holding the edge of his clothing (and without him realising it) because of which his knees were exposed. Rasulullaah ﷺ commented, "Look! Your friend has had an argument." After greeting with Salaam, Hadhrat Abu Bakr رضي الله تعالى عنه said, "I had an argument with (Hadhrat Umar) Ibn Khattaab and in the heat of the discussion I told him something. I then regretted the words and asked him to forgive me. However, he refused to do so and I have therefore come to you." Rasulullaah ﷺ thrice repeated, "May Allaah forgive you, O Abu Bakr."

Hadhrat Umar رضي الله تعالى عنه later regretted (not forgiving Hadhrat Abu Bakr رضي الله تعالى عنه) and went to his house. When he asked if Hadhrat Abu Bakr رضي الله تعالى عنه was at home, he was informed that Hadhrat Abu Bakr رضي الله تعالى عنه was not there. He then went to Rasulullaah ﷺ and greeted with Salaam. However, Rasulullaah ﷺ's face reddened (with anger) so much that Hadhrat Abu Bakr رضي الله تعالى عنه became alarmed. Kneeling down before Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه pleaded, "O Rasulullaah ﷺ! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr رضي الله تعالى عنه had repeated this twice, Rasulullaah ﷺ said, "When Allaah sent me (as a Nabi) to you people, you all said that I was lying except for Abu Bakr who said, 'He is speaking the truth.' He then supported me with his health and wealth, **so will you people not leave my companion alone for my sake?"** This Rasulullaah ﷺ repeated twice, after which no one hurt Hadhrat Abu Bakr رضي الله تعالى عنه ever again. (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once used insulting words for Hadhrat Umar رضي الله تعالى عنه but then said, "Please forgive me, dear brother." However, Hadhrat Umar رضي الله تعالى عنه was extremely angry (and refused to forgive him). Despite the fact that Hadhrat Abu Bakr رضي الله تعالى عنه repeated his request several times, Hadhrat Umar رضي الله تعالى عنه's anger did not abate. The incident was then reported to Rasulullaah ﷺ and when the Sahabah رضي الله تعالى عنهم came to Rasulullaah ﷺ and sat before him, he said, "Your brother asked you to forgive him but you failed to do so." Hadhrat Umar رضي الله تعالى عنه replied, "I swear by the Being Who has sent you with truth! There was not a time that he asked me to forgive him when I did not do so (privately). **After yourself there is none of creation whom I like more than him."** Hadhrat Abu Bakr رضي الله تعالى عنه then added, "And I swear by the Being Who has sent you with the truth that after yourself there is none of creation whom I like more than him." Rasulullaah ﷺ then remarked, "Do not hurt me concerning this companion of mine because when Allaah sent me with

(1) Bukhaari, as quoted in Sifatus Safwah (Vol.1 Pg.92).

guidance and the truth, you people said I am lying while Abu Bakr said, 'You are speaking the truth.' Had Allaah not named him my companion (in the Qur'aan), I would have surely made him my 'Khaleel' (special friend). He is after all my brother in Islaam. **Take note! Seal off all accesses (leading from some houses directly to the Masjid) except the access leading from the house of Abu Bakr bin Abu Quhaafah."** (1)

Hadhrat Ummu Habeebah رضي الله تعالى عنها Forgives Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها at the Time of her death

Hadhrat Aa'isha رضي الله تعالى عنها says, "Ummu Habeebah the wife of Rasulullaah ﷺ called for me as she lay on her deathbed. She said, 'There had been incidents **between us as occurs between co-wives.** May Allaah forgive me and you for all such incidents that occurred between us.' I replied by saying, **'May Allaah forgive you all of that,** overlook it and save you from the punishment of it all.' She then said, 'You have made me happy. May Allaah keep you happy.' She then sent for Ummu Salamah and said the same to her." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Goes to Hadhrat Faatima رضي الله تعالى عنها to Make her Happy

Hadhrat Sha'bi narrates that when Hadhrat Faatima رضي الله تعالى عنها fell ill (just before her demise), Hadhrat Abu Bakr رضي الله تعالى عنه went to request permission to address her. (Her husband) Hadhrat Ali رضي الله تعالى عنه said, "O Faatima! Abu Bakr رضي الله تعالى عنه wants permission to speak to you." **"Do you want me to permit him?"** she asked. When Hadhrat Ali رضي الله تعالى عنه replied in the affirmative, she granted permission. Hadhrat Abu Bakr رضي الله تعالى عنه then started saying things that would please her. He said, "By Allaah! I forsook my home, wealth, family and tribe only for the pleasure of Allaah, for the pleasure of His Rasool ﷺ and for your pleasure, the household of Rasulullaah ﷺ." **He then continued saying things to make her happy until she was pleased.** (3)

Hadhrat Umar رضي الله تعالى عنه asks Forgiveness from a Man whom he Disliked

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله تعالى عنه once mentioned that he disliked a particular person. People then started asking him why Hadhrat Umar رضي الله تعالى عنه so disliked him. Eventually, when too many people came to his house, he approached Hadhrat Umar رضي الله تعالى عنه and asked, "O Umar! Have I caused a rift in Islaam (amongst the Muslims)?" When Hadhrat Umar رضي الله تعالى عنه replied that he did not, the man asked, "Have I then committed any crime?" When Hadhrat Umar رضي الله تعالى عنه again replied that he did not, the man further asked, "Have I started some

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.45).
(2) Ibn Sa'd (Vol.8 Pg.100).
(3) Bayhaqi (Vol.6 Pg.301). Ibn Sa'd (Vol.8 Pg.27) has also reported the narration.

new innovation in Islaam?" "No," came the reply. The man then said, "For what reason do you then dislike me? Allaah has mentioned:

﴿وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۝﴾ (سورت احزاب آيت ٥٨)

> Those who harm the Mu'mineen men and women for no sin on their part will bear the burden of slander and a manifest sin. {Surah Ahzaab, verse 58}

You have harmed me greatly (by making the statement). May Allaah not forgive you." Hadhrat Umar رضي الله تعالى عنه then said, "He is right. By Allaah! neither has he caused any rift nor has he perpetrated any of the other wrongs. Do forgive me for that." Hadhrat Umar رضي الله تعالى عنه then continued pleading with the man (to forgive him) until he eventually did. [1]

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Seeks Pardon from Hadhrat Hasan bin Ali رضي الله تعالى عنه

Hadhrat Rajaa bin Rabee'ah narrates that he was once sitting in the Masjid of Rasulullaah ﷺ in Madinah. In the gathering with him were the likes of Hadhrat Abu Sa'eed رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه. When Hadhrat Hasan bin Ali رضي الله تعالى عنه passed by and greeted them with Salaam, they all replied with the exception of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, who remained silent. Hadhrat Abdullaah bin Amr رضي الله تعالى عنه then watched Hadhrat Hasan رضي الله تعالى عنه leave and then replied:

"وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ"

He then said further, "Of all the inhabitants of the earth, that man is most beloved to the inhabitants of the heavens. By Allaah! I have not spoken to him since the days of the Battle of Siffeen." Hadhrat Abu Sa'eed رضي الله تعالى عنه said, "Why do you then not go to him and present your excuse." Hadhrat Abdullaah bin Amr رضي الله تعالى عنه agreed and when they went to Hadhrat Hasan رضي الله تعالى عنه's house, Hadhrat Abu Sa'eed رضي الله تعالى عنه asked permission to enter. He then entered and requested permission for Hadhrat Abdullaah bin Amr رضي الله تعالى عنه to enter.

(When they had entered) Hadhrat Abu Sa'eed رضي الله تعالى عنه said to Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, "Tell us what you just said when Hasan رضي الله تعالى عنه passed by." "Of course," replied Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, "I had told you that of all the inhabitants of the earth, this man is most beloved to the inhabitants of the heavens." Hadhrat Hasan رضي الله تعالى عنه then said, "If you knew that I am the most beloved person on earth to the inhabitants of the heavens, why did you fight us and strengthen the ranks of the others during the Battle of Siffeen?" Hadhrat Abdullaah رضي الله تعالى عنه submitted, "I swear by Allaah that I neither strengthened their ranks nor wielded a sword with them. I just happened to be with my father."

Hadhrat Hasan رضي الله تعالى عنه asked, "Did you not know that the creation cannot be

(1) Ibnul Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.260).

obeyed when it entails disobeying the Creator?" "I did indeed," Hadhrat Abdullaah رضي الله تعالى عنه explained, "but when I used to observe unbroken fasts during the time of Rasulullaah ﷺ, my father complained to Rasulullaah ﷺ. He said, 'O Rasulullaah ﷺ! Abdullaah bin Amr رضي الله تعالى عنه fasts all day and engages in Ibaadah all night.' Rasulullaah ﷺ then said, 'Fast on some days and do not fast on others. Observe Ibaadah and sleep as well because I perform salaah and sleep and I also fast at times and do not fast on other days.' Rasulullaah ﷺ then added, **'O Abdullaah! Obey your father.' Therefore, when my father left to fight in the Battle of Siffeen, I had to leave with him."** (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Seeks Pardon from Hadhrat Husayn bin Ali رضي الله تعالى عنه

Hadhrat Rajaa bin Rabee'ah narrates that he was once sitting in the Masjid of Rasulullaah ﷺ when Hadhrat Husayn bin Ali رضي الله تعالى عنه passed by and greeted them with Salaam. While they all replied Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, who remained silent. It was after the others became silent that Hadhrat Abdullaah bin Amr رضي الله تعالى عنه replied:

"وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

He then turned to the people saying, "Should I not inform you who of the inhabitant of the earth is most beloved to the inhabitants of the heavens?" When the people begged to know, he said, "It is that man whose back is now towards you. By Allaah! Neither have I spoken a word to him nor has he spoken a word to me since the days of the Battle of Siffeen. By Allaah! For him to be on friendly terms with me is more beloved to me than a heap of wealth the size of Mount Uhud." Hadhrat Abu Sa'eed رضي الله تعالى عنه said, "Why do you then not go and present your excuse to him." Hadhrat Abdullaah bin Amr رضي الله تعالى عنه agreed and the two arranged to go together the next morning. Hadhrat Rajaa says that he accompanied them the following morning. When they went to Hadhrat Husayn رضي الله تعالى عنه's house, Hadhrat Abu Sa'eed رضي الله تعالى عنه asked permission to enter. When Hadhrat Husayn رضي الله تعالى عنه gave permission, he then entered with Hadhrat Rajaa and requested permission for Hadhrat Abdullaah bin Amr رضي الله تعالى عنه to enter. (When Hadhrat Husayn رضي الله تعالى عنه refused) Hadhrat Abu Sa'eed رضي الله تعالى عنه kept insisting until Hadhrat Husayn رضي الله تعالى عنه granted permission and Hadhrat Abdullaah رضي الله تعالى عنه entered.

When Hadhrat Abu Sa'eed رضي الله تعالى عنه saw Hadhrat Abdullaah رضي الله تعالى عنه enter, he moved off his place (to allow Hadhrat Abdullaah رضي الله تعالى عنه to sit there) but Hadhrat Husayn رضي الله تعالى عنه pulled him back. Hadhrat Abdullaah رضي الله تعالى عنه did not sit and when he saw this, Hadhrat Husayn رضي الله تعالى عنه let go of Hadhrat Abu Sa'eed رضي الله تعالى عنه who then made place for Hadhrat Abdullaah. Hadhrat Abdullaah رضي الله تعالى عنه then proceeded to sit between the two men. Hadhrat Abu Sa'eed رضي الله تعالى عنه then explained the situation of Hadhrat Husayn رضي الله تعالى عنه, who asked, "It that so, O Ibn Amr? Do you now really believe that I am the most beloved person on earth to the inhabitants of the heavens?" "Indeed," replied Hadhrat Abdullaah bin Amr

(1) Bazzaar. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

رضي الله تعالى عنه, "I swear by the Rabb of the Kabah that you certainly are the most beloved inhabitant of earth to those of the heavens." "Then what made you fight my father and I during the Battle of Siffeen when I can swear by Allaah that my father was an even better person than I?" Hadhrat Abdullaah رضي الله تعالى عنه submitted, "That is correct. However, my father once complained about me to Rasulullaah صلى الله عليه وسلم saying, 'Abdullaah fasts all day and engages in Ibaadah all night.' Rasulullaah صلى الله عليه وسلم then said, 'Observe Ibaadah and sleep as well, fast on some days and do not fast on others and obey (your father) Amr.' When the Battle of Siffeen took place, my father forced me in Allaah's name (to participate). I swear by Allaah that I neither strengthened their ranks, never wielded a sword for them, never threw a spear for them nor shot an arrow."

Hadhrat Husayn رضي الله تعالى عنه asked, "Did you not know that the creation cannot be obeyed when it entails disobeying the Creator?" "I did indeed," Hadhrat Abdullaah رضي الله تعالى عنه replied. **Hadhrat Husayn رضي الله تعالى عنه then accepted the explanation of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه.** (1)

Fulfilling the Need of a Muslim

Hadhrat Ali رضي الله تعالى عنه once said, "I cannot say which of the two favours of Allaah to me are greater. Whether it is a man coming to me with the sincere belief that I am able to fulfil his need or whether it is the favour of Allaah fulfilling his need or at least alleviating some of it at my hand. Fulfilling the need of a Muslim is something I love more than the earth full of gold and silver." (2)

Standing to Fulfil the Needs of a Muslim

Hadhrat Umar رضي الله تعالى عنه Stands Still for An Old Lady who Stopped him

Hadhrat Ibn Yazeed narrates that a lady called Khowlah رضي الله تعالى عنها once met Hadhrat Umar رضي الله تعالى عنه as she was travelling with some people. When she bade Hadhrat Umar رضي الله تعالى عنه to stop, he obliged, came close to her and lowered his head (to listen to her). He also placed his hand on her shoulders (and stood there listening to her) until she had stated her needs and had left. Someone asked, "O Ameerul Mu'mineen! You kept senior men of the Quraysh waiting for that old lady?" "Shame on you!" Hadhrat Umar رضي الله تعالى عنه scolded, "Do you have any idea who that lady is?" When the man submitted that he did not, Hadhrat Umar رضي الله تعالى عنه said, "That is the woman whose complaint Allaah heard from above the seven heavens. That is Khowlah bint Tha'laba. By Allaah! Had she not turned away and left me until nightfall, I would have never turned away from her without hearing out her needs." (3)

Hadhrat Thumaamah ibn Hazan رضي الله تعالى عنه reports that a lady once met Hadhrat Umar رضي الله تعالى عنه as he was riding his donkey. "Stop, O Umar!" she demanded. When

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(1) Tabraani in his Awsat. Haythami (Vol.9 Pg.187) has commented on the chain of narrators

(2) Nirsi, as quoted in Kanzul Ummaal (Vol.3 Pg.317).

(3) Ibn Abi Haatim, Daarmi and Bayhaqi.

Hadhrat Umar رضي الله تعالى عنه stopped, she addressed him most harshly. Someone then commented, "O Ameerul Mu'mineen! To this day have I not seen anything like this." Hadhrat Umar رضي الله تعالى عنه responded by saying, "Why should I not listen to her when Allaah personally listened to her and revealed the verses:

﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِیْ تُجَادِلُكَ فِیْ زَوْجِهَا وَتَشْتَكِیْ اِلَی اللّٰهِ﴾ (سورة مجادله: آيت١)

Allaah had certainly heard the speech of the lady who debated with you (O Rasulullaah ﷺ) concerning her husband and who complained to Allaah. {Surah Mujaadalah, verse 1}[1]

Walking to Fulfil the Needs of a Muslim

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Leaves His I'tikaaf to Fulfil a Need of a Muslim

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was once observing I'tikaaf in the Masjid of Rasulullaah ﷺ when a man came to him. After the man had greeted with Salaam and sat down, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "It seems that you are extremely concerned about something?" "That is true, O cousin of Rasulullaah ﷺ!" the man replied, "I am indebted to someone and I swear by the honour of the occupant of this grave (Rasulullaah ﷺ) that I am unable to settle it." "Should I speak to him on your behalf?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه offered. "if you please," the man replied.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then put on his shoes and left the Masjid. The man called out, "Have you forgotten what you were engaged in (your I'tikaaf)?" "No," Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "It is something that I heard from the occupant of this grave and it was not a long time ago." His eyes then welled with tears as he continued, **"I heard him say, 'Whoever walks to fulfil the need of a Muslim and applies himself in this regard, it will be better for him than ten years of I'tikaaf. As for the one who spends a single day in I'tikaaf for the pleasure of Allaah, Allaah will place between him and the fire of Jahannam three trenches larger than the distance between the heavens and the earth."** [2]

Visiting a Muslim

Rasulullaah ﷺ Often Visited the Ansaar

Hadhrat Abdullaah bin Qais رضي الله تعالى عنه narrated that Rasulullaah ﷺ visited the Ansaar very often, both on an individual basis and on a collective basis. When he visited someone on an individual basis, he would go to the person's house and when he visited them on a collective basis, he would go to the Masjid (to meet them there). [3]

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once visited a home of the

(1) Bukhaari in his Taareekh and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).
(2) Tabraani, Bayhaqi and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.272).
(3) Ahmad. Haythami (Vol.8 Pg.173) has commented on the chain of narrators.

Ansaar, where he had something to eat. As he was leaving, he had water sprinkled on a certain spot in the house where a mat was spread out for him. Rasulullaah ﷺ then performed salaah on the mat and made du'aa for the people of the household.

The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ Visit each Other

Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ reports that Rasulullaah ﷺ used to forge a bond of brotherhood between every two Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (The bond became so strong that) The night would seem extremely long for each one of the two until he had met his brother. They would show great love and affection to each other when they did meet and would ask each other what he had done since they last met. As for the others (between whom no bonds were formed), not even three days would pass any of them without him getting to know what had happened to his brother.(1)

Hadhrat Own narrates that when the companions of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ came to see him, he said, "Do you people sit in each other's company?" "That we do not omit," they replied. "Do you still visit each other?" he enquired further. "Certainly, O Abu Abdur Rahmaan," they replied, "When one of us does not see his brother, he would go walking to the end of Kufa to meet him." Hadhrat Abdullaah 7bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ then remarked, **"You people will certainly remain in good stead as long as you keep doing this."** (2)

Hadhrat Ummu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهَا says that Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ once came walking all the way from Madaa'in to visit them (her husband Hadhrat Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ) in Shaam. He was then wearing a short shawl that just covered his knees.(3)

Behaving Hospitably towards Visitors

Rasulullaah ﷺ Behaves Hospitably towards Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, "When I once visited Rasulullaah ﷺ, he threw to me a pillow stuffed with bark. However, I did not sit on it (out of respect) and it lay there between him and I." (4)

Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ Behaves Hospitably towards the Daughter of Hadhrat Sa'd bin Rabee رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Ummu Sa'd رَضِيَ اللهُ تَعَالَى عَنْهَا who was the daughter of Hadhrat Sa'd bin Rabee رَضِيَ اللهُ تَعَالَى عَنْهُ reports that she once went to see Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ (for some need because he was Khalifah). He spread out for her a sheet, on which she sat. Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then entered and asked about her. Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "She is the daughter of someone who was greater than you and

(1) Abu Ya'la. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.
(2) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.144).
(3) Bukhaari in his Adab (Pg.52).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.174).

I." "Who is he, O Khalifah of Rasulullaah ﷺ?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He was a man who passed away during the time of Rasulullaah ﷺ. He has already prepared his abode in Jannah while you are I are still alive (not knowing what our plight will be)." (1)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه Behave Hospitably towards each other

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that Hadhrat Salmaan Faarsi رضي الله تعالى عنه once came of visit Hadhrat Umar رضي الله تعالى عنه who was reclining on a cushion. When Hadhrat Umar رضي الله تعالى عنه **threw the cushion to Hadhrat Salmaan** رضي الله تعالى عنه, the latter remarked, "Allaah and His Rasool ﷺ have spoken the truth." "Narrate to us the Hadith, O Abu Abdullaah," Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Salmaan replied, "I once went to visit Rasulullaah ﷺ as he was reclining on a cushion. He then threw it to me and said to me, 'O Salmaan. When a Muslim goes to visit his brother Muslim and he **(the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins.'"**(2)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Salmaan Faarsi رضي الله تعالى عنه once came of visit Hadhrat Umar رضي الله تعالى عنه who was reclining on a cushion. Hadhrat Umar رضي الله تعالى عنه threw the cushion to Hadhrat Salmaan رضي الله تعالى عنه and said, "O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins." (3)

Hadhrat Anas رضي الله تعالى عنه also reports that when Hadhrat Umar رضي الله تعالى عنه went to visit Hadhrat Salmaan Faarsi رضي الله تعالى عنه. Hadhrat Salmaan رضي الله تعالى عنه threw a cushion to Hadhrat Umar رضي الله تعالى عنه, who asked, "What is this, O Abu Abdullaah," Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Salmaan replied, "I once heard Rasulullaah ﷺ say, 'When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality and honour, Allaah forgives his sins.'"(4)

Hadhrat Abdullaah bin Haarith رضي الله تعالى عنه Shows Hospitality towards Hadhrat Ibraheem bin Nasheet

Hadhrat Ibraheem bin Nasheet reports that when he once visited Hadhrat Abdullaah bin Haarith bin Jaz Zubaydi رضي الله تعالى عنه, the latter threw to him a cushion that he had been sitting on. He also said, **"Whoever is not hospitable towards his visitor has no ties with either Ahmad ﷺ or Ibraheem عليه السلام."**(5)

Hospitality towards Guests

Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه Entertains Rasulullaah ﷺ

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه

(1) Tabraani, as quoted in *Isaabah* (Vol.2 Pg.27). Haythami (Vol.9 Pg.310) has commented on the chain of narrators. Haakim (Vol.3 Pg.607) has also reported the narration.
(2) Haakim (Vol.3 Pg.599)
(3) Tabraani. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.
(4) Tabraani in his Sagheer.
(5) Tabraani, reporting from reliable sources.

invited Rasulullaah ﷺ for his wedding (Waleema). His wife who was the new bride was actually serving the guests on that day. She once said, "Do you know what I soaked for Rasulullaah ﷺ? I soaked for him a few dates in a little earthen (or stone) container overnight (so that he may enjoy a sweet drink the following day)." (1)

The Statement of Hadhrat Ibn Jaz Zubaydi رضي الله تعالى عنه Concerning Hospitality towards Guests

When two persons went to visit Hadhrat Abdullaah bin Haarith bin Jaz Zubaydi رضي الله تعالى عنه, he removed from beneath him a cushion that he had been sitting on and threw it to them. They said, "We do not need this because we have only come to hear something of benefit to us." Hadhrat Abdullaah bin Haarith رضي الله تعالى عنه then said, "Whoever is not hospitable towards his visitor has no ties with either Muhammad ﷺ or Ibraheem عليه السلام. Glad tidings for the one who spends the day holding the reins of his horse in the path of Allaah, ending his fast with only a piece of bread and some cold water. Destruction for those who are served a variety of foods and who savour them all like cows saying, 'Take this away, servant! Bring that, servant!' **When doing all of this, they fail to think of Allaah** تبارك وتعالى."(2)

Being Hospitable Towards a Prominent Person

Rasulullaah ﷺ Throws his Shawl for Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه to Sit on

Hadhrat Jareer bin Abdullaah Bajali رضي الله تعالى عنه reports that he once went to see Rasulullaah ﷺ in his room at a time when there was a large crowd present. As Hadhrat Jareer رضي الله تعالى عنه stood at the door, Rasulullaah ﷺ looked to his right and his left but could not find any place for Hadhrat Jareer رضي الله تعالى عنه to sit. Rasulullaah ﷺ then took his shawl, folded it and threw it to Hadhrat Jareer رضي الله تعالى عنه saying, "Sit on this." When Hadhrat Jareer رضي الله تعالى عنه caught the shawl, he held it against him, kissed it and then returned it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! May Allaah honour you as you have honoured me." Rasulullaah ﷺ said, "**When a prominent person of a tribe comes to you, you should honour him.**" (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه once came to Rasulullaah ﷺ's room, it was full of people and he could find nowhere to sit. Rasulullaah ﷺ then threw to him his (spare) lower garment or shawl, saying to him, "Sit on this." When Hadhrat Jareer رضي الله تعالى عنه caught the shawl, he kissed it, held it against him and then returned it to Rasulullaah

(1) Bukhaari in his Adab (Pg.110).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(3) Tabraani in his Sagheer and Awsat. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.

ﷺ saying, "O Rasulullaah ﷺ! May Allaah honour you as you have honoured me." Rasulullaah ﷺ said, "When a prominent person of a tribe comes to you, you should honour him." (1)

Rasulullaah ﷺ Makes Hadhrat Uyanah bin Hisn رضي الله تعالى عنه sit on a Duvet

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Uyaynah bin Hisn رضي الله تعالى عنه once came to Rasulullaah ﷺ whilst Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were sitting there on the bare ground. Rasulullaah ﷺ then had a duvet brought for Hadhrat Uyaynah رضي الله تعالى عنه and made him sit on it. Rasulullaah ﷺ then said, "When a prominent person of a tribe comes to you, you should honour him." (2)

Rasulullaah ﷺ Gives a Cushion to Hadhrat Adi bin Haatim رضي الله تعالى عنه

Hadhrat Adi bin Haatim رضي الله تعالى عنه narrates that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ gave him a cushion (to sit on) but he preferred to rather sit on the bare ground. Hadhrat Adi رضي الله تعالى عنه then said, "I testify that you neither seek superiority on earth nor any corruption." He then accepted Islaam. The Sahabah رضي الله تعالى عنهم commented, "O Nabi ﷺ! We have seen you do something today that we have not seen you do for anyone else." Rasulullaah ﷺ replied, "When a prominent person of a tribe comes to you, you should honour him." (3)

Rasulullaah ﷺ Honours Hadhrat Abu Raashid رضي الله تعالى عنه

Hadhrat Abu Raashid bin Abdur Rahmaan رضي الله تعالى عنه says, "I went to Rasulullaah ﷺ with a hundred men from my tribe. When we drew close to Rasulullaah ﷺ, we stopped and the others said to me, 'You go ahead, O Abu Mu'aawiya. If you see what you like, come back to us and we shall all go to him. On the other hand, if you do not like what you see, come back to us and we shall all turn back.' Although I was the youngest of us all, I went to Rasulullaah ﷺ and said, 'A very good morning to you, O Muhammad ﷺ.', 'That is not the greeting Muslims use amongst themselves,' Rasulullaah ﷺ said. 'What is it then, O Rasulullaah ﷺ?' I enquired. Rasulullaah ﷺ replied, 'When you meet any Muslims, you should say: 'اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ'.'
I therefore said, 'اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' Rasulullaah ﷺ replied by saying, 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ'. Thereafter, Rasulullaah ﷺ asked, 'What is your name and who are you?' When I informed Rasulullaah ﷺ that my name was Abu Mu'aawiya bin Abdul Laat wal Uzza, he remarked, 'You are rather Abu Raashid bin Abdullaah.' Rasulullaah ﷺ then honoured me and allowed me to

(1) Tabraani in his Awsat as well as Bazzaar in brief but Haythami (Vol.8 Pg.16) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.8 Pg.16) has commented on the chain of narrators.
(3) Askari and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

sit beside him. He also gave me his shawl as well as his shoes and staff. I then accepted Islaam. Some of those sitting with Rasulullaah ﷺ then said, 'O Rasulullaah ﷺ! We see that you are showing great honour to this man?' Rasulullaah ﷺ replied, 'He is a prominent person of his tribe and when a prominent person of any tribe comes to you, you should honour him.'"(1)

Winning over the Hearts of Certain Leaders

Rasulullaah ﷺ Endearing the Leader of a Tribe

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked him what he thought of Hadhrat Ju'ayl رضي الله تعالى عنه. "I see him as just another poor man like many others," Hadhrat Abu Dharr رضي الله تعالى عنه replied. When Rasulullaah ﷺ asked him what he thought of another man, Hadhrat Abu Dharr رضي الله تعالى عنه replied, "He is a great leader amongst the leaders of people." Rasulullaah ﷺ then remarked, "But Ju'ayl is better than the world full of that man." Hadhrat Abu Dharr رضي الله تعالى عنه then enquired, "O Rasulullaah ﷺ! Why do you then treat him (as well) as you do when he is that bad a person?" Rasulullaah ﷺ replied, "He is the leader of a tribe and I am merely winning them over (attracting them towards Islaam)." (2)

Another narration states that someone said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! You have given Uyaynah bin Hisn رضي الله تعالى عنه and Aqra bin Haabis رضي الله تعالى عنه a hundred camels each while you have left Ju'ayl رضي الله تعالى عنه out. Rasulullaah ﷺ responded by saying, "I swear by the Being Who controls my life! Ju'ayl bin Suraaqa is better than the earth full of the likes of Uyaynah and Aqra. I am however (doing this in an effort towards) winning over the hearts of Uyaynah and Aqra. As for Ju'ayl, I entrust him to his Imaan (he needs nothing material to strengthen his Imaan)."(3)

Honouring the Household Members of Rasulullaah ﷺ's Family

The Parting Advice of Rasulullaah ﷺ Concerning the Members of his Household

Hadhrat Yazeed bin Hayyaan says, "Husayn bin Saburah, Amr bin Muslim and I once went to Hadhrat Zaid bin Arqam رضي الله تعالى عنه. When we sat down with him, Husayn asked, 'You have seen some tremendous times, O Zaid. You saw Rasulullaah ﷺ, you heard him speak, you fought battles by his side and you

(1) Duwali in his Kuna (Vol.1 Pg.31). Ibn Mandah and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.409). Uqayli has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.353), as quoted in *Kanzul Ummaal* (Vol.3 Pg.320). Rooyani has also reported the narration in his Musnad as has Ibn Abdul Hakam in his Futooh Misr. Ibn Hibbaan has also reported the narration without mentioning the name of Hadhrat Ju'ayl رضي الله تعالى عنه, while the narration of Bukhaari in his Adab omits both the names of Hadhrat Ju'ayl رضي الله تعالى عنه and Hadhrat Abu Dharr رضي الله تعالى عنه.

(3) Ibn Is'haaq, as quoted in *Isaabah* (Vol.1 Pg.239). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.353).

performed salaah behind him. You have certainly seen some tremendous times. O Zaid, do tell us something that you heard from Rasulullaah ﷺ.' Hadhrat Zaid رضي الله تعالى عنه said, 'Dear nephew! By Allaah! I am now very old. The time I spent with Rasulullaah ﷺ is now far past and I have forgotten some of the things that I remembered from him. You should therefore take note of what I narrate and do not force me to narrate that which I do not do so myself. Rasulullaah ﷺ once stood up to deliver sermon at a pond between Makkah and Madinah called *Khum*. After praising Allaah, giving advice and reminding us of some things, he said:

'O people! Take note that I am also a human and the messenger (angel of death) from my Rabb shall soon come and I shall have to respond. I am however leaving **behind me two weighty things.** The first is the Book of Allaah that contains guidance and light. You should therefore grab Allaah's Book and hold fast to it.' Rasulullaah ﷺ then encouraged the people to Allaah's Book and then added, '(The second thing is) The members of my household. I urge you to remember Allaah when dealing with the members of my household. I urge you to remember Allaah when dealing with the members of my household.'

Husayn then enquired, 'Who exactly are the members of Rasulullaah ﷺ's household? Are his wives not members of his household?' Hadhrat Zaid رضي الله تعالى عنه replied, **'Although Rasulullaah ﷺ's wives are members of his household,** the actual members of his household are those to whom giving Zakaah is forbidden after the demise of Rasulullaah ﷺ.' When Husayn asked for further elaboration, Hadhrat Zaid رضي الله تعالى عنه explained, 'They are the family of **Ali** رضي الله تعالى عنه, the family of **Aqeel** رضي الله تعالى عنه, the family of **Ja'far** رضي الله تعالى عنه and the family of **Abbaas** رضي الله تعالى عنه.' Husayn enquired further, 'Is zakaah forbidden for all of these people?' 'Yes,' was the reply." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه said, "Consider Muhammad ﷺ when dealing with the members of his household."(2)

Rasulullaah ﷺ Honours his Uncle Hadhrat Abbaas رضي الله تعالى عنه

Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ was once sitting with his companions with Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه on his sides. When Hadhrat Abbaas رضي الله تعالى عنه arrived, Hadhrat Abu Bakr رضي الله تعالى عنه made way for him and he sat down between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ then said to Hadhrat Abu Bakr رضي الله تعالى عنه, **"It is only people of virtue who acknowledge the virtue of other people of virtue."** When Hadhrat Abbaas رضي الله تعالى عنه started speaking to Rasulullaah ﷺ, Rasulullaah ﷺ's voice became extremely soft. Hadhrat Abu Bakr رضي الله تعالى عنه then said to Hadhrat Umar رضي الله تعالى عنه, "I am worried that some illness has suddenly afflicted Rasulullaah ﷺ (causing him to lose his voice)." Hadhrat Abbaas

(1) Muslim, as quoted in Riyaadhus Saaliheen. Ibn Jareer has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.95).
(2) Bukhaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.94).

رضي الله تعالى عنه did not leave Rasulullaah ﷺ until he had his needs met. When he left, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Were you just now afflicted by some illness?" When Rasulullaah ﷺ replied that nothing like that had happened, Hadhrat Abu Bakr رضي الله تعالى عنه queried, "But I noticed that your voice had become extremely soft." Rasulullaah ﷺ explained, "When Abbaas arrived, Jibra'eel عليه السلام instructed me to lower my voice as you people have been commanded to lower your voices before me." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه had a reserved sitting place near Rasulullaah ﷺ which he would forsake for none other than Hadhrat Abbaas رضي الله تعالى عنه. Rasulullaah ﷺ was very much impressed by this gesture of his. When Hadhrat Abbaas رضي الله تعالى عنه arrived one day, Hadhrat Abu Bakr رضي الله تعالى عنه moved from his place. "What is the matter?" Rasulullaah ﷺ asked Hadhrat Abu Bakr رضي الله تعالى عنه. "Your uncle has just arrived," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ then saw Hadhrat Abbaas t arrive and smiled at Hadhrat Abu Bakr رضي الله تعالى عنه saying, **"This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings."**

When Hadhrat Abbaas t arrived, he asked, "O Rasulullaah ﷺ! Did you say something to Abu Bakr?" "I only told him what is good," Rasulullaah ﷺ remarked. Hadhrat Abbaas رضي الله تعالى عنه commented, "That is true. May my parents be sacrificed for you! You only speak what is good." Rasulullaah ﷺ then said, "I said to him, 'This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings.'"(2)

Hadhrat Abu Bakr رضي الله تعالى عنه Vacates his Place for Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Ja'far bin Muhammad narrates from his great grandfather that Hadhrat Abu Bakr رضي الله تعالى عنه always sat on the right of Rasulullaah ﷺ while Hadhrat Umar رضي الله تعالى عنه sat on his left. **Hadhrat Uthmaan رضي الله تعالى عنه sat in front of Rasulullaah ﷺ for he used to write any confidential matters for Rasulullaah ﷺ.** However, when Hadhrat Abbaas رضي الله تعالى عنه came along, Hadhrat Abu Bakr رضي الله تعالى عنه would move from his place and Hadhrat Abbaas رضي الله تعالى عنه would sit there. (3)

Rasulullaah ﷺ Encourages People to have Love for Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Muttalib bin Rabee'ah reports that Hadhrat Abbaas رضي الله تعالى عنه once came to Rasulullaah ﷺ in a rage. "What is the matter?" Rasulullaah ﷺ enquired. "O Rasulullaah ﷺ!" Hadhrat Abbaas رضي الله تعالى عنه asked, "What is the problem between us (the Banu Haashim) and the Quraysh?" Rasulullaah ﷺ enquired further, "What has happened between yourself and the Quraysh?" Hadhrat Abbaas رضي الله تعالى عنه

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.68).
(2) Tabraani. Haythami (Vol.9 Pg.270) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.214).

replied, "While the Quraysh meet each other with smiling faces, they meet us with different faces." Rasulullaah ﷺ then grew so angry that the vein between his eyes swelled. When his anger had cooled, Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Imaan has not entered the heart of any person until he loves you (the Banu Haashim) for the sake of Allaah and His Rasool ﷺ." Rasulullaah ﷺ then said further, "What is the matter with some people that they hurt me by hurting Abbaas? **A man's paternal uncle is just like his father."** [1]

Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه reports that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! While the Quraysh meet each other with open and smiling faces, whereas when they meet us, they do so with strange faces." Rasulullaah ﷺ then grew extremely angry and he said, "I swear by the Being Who controls the life of Muhammad! Imaan has not entered the heart of any person until he loves you (the Banu Haashim) for the sake of Allaah and His Rasool ﷺ."[2]

Hadhrat Ismah narrates that when Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه entered the Masjid one day, he noticed resentment on the faces of some people. He then went to Rasulullaah ﷺ's room and said, "O Rasulullaah ﷺ! Why is it that I notice resentment on the faces of people when I enter the Masjid?" Rasulullaah ﷺ then went to Masjid and said, "O people! You can never have Imaan and cannot be called Mu'mineen until you have love for Abbaas." [3]

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه and the Du'aa Rasulullaah ﷺ Made for Hadhrat Umar رضي الله تعالى عنه because of his Honouring Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent Hadhrat Umar رضي الله تعالى عنه to collect zakaah. The first person Hadhrat Umar رضي الله تعالى عنه met was Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه. "Bring along the zakaah for your wealth, O Abu Fadhl," Hadhrat Umar رضي الله تعالى عنه called out. Hadhrat Abbaas رضي الله تعالى عنه then burst out in a barrage of insults against Hadhrat Umar رضي الله تعالى عنه, to which Hadhrat Umar رضي الله تعالى عنه replied, "By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ﷺ, I would have given you a befitting reply for what you have said." The two then separated and took different paths.

Hadhrat Umar رضي الله تعالى عنه then met Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه and related the incident to him. Hadhrat Ali رضي الله تعالى عنه took Hadhrat Umar رضي الله تعالى عنه by the hand and led him to Rasulullaah ﷺ. "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه began, "When you sent me to collect zakaah, the first person I met was your uncle Abbaas. 'Bring along the zakaah for your wealth, O Abu Fadhl,' I called out. He

(1) Haakim.
(2) Haakim (Vol.3 Pg.333).
(3) Tabraani. Haythami (Vol.9 Pg.269) has commented on the chain of narrators.

then burst out in a barrage of insults against me, to which I replied, 'By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ﷺ, I would have given you a befitting reply for what you have said.'" Rasulullaah ﷺ endorsed the behaviour of Hadhrat Umar رضي الله تعالى عنه saying, "May Allaah honour you as you have honoured him. Remember that the paternal uncle of a man is just like his father. **Do not talk to Abbaas about zakaah because I have already taken two years zakaah from him in advance."** (1)

Hadhrat Abbaas رضي الله تعالى عنه Slaps a Man who Insulted his Father

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when someone spoke about the father of Hadhrat Abbaas رضي الله تعالى عنه and insulted him, Hadhrat Abbaas رضي الله تعالى عنه slapped the man. Some people gathered around and swore, "By Allaah! We shall slap Abbaas just as he slapped this man." When this news reached Rasulullaah ﷺ, he stood up to address the people. "Which person is most honoured by Allaah?" Rasulullaah ﷺ asked. "You, O Rasulullaah ﷺ!" the people replied. Rasulullaah ﷺ continued, "Abbaas is from me and I am from him. **Never insult the dead, thereby hurting the living."** (2)

Another narration states that the people added, "O Rasulullaah ﷺ! We seek Allaah's protection from your anger! Do seek forgiveness from Allaah on our behalf." Rasulullaah ﷺ complied. (3)

Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Honour Hadhrat Abbaas رضي الله تعالى عنه during their Terms as Khalifah

Hadhrat Ibn Shihaab reports that during their terms as Khalifah, whenever Hadhrat Abu Bakr رضي الله تعالى عنه or Hadhrat Umar رضي الله تعالى عنه met Hadhrat Abbaas رضي الله تعالى عنه while they were riding, they would dismount the animal (let Hadhrat Abbaas رضي الله تعالى عنه mount it) and then lead the animal while walking until Hadhrat Abbaas رضي الله تعالى عنه had reached his destination. Only then would they leave him. (4)

Hadhrat Uthmaan رضي الله تعالى عنه Lashes a man who Ridiculed Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Qaasim bin Muhammad reports that amongst the rulings that Hadhrat Uthmaan رضي الله تعالى عنه initiated and which was approved of (by the Sahabah رضي الله تعالى عنهم) **was having a man lashed for ridiculing Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه in an argument.** When someone raised a objection, Hadhrat Uthmaan رضي الله تعالى عنه said, "When Rasulullaah ﷺ honoured his uncle, how can I allow people

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.214). Ibn Sa'd (Vol.4 Pg.27) has reported a similar narration from Hadhrat Qataadah.
(2) Haakim (Vol.3 Pg.329), reporting from reliable sources as confirmed by Dhahabi.
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211). Ibn Sa'd (Vol.4 Pg.24) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).

to ridicule him? Whoever allows such behaviour will be opposing Rasulullaah ﷺ." This ruling was then sanctioned (by the Sahabah رضي الله تعالى عنهم).[1]

Hadhrat Abu Bakr رضي الله تعالى عنه Honours Hadhrat Ali رضي الله تعالى عنه and Vacates his Place for him

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once sitting in the Masjid with the Sahabah رضي الله تعالى عنهم around him. Hadhrat Ali رضي الله تعالى عنه then arrived, greeted with Salaam and then stood there to look for a place to sit. Rasulullaah ﷺ looked at the faces of the Sahabah رضي الله تعالى عنهم to see which of them would make place for him. **Hadhrat Abu Bakr رضي الله تعالى عنه, who was sitting on Rasulullaah ﷺ's right shifted from his place and said, "Come here, O Abul Hasan."** Hadhrat Ali رضي الله تعالى عنه then sat between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. The Sahabah رضي الله تعالى عنهم could actually see the happiness on the face of Rasulullaah ﷺ as he said to Hadhrat Abu Bakr رضي الله تعالى عنه, "O Abu Bakr! It is only the people of virtue who recognise others of virtue."[2]

A Group of the Ansaar Address Hadhrat Ali رضي الله تعالى عنه as "O Moulana"

Hadhrat Rabaah bin Haarith reports that a group of the Ansaar once came to Hadhrat Ali رضي الله تعالى عنه in Rahbah (a place in Kufa) and greeted him with the words, "As Salaamu Alayka, O Moulana (O our master)!" Hadhrat Ali رضي الله تعالى عنه asked, "How can I be your Moula (master) when you are Arabs (and therefore cannot be slaves)?" They replied, "On the day Rasulullaah ﷺ delivered a lecture at the pond of Khum, we heard him say, '**For those to whom I am their Moula (master), then he (Hadhrat Ali رضي الله تعالى عنه) is also their Moula.**'" Hadhrat Rabaah says that he followed the group after they had left and enquired who they were. I was informed that they were a group of the Ansaar and amongst them was Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه as well.[3]

Rasulullaah ﷺ Says, "For those to whom I am their Friend, then Ali should also be their Friend"

Hadhrat Buraydah رضي الله تعالى عنه reports, "Rasulullaah ﷺ once dispatched us on an expedition to which he appointed Hadhrat Ali رضي الله تعالى عنه as commander. After we returned, Rasulullaah ﷺ asked us how we found our commander. It was either I or someone else who complained about him. While I was one who usually looked down, when I did lift my gaze, I saw that Rasulullaah ﷺ's face had turned red (with anger). He said, 'For those to whom I am their friend, then Ali should also be their friend.' I then submitted, 'I shall never hurt you again concerning Ali رضي الله تعالى عنه.'"[4]

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.213).
(2) Ibnul A'raabi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.359).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.104).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.108).

Rasulullaah ﷺ Says, "Whoever Hurts Ali has Hurt me"

Hadhrat Amr bin Shaas Aslami رضي الله تعالى عنه who was with Rasulullaah ﷺ at Hudaybiyyah says, "I was with the group of horsemen under the command of Hadhrat Ali رضي الله تعالى عنه whom Rasulullaah ﷺ had dispatched to Yemen. When Hadhrat Ali رضي الله تعالى عنه behaved harshly with me, I harboured my anger within my heart. When we returned to Madinah, I complained about him in various gatherings and to whoever I met. One day, I went to the Masjid where Rasulullaah ﷺ was sitting. When Rasulullaah ﷺ saw me, he continued looking me in the eye until I sat down before him. As I sat down, he said, 'Take note, O Amr! You have hurt me deeply.' "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon!' I exclaimed, 'I seek protection from Allaah and in Islaam from hurting the Rasool of Allaah ﷺ!' Rasulullaah ﷺ said, **'Whoever hurts Ali has hurt me.'"**(1)

Hadhrat Sa'd رضي الله تعالى عنه Seeks Protection from the Anger of Rasulullaah ﷺ when he Insulted Hadhrat Ali رضي الله تعالى عنه

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "I was sitting in the Masjid with two other persons when we insulted Ali رضي الله تعالى عنه. When Rasulullaah ﷺ arrived, we could see the anger on his face, so we sought protection in Allaah from his anger. Rasulullaah ﷺ said, 'What have you got against me? Whoever hurts Ali has hurt me.'"(2)

Hadhrat Umar رضي الله تعالى عنه Reproaches Someone who Insulted Hadhrat Ali رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that someone once insulted Hadhrat Ali رضي الله تعالى عنه in the presence of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "Do you know that occupant of this grave? He is Muhammad ﷺ, the son of Abdullaah, who was the son of Abdul Muttalib. Ali is the son of Abu Taalib who was also the son of Abdul Muttalib. **You should therefore only speak good of Ali رضي الله تعالى عنه because if you hurt Ali, you will be hurting the one in this grave."** (3)

Hadhrat Sa'd رضي الله تعالى عنه says, "I shall never Revile him even if a Saw is Placed on my Head"

Hadhrat Abu Bakr bin Khaalid bin Urfuta narrates that he once went to Hadhrat Sa'd bin Maalik رضي الله تعالى عنه and asked, "The news has reached me that in Kufa you people are being forced to revile Ali رضي الله تعالى عنه. Have you ever reviled him?" Hadhrat Sa'd رضي الله تعالى عنه replied, "Allaah forbid! I swear by the Being Who controls the life of

(1) Ibn Is'haaq and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Ahmad, Tabraani and Bazzaar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.129).
(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Haythami (Vol.9 Pg.129) has commented on Bazzaar's chain of narrators
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

Sa'd that I have heard Rasulullaah ﷺ say such things about Ali رضي الله تعالى عنه that I would never revile him even if a saw is placed on my head." (1)

Hadhrat Sa'd رضي الله تعالى عنه Forbids Hadhrat Mu'aawiya رضي الله تعالى عنه from Insulting Hadhrat Ali رضي الله تعالى عنه

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه once instructed him saying, "What prevents you from reviling Abu Turaab (Hadhrat Ali رضي الله تعالى عنه)?" Hadhrat Sa'd رضي الله تعالى عنه replied, "If I had to my credit even **one of the three virtues that** Rasulullaah ﷺ mentioned for Ali رضي الله تعالى عنه, I would prefer this to having red camels. I cannot revile him as long as I remember these. When Rasulullaah ﷺ appointed Ali رضي الله تعالى عنه as **his deputy (in Madinah)** when leaving for one of the battles, Ali رضي الله تعالى عنه asked, 'O Rasulullaah ﷺ! **Are you leaving me behind with the women and children?'** I then heard Rasulullaah ﷺ say, 'Would you not like your relationship with me to be like the relationship between Haaroon عليه السلام and Moosa عليه السلام. Of course, there shall be no Nabi after me.' I also heard Rasulullaah ﷺ say during the Battle of Khaybar, 'I shall give the flag to someone who loves Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love.' I also hoped to get it but Rasulullaah ﷺ then asked for Ali رضي الله تعالى عنه to be summoned. When brought before Rasulullaah ﷺ, he was suffering from pain in his eyes. Rasulullaah ﷺ put some of his blessed saliva into Ali رضي الله تعالى عنه's eyes (thus curing them) and handed the flag over to him. Allaah then granted the conquest at his hand. Furthermore, it was Ali رضي الله تعالى عنه, Faatima رضي الله تعالى عنها, Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه whom Rasulullaah ﷺ called for when Allaah revealed the verse:

﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ قف﴾

(سورة آل عمران آیت ٦١)

Say to them *(O Rasulullaah ﷺ)*, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves... {Surah Aal Imraan, verse 61}

Thereafter, Rasulullaah ﷺ said, "O Allaah! This is my family." (2)

Hadhrat Abu Nujayh narrates that when Hadhrat Mu'aawiya رضي الله تعالى عنه performed Hajj, he took hold of the hand of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and said, "O Abu Is'haaq! We are people whom all these battles have distanced from the Hajj to the extent that we have almost forgotten some of its Sunnah practices. You perform the Tawaaf and we will follow you." After the Tawaaf was complete, Hadhrat Mu'aawiya رضي الله تعالى عنه took Hadhrat Sa'd رضي الله تعالى عنه into Daarun Nadwa where he seated him upon his chair. He then spoke of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه and spoke ill of him.

Hadhrat Sa'd رضي الله تعالى عنه said, "You brought me into your room, seated me on your chair and then start to speak ill of Ali رضي الله تعالى عنه?! By Allaah! More than everything

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.130).
(2) Ahmad, Muslim and Tirmidhi.

upon which the sun rises, I love to have even one of the three virtues he had. More than everything upon which the sun rises, I love to have for myself what Rasulullaah ﷺ said to him when he left for the expedition to Tabook. On that occasion, Rasulullaah ﷺ said to Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Would you not like your relationship with me to be like the relationship between Haaroon u and Moosa u. Of course, there shall be no Nabi after me.' More than everything upon which the sun rises, I love to have for myself what Rasulullaah ﷺ said about him during the Battle of Khaybar. On that occasion, Rasulullaah ﷺ said to Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, 'I shall give the flag to someone who loves Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love. Allaah shall grant the conquest at his hand and he is never one who flees from the battlefield.' More than everything upon which the sun rises, I love to have for myself the virtue of being the son-in-law of Rasulullaah ﷺ by marrying his daughter and having from her the children that he did. I shall never again enter any room with you." Hadhrat Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ then shook off his shawl and left. (1)

Hadhrat Ummu Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا Rebukes Someone who Reviled Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abu Abdullaah Jadali reports, "I once went to Hadhrat Ummu Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا, who asked, 'Do people amongst you revile Rasulullaah ﷺ?' 'Allaah forbid!' I exclaimed. I may also have made statements like 'Subhaanallaah!' or something similar. She then said, 'I have heard Rasulullaah ﷺ say, **'Whoever reviles Ali has reviled me.'''**(2)

Hadhrat Abu Abdullaah Jadali reports that Hadhrat Ummu Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا once asked him, "Do people amongst you revile Rasulullaah ﷺ?" "How can Rasulullaah ﷺ be reviled?" he asked. She replied, "Is Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and those he loves not reviled whereas Rasulullaah ﷺ loved him?" (3)

The Statement of Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ Concerning his Lineage and Deen

Hadhrat Abu Saadiq reports that Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ once said to him, "My lineage is the same as that of Rasulullaah ﷺ and my Deen is also the same as that of Rasulullaah ﷺ. Therefore, whoever reviles me actually reviles Rasulullaah ﷺ."(4)

Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ Honours Hadhrat Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abdur Rahmaan bin Isbahaani narrates that Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ was sitting on the pulpit of Rasulullaah ﷺ when Hadhrat Hasan bin Ali رَضِيَ اللهُ تَعَالَى عَنْهُ

(1) Abu Zur'ah Dimishki, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.340,341).
(2) Ahmad. Haythami (Vol.9 Pg.130) has commented on the chain of narrators.
(3) Tabraani and Abu Ya'la. Haythami has commented on the chain of narrators. Ibn Abi Shaybah has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).
(4) Khateeb in his Muttafiq and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

(who was still a child) came there and said, **"Do dismount my grandfather's place!"** Hadhrat Abu Bakr رضي الله تعالى عنه said, "You are right. This place is your grandfather's." Hadhrat Abu Bakr رضي الله تعالى عنه then put Hadhrat Hasan رضي الله تعالى عنه on his lap and started to weep (thinking of Rasulullaah صلى الله عليه وسلم). Hadhrat Ali رضي الله تعالى عنه excused himself saying, **"By Allaah! This was not by my instruction."** "That's true," Hadhrat Abu Bakr رضي الله تعالى عنه agreed, "I had no doubts about it." (1)

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once delivering a sermon when Hadhrat Hasan رضي الله تعالى عنه (who was still a child) arrived and also mounted the pulpit saying, "Do dismount my grandfather's pulpit!" Hadhrat Ali رضي الله تعالى عنه then said, "This was done without my consultation." (2)

Hadhrat Umar رضي الله تعالى عنه honours Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was once delivering a sermon when Hadhrat Husayn رضي الله تعالى عنه (who was still a child) stood up and said, "Do dismount my grandfather's pulpit!" Hadhrat Umar رضي الله تعالى عنه said, "It is indeed the pulpit of your grandfather and not that of mine. **Who instructed you to do this?"** Hadhrat Ali رضي الله تعالى عنه then stood up and said, "No one instructed him to do it! **Take note, you rascal! I shall definitely punish you for this."** Hadhrat Umar رضي الله تعالى عنه interceded by saying, **"Do not punish my nephew for he has spoken the truth. By Allaah! It is certainly his grandfather's pulpit."** (3)

Hadhrat Husayn رضي الله تعالى عنه narrates, "I once climbed the pulpit on which Umar رضي الله تعالى عنه was and said, 'Do dismount my grandfather's pulpit and mount your father's pulpit!' 'My father does not have a pulpit,' he replied and he then made me sit with him. After dismounting and proceeding home, he asked, 'Dear child! Who taught you to do this?' When I assured him that no one did, he said, 'Dear son! It would be nice if you visited us frequently.' I therefore went to him one day but found him alone with Mu'aawiya رضي الله تعالى عنه while his son Abdullaah was standing at the door and did not have permission to enter. I therefore returned home. When Umar رضي الله تعالى عنه met me afterwards, he asked, 'Dear son! Why is it that you have not visited us?' I replied, 'I had come when you were alone with Mu'aawiya رضي الله تعالى عنه. However, when I saw that your son Abdullaah had to return (without receiving permission to enter), I also returned.' He said, **'You are more deserving of permission than my son Abdullaah.** Allaah has crowned our heads because of your family (Rasulullaah صلى الله عليه وسلم).' He then placed his hand on my head."(4)

Hadhrat Abu Bakr رضي الله تعالى عنه Honours Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Uqba bin Haarith narrates that it was after the demise of Rasulullaah

(1) Abu Nu'aym and Jaabiri in his Juz.
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105).
(4) Ibn Sa'd, Ibn Raahway and Khateeb, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105) and reporting from reliable sources as confirmed in *Isaabah* (Vol.1 Pg.333).

ﷺ that he left the Masjid with Hadhrat Abu Bakr رضي الله تعالى عنه after performing the Asr salaah. Hadhrat Ali رضي الله تعالى عنه was walking on the right of Hadhrat Abu Bakr رضي الله تعالى عنه when they passed by Hadhrat Ali رضي الله تعالى عنه's son Hadhrat Hasan رضي الله تعالى عنه playing with some other boys. Hadhrat Abu Bakr رضي الله تعالى عنه put the boy on his shoulders as he said a couplet which meant:

"May my father be sacrificed! This boy is the image of Nabi ﷺ
and in no way resembled his father"
Hadhrat Ali رضي الله تعالى عنه laughed at this. (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Kisses Hadhrat Hasan رضي الله تعالى عنه's Stomach

Hadhrat Umayr bin Is'haaq reports that he saw Hadhrat Abu Hurayrah رضي الله تعالى عنه meet Hadhrat Hasan bin Ali رضي الله تعالى عنه and say, "Show me that part of your stomach where I saw Rasulullaah ﷺ kiss." When Hadhrat Hasan رضي الله تعالى عنه did so, Hadhrat Abu Hurayrah رضي الله تعالى عنه also kissed the spot. Another narration states that Hadhrat Abu Hurayrah رضي الله تعالى عنه kissed his navel. (2) Yet another narration states that when Hadhrat Hasan رضي الله تعالى عنه uncovered his belly, Hadhrat Abu Hurayrah رضي الله تعالى عنه placed his hand on Hadhrat Hasan رضي الله تعالى عنه's navel. (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Uses the Words "My Guide" when Addressing Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Maqbari reports that they were once with Hadhrat Abu Hurayrah رضي الله تعالى عنه when Hadhrat Hasan bin Ali رضي الله تعالى عنه arrived and greeted them with Salaam. The people returned the greeting but Hadhrat Abu Hurayrah رضي الله تعالى عنه was unaware of what happened until somebody said to him, "That was Hasan bin Ali who greeted with Salaam." Hadhrat Abu Hurayrah رضي الله تعالى عنه then went to meet Hadhrat Hasan رضي الله تعالى عنه and said, "Salaams to you too, O my leader." When someone asked Hadhrat Abu Hurayrah رضي الله تعالى عنه why he had addressed Hadhrat Hasan رضي الله تعالى عنه as "my leader", Hadhrat Abu Hurayrah رضي الله تعالى عنه replied, "I testify that I heard Rasulullaah ﷺ say, 'He is a leader.'"(4)

The Incident Between Hadhrat Abu Hurayrah رضي الله تعالى عنه and Marwaan Concerning Having Love for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه

Marwaan once visited Hadhrat Abu Hurayrah رضي الله تعالى عنه during the illness that claimed his life. Marwaan said, "Since we have been living with you, nothing has angered us more than your love for Hasan and Husayn." Hadhrat Abu Hurayrah

(1) Ibn Sa'd, Ahmad, Bukhaari, Nasa'ee and Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.103).
(2) Ahmad.
(3) Tabraani. Haythami (Vol.9 Pg.177) has commented on the chain of narrators. Ibn Najjaar has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.187). Abu Ya'la and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104), as has Haakim (Vol.3 Pg.169).

رضي الله تعالى عنه pulled himself together and sat up saying, "I testify that we were once travelling with Rasulullaah صلى الله عليه وسلم when he heard Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه crying. They were with their mother (Hadhrat Faatima رضي الله تعالى عنها) at the time. Rasulullaah صلى الله عليه وسلم hurried to them and I heard him ask, 'What is the matter with my children?' When their mother informed Rasulullaah صلى الله عليه وسلم that they were suffering of thirst, Rasulullaah صلى الله عليه وسلم grabbed at his water bag to see if it had water (but it did not have any). Water was extremely scarce those days and the people were searching for some. 'Does anyone have any water?' Rasulullaah صلى الله عليه وسلم announced. Every person then grabbed for his water bag to look for water but no one had a drop with them. 'Give one of them to me,' Rasulullaah صلى الله عليه وسلم asked. When Faatima رضي الله تعالى عنها gave one of them from beneath the carriage, I could see her forearms as she did so. Rasulullaah صلى الله عليه وسلم took the child and pressed him to his chest but the child continued screaming without stopping. Rasulullaah صلى الله عليه وسلم then took out his tongue and the child started sucking on it until he was pacified. I did not hear him cry afterwards. In the meantime, the other boy was still crying as he had been without abating. 'Pass me the other one,' Rasulullaah صلى الله عليه وسلم asked. When the other child was passed to Rasulullaah صلى الله عليه وسلم, he did the same and they were both quiet. I did not hear either of them make a sound again. Rasulullaah صلى الله عليه وسلم then called out, 'Let us move on!' Because we were travelling with women, we (men) moved from side to side and I was only able to meet up with Rasulullaah صلى الله عليه وسلم later along the road. How can I not love those two when I have seen Rasulullaah صلى الله عليه وسلم do that?" (1)

Honouring Ulema, Elders and Men of Virtue

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه Honour each other

Hadhrat Ammaar bin Abu Ammaar reports that when Hadhrat Zaid bin Thaabit رضي الله تعالى عنه was once about to mount his animal, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه held the stirrup (so that he may place his foot in it). "Go away, O cousin of Rasulullaah صلى الله عليه وسلم (we should be serving you and not you us)," Hadhrat Zaid رضي الله تعالى عنه bade Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. However, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "This is how we have been commanded to honour our Ulema and elders." Hadhrat Zaid رضي الله تعالى عنه then said, "Show me your hand." When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه did so, Hadhrat Zaid رضي الله تعالى عنه **kissed the hand saying, "This is how we have been commanded to honour the family of our Nabi صلى الله عليه وسلم."**(2)

Hadhrat Sha'bi reports that as Hadhrat Zaid bin Thaabit رضي الله تعالى عنه was about to mount his animal one day, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه caught hold of the stirrup. "Go away, O cousin of Rasulullaah صلى الله عليه وسلم," Hadhrat Zaid رضي الله تعالى عنه bade Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. However, Hadhrat Abdullaah bin Abbaas

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol. Pg.37).

رضي الله تعالى عنه said, "This is how we honour our Ulema and elders." (1) Another narration states when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه held the stirrup of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه's animal, he said, **"We have been commanded to hold on to the stirrup of our teachers and our seniors."** (2)

Rasulullaah ﷺ Honours Hadhrat Abu Ubaydah رضي الله تعالى عنه

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that a drink was once served when Rasulullaah ﷺ was in the company of some Sahabah رضي الله تعالى عنهم such as Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه. When Rasulullaah ﷺ passed the cup to Hadhrat Abu Ubaydah رضي الله تعالى عنه, he submitted, "You are more deserving (of having it first), O Nabi of Allaah ﷺ." When Rasulullaah ﷺ insisted that he take it, Hadhrat Abu Ubaydah رضي الله تعالى عنه took it but before drinking, he said, "You take it, O Nabi of Allaah ﷺ." Rasulullaah ﷺ then said, **"Please drink because blessings lie with our elders. That person has no relationship with us who does not have mercy on our youngsters and does not respect our elders."** (3)

Rasulullaah ﷺ Instructs that the Eldest Should be First to Speak

Hadhrat Raafi bin Khadeej رضي الله تعالى عنه and Hadhrat Sahl bin Abi Hathmah رضي الله تعالى عنه both reports that Hadhrat Abdullaah bin Sahl رضي الله تعالى عنه and Hadhrat Muhayyisah bin Mas'ood رضي الله تعالى عنه were separated from each other amongst the date palms of Khaybar when Hadhrat Abdullaah bin Sahl رضي الله تعالى عنه was murdered. Hadhrat Abdur Rahmaan bin Sahl رضي الله تعالى عنه, Hadhrat Muhayyisah bin Mas'ood رضي الله تعالى عنه and Hadhrat Huwayyisah bin Mas'ood رضي الله تعالى عنه then went to Rasulullaah ﷺ to discuss the matter with him. Hadhrat Abdur Rahmaan رضي الله تعالى عنه started speaking but because he was the youngest of the three, **Rasulullaah ﷺ said that the eldest should speak first.** After they had informed Rasulullaah ﷺ about what had happened to their companion, Rasulullaah ﷺ said, "Will you not have a right to the blood money by **the oaths of fifty members of your tribe?"** "O Rasulullaah ﷺ!" they questioned, "But it was a case that we did not witness." Rasulullaah ﷺ then said, "Then the Jews (of Khaybar) will be absolved by the oaths of fifty of them." "O Rasulullaah ﷺ!" the men argued, "But they are Kuffaar (and cannot be trusted)." (To settle the affair) Rasulullaah ﷺ then paid the blood money from his side.(4)

Rasulullaah ﷺ Honours Hadhrat Waa'il bin Hujar رضي الله تعالى عنه

Hadhrat Waa'il bin Hujar رضي الله تعالى عنه says, "(In Hadhramaut) We heard about the

(1) Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.561). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.345). Ibn Sa'd (Vol.4 Pg.175) has reported a similar narration, as has Haakim (Vol.3 Pg.423), as quoted in *Isaabah* (Vol.2 Pg.332)

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.38).

(3) Tabraani. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.

(4) Bukhaari.

appearance of Rasulullaah ﷺ at a time when we were in control of a large kingdom where people obeyed us. I then forsook everything and left with enthusiasm for Allaah and His Rasool ﷺ. When I came to Rasulullaah ﷺ, he had already given the people the news of my arrival. When I came to him and greeted with Salaam, he replied to my greeting and spread out his shawl for me to sit on. He then mounted the pulpit and made me sit with him. Thereafter, Rasulullaah ﷺ raised his hands, praised Allaah, invoked Allaah's mercy on the Ambiyaa and gathered the people. He then said to them, 'O people! This is Waa'il bin Hujar who has come from far off, from Hadhramaut. He has come of his own will, without compulsion and with enthusiasm for Allaah, His Rasool ﷺ and His Deen.' 'That is true,' I affirmed." (1)

In another narration, Hadhrat Waa'il bin Hujar رضي الله تعالى عنه says that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ announced, "This is Waa'il bin Hujar who has come willingly without any displeasure. He has come to you for the love of Allaah and His Rasool ﷺ." Rasulullaah ﷺ then spread out his shawl for Hadhrat Waa'il رضي الله تعالى عنه (to sit on). Rasulullaah ﷺ made Hadhrat Waa'il رضي الله تعالى عنه sit beside him and brought him very close. Thereafter, Rasulullaah ﷺ mounted the pulpit and addressed the people saying, **"Be kind to him because he has only just left his royal background."** Hadhrat Waa'il رضي الله تعالى عنه said, "My family has taken away from me everything that I had." Rasulullaah ﷺ consoled him saying, "I shall give you all that they have taken and double of that as well." The Hadith continues further. (2)

Rasulullaah ﷺ Honours Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه on his Deathbed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه's arm started bleeding profusely (from a wound), Rasulullaah ﷺ stood by him and embraced him even as the blood splattered over Rasulullaah ﷺ's face and beard. The more someone tried to shield Rasulullaah ﷺ form the blood, the closer Rasulullaah ﷺ drew to Hadhrat Sa'd رضي الله تعالى عنه until he eventually passed away. (3)

One of the Ansaar narrates that after Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه had passed judgement for the Banu Qurayzah tribe and had returned (to Madinah), his wound ruptured. When the news reached Rasulullaah ﷺ, he went to Hadhrat Sa'd رضي الله تعالى عنه and placed his head in his lap. Hadhrat Sa'd رضي الله تعالى عنه was fair in complexion and large in stature so when he was covered in a white sheet, his feet were exposed when his face was covered. Rasulullaah ﷺ then prayed, "O Allaah! Sa'd strove in Your path, believed in Your Rasool and fulfilled his duties, so accept his soul in the best way that You accept any soul." Hearing the prayer of Rasulullaah ﷺ, Hadhrat Sa'd رضي الله تعالى عنه opened his eyes and said, "As Salaamu Alayka, O Rasulullaah ﷺ! Take note that I testify that you are certainly Allaah's

(1) Bazzaar. Haythami (Vol.9 Pg.373) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.9 Pg.374) has commented on the chain of narrators.
(3) Ibn Sa'd (Vol.3 Pg.426).

Rasul." Seeing that Rasulullaah ﷺ was holding Hadhrat Sa'd رضي الله تعالى عنه's head in his lap, Hadhrat Sa'd رضي الله تعالى عنه's family grew concerned. When Rasulullaah ﷺ was informed of the concern of Hadhrat Sa'd رضي الله تعالى عنه's family, he said, "Angels as many as you people are in his house sought permission from Allaah to be present for Sa'd's death." Hadhrat Sa'd رضي الله تعالى عنه's mother was weeping as she recited a couplet (which meant):

"Oh the mother of Sa'd is destroyed
He was a man who meticulously applied himself"

Someone rebuked her saying, "Are you reciting poetry for Sa'd?" Rasulullaah ﷺ intervened saying, "Leave her alone because it is poets other than her who speak lies (she is true because her son was exactly as she says)." (1)

Hadhrat Umar رضي الله تعالى عنه Honours a Sahabi Called Hadhrat Mu'ayqeet رضي الله تعالى عنه

Hadhrat Khaarijah bin Zaid narrates that supper was once served to Hadhrat Umar رضي الله تعالى عنه when he was dining with some people. Hadhrat Umar رضي الله تعالى عنه then left the house to call Hadhrat Mu'ayqeet bin Abu Faatima رضي الله تعالى عنه, who was a Sahabi who had migrated to Abyssinia. Hadhrat Umar رضي الله تعالى عنه said to him, "Come closer and sit down. By Allaah! **Had it been someone else suffering what you are suffering (leprosy), he would not have sat closer than a spear's length to me."**

Another narration reports that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه once invited some people for a meal, they felt overawed (but accepted). Eating with them was Hadhrat Mu'ayqeet رضي الله تعالى عنه, a Sahabi suffering from leprosy. Hadhrat Umar رضي الله تعالى عنه said to him, "Eat from that which is in front of you and what is nearest to you. Had it been anyone other than you, he would have never shared a plate with me but would have been a spear's length away from me." (2)

Hadhrat Umar رضي الله تعالى عنه Honours Hadhrat Amr bin Tufayl رضي الله تعالى عنه

Hadhrat Abdul Waahid bin Aun Dowsi narrates that Hadhrat Tufayl bin Amr رضي الله تعالى عنه returned (from the region of his tribe the Dows) to Rasulullaah ﷺ and remained with Rasulullaah ﷺ in Madinah until Rasulullaah ﷺ passed away. When some Arabs left the fold of Islaam, Hadhrat Tufayl رضي الله تعالى عنه left for the Battle of Yamaamah with his son Hadhrat Amr bin Tufayl رضي الله تعالى عنه. While Hadhrat Tufayl رضي الله تعالى عنه was martyred in the battle, his son Hadhrat Amr رضي الله تعالى عنه was severely injured and his hand was cut off. He was once with Hadhrat Umar رضي الله تعالى عنه when some food was served. When Hadhrat Amr bin Tufayl رضي الله تعالى عنه stepped aside, Hadhrat Umar رضي الله تعالى عنه asked, "What is wrong? Are you stepping aside because of your (injured) hand (which you feel embarrassed to put into a plate with someone else)?" When Hadhrat Amr رضي الله تعالى عنه admitted that this was the reason,

(1) Ibn Sa'd (Vol.3 Pg.426).
(2) Ibn Sa'd (Vol.4 Pg.87).

Hadhrat Umar رضي الله عنه said, "You should not do this! By Allaah! I shall not even taste the food until you have put your hand into it. **I swear by Allaah that there is no person besides you who has a part of himself already in Jannah.**" Hadhrat Amr رضي الله عنه later left with the Muslims for the Battle of Yarmook where he was martyred. (1)

Hadhrat Umar رضي الله عنه Writes to Hadhrat Abu Moosa Ash'ari رضي الله عنه about Giving Precedence to People of Virtue

Hadhrat Hasan reports that Hadhrat Umar رضي الله عنه once wrote to Hadhrat Abu Moosa Ash'ari رضي الله عنه saying, "The news has reached me that you allow a large group of people in all at once. When this letter of mine reaches you, **I want you to begin with the people of virtue, status and personality.** It is only after they **have taken their places that you should permit the others in.**" (2)

Giving Leadership to Seniors

The Advice Hadhrat Qais bin Aasim gave to his Sons

On his deathbed, Hadhrat Qais bin Aasim رضي الله عنه gave the following advice to his sons: "Fear Allaah and **give leadership to the seniors because when people hand over leadership to their seniors, they follow the ways of their forefathers.** However, when they hand leadership over to those who are **youngest**, their status falls in the **estimation of their contemporaries.** Tend to the earning and investing of your wealth because it lends added honour to the honourable and makes them independent of the mean ones. Keep away from asking from people because this is the worst earning for a man. Do not wail when I die because no one wailed when Rasulullaah ﷺ passed away. Furthermore, when I die I want you to bury me in a place the Banu Bakr bin Waa'il tribe have no knowledge of because during the Period of Ignorance I used to ambush them (and they should not do anything nasty with my grave)." (3)

Honouring People Despite Differences in Opinion and Deed

The Instruction Hadhrat Ali رضي الله عنه gave the people During the Battle of Jamal

Hadhrat Yahya bin Sa'eed narrates from his uncle who says, "When we participated in the Battle of Jamal, Hadhrat Ali رضي الله عنه formed our rows (before engaging in battle) and announced, 'No one should (be the first to) shoot an arrow, or to attack with a spear or to strike with a sword. Do not initiate the

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
(2) Deenowri, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).
(3) Bukhaari in his Adab (Pg.54). Ahmad has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.253). Ibn Sa'd (Vol.7 Pg.36)

hostilities and speak kindly to them (because they are also Muslims).' I think that he also said, 'Whoever is successful on this occasion will be successful on the Day of Qiyaamah.' We then stood like this until the day had progressed considerably and the people (of the other army) all started shouting (to each other), 'O the avengers of Uthmaan (prepare yourselves)!' Hadhrat Ali رضي الله تعالى عنه then called for Muhammad bin Hanafiyyah رضي الله تعالى عنه who was standing before us and bearing the flag. He asked, 'O Ibn Hanafiyyah! What are they saying?' Muhammad bin Hanafiyyah رضي الله تعالى عنه approached us and said, 'O Ameerul Mu'mineen! They are shouting, 'O the avengers of Uthmaan!'' Hadhrat Ali رضي الله تعالى عنه then raised his hands and prayed, **'O Allaah! Let the murderers of Uthmaan fall flat on their faces.'''**(1)

Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that Hadhrat Ali رضي الله تعالى عنه did not engage the opposite **army in battle until he had called them (to forsake the weapons) for three days.** On the third day, Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Husayn رضي الله تعالى عنه and Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه came to him and said, "These people have inflicted many casualties on us." "Dear nephew!" Hadhrat Ali رضي الله تعالى عنه said, "I am not at all in the dark concerning what is happening to the people." He then asked them to pour out some water for him and when they did, he made wudhu and performed two Rakaahs of salaah. After completing, he raised his hands and made du'aa to Allaah. He then addressed the people saying, "If you are victorious over them, you should not chase after those who flee and should not kill any of the wounded. Take only those weapons of war that are brought to the battlefield and everything else that remains (clothing and other personal possessions) shall remain the property of the heirs of those killed." Imaam Bayhaqi says that the more authentic version of the narration states that Hadhrat Ali رضي الله تعالى عنه did not take any booty nor any of the possessions of those killed. (2)

Hadhrat Ali bin Husayn reports that when he once went to Marwaan bin Hakam, the latter said to him, "I have never seen anyone so noble in victory as your (grand) father (Hadhrat Ali رضي الله تعالى عنه). We had only just started fleeing from the battlefield of the Battle of Jamal (after being defeated by him) when one of his announcers called out, "Do not kill anyone fleeing nor any of the wounded." (3)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the People who Fought him in the Battle of Jamal

Hadhrat Abd Khayr reports that when Hadhrat Ali رضي الله تعالى عنه was questioned about those who fought him in the Battle of Jamal, he said, "They were simply our brothers whom we fought because they rebelled against us. However, they have since repented and we have pardoned them." Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that on the day the Battle of Jamal was fought, Hadhrat Ali رضي الله تعالى عنه said, "We shall be gracious to them because they testify that there is none worthy of worship but Allaah and we shall allow sons to be the heirs of

(1) Bayhaqi (Vol.8 Pg.180).
(2) Bayhaqi (Vol.8 Pg.181).
(3) Bayhaqi (Vol.8 Pg.181).

their father's (by not taking any of their possessions for ourselves)." [1]

Hadhrat Abul Bakhtari narrates that Hadhrat Ali رضي الله تعالى عنه was once asked whether the people who fought him in the Battle of Jamal were Mushrikeen. He replied, "It is from Shirk that we fled." "Were they then Munaafiqeen?" he was asked further. Hadhrat Ali رضي الله تعالى عنه replied, "Munaafiqeen very seldom think of Allaah (whereas these did so very often)." "Then what were they?" came the final question. Hadhrat Ali رضي الله تعالى عنه explained, "**They were simply our brothers who rebelled against us.**" [2]

Hadhrat Ali رضي الله تعالى عنه Welcomes the Son of Hadhrat Talha رضي الله تعالى عنه and his Statements Concerning Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه

Hadhrat Abu Habeebah the freed slave of Hadhrat Talha رضي الله تعالى عنه says that it was after the Battle of Jamal that he once went to Hadhrat Ali رضي الله تعالى عنه in the company of Hadhrat Imraan the son of Hadhrat Talha رضي الله تعالى عنه[3]. Hadhrat Ali رضي الله تعالى عنه welcomed him most warmly and called him close. He then said, "I wish that Allaah would make your father and I amongst those about whom He says:

﴿وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ۝﴾ (سورة الحجر آيت ٤٧)

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}

Addressing Hadhrat Imraan in the most endearing terms, Hadhrat Ali رضي الله تعالى عنه then asked him about all the wives and children of Hadhrat Talha رضي الله تعالى عنه by name. He further said, "We have taken possession of your lands these past few years only for fear that others may usurp them." Addressing one of his men, Hadhrat Ali رضي الله تعالى عنه instructed, "Take him to Ibn Qardha and tell him to hand over to this man the revenue due to him for all these years together with his land."

There were two men sitting in the corner, one of whom was Haarith A'war. They remarked, "Allaah is more just than that! How is it that they had been fighting us and still be our brothers in Jannah?" Hadhrat Ali رضي الله تعالى عنه said, "Get up you two and get away to the furthest of Allaah's lands. Who else can the verse be referring to if it does not refer to Talha and I? (Hadhrat Ali رضي الله تعالى عنه then addressed Hadhrat Talha رضي الله تعالى عنه's son saying,) My dear brother's son! Come to me whenever you need something." [4]

A narration of Hadhrat Rib'ee bin Hiraash adds that (when the two men passed their comment), Hadhrat Ali رضي الله تعالى عنه screamed so loud that the scream could have brought a palace tumbling down. He said, "Who will such people be if they are not Talha and I?"

(1) Bayhaqi (Vol.8 Pg.181).
(2) Bayhaqi (Vol.8 Pg.173).
(3) Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه both fought against Hadhrat Ali رضي الله تعالى عنه in the Battle of Jamal.
(4) Bayhaqi (Vol.8 Pg.173) and Ibn Sa'd (Vol.3 Pg.224).

Hadhrat Ibraheem reports that when Ibn Jurmooz (the person who martyred Hadhrat Zubayr رضي الله تعالى عنه) sought permission to see Hadhrat Ali رضي الله تعالى عنه, the Khalifah was very unwilling to see him. "(Is this how you treat) Those who fought hard (for you)?" Hadhrat Ali رضي الله تعالى عنه replied, "Take sand in your mouth! I have every hope that Talha, Zubayr and I shall be amongst those about whom Allaah says:

﴿وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴾ (سورة الحجر آيت ٤٧)

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}[1]

Hadhrat Ammaar رضي الله تعالى عنه Rebukes those who Spoke Ill of Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Amr bin Ghaalib reports that when Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه[2] overheard someone speak ill of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها, he said, "Be quiet! May you remain deprived of good and sworn at! I **testify that she shall definitely be the wife of Rasulullaah ﷺ in Jannah."** [3] Another narration adds that Hadhrat Ammaar رضي الله تعالى عنه said to the man, "Get away! May you be deprived of all good! Are you insulting the beloved of Rasulullaah ﷺ?"[4]

Hadhrat Ammaar رضي الله تعالى عنه once said, "Our mother Aa'isha رضي الله تعالى عنها had her own opinion. We know for sure that she is the wife of Rasulullaah ﷺ in this world as well as in the Aakhirah, but Allaah used her to test whether it was He (Allaah) Whom we obeyed or her." [5]

Hadhrat Abu Waa'il رضي الله تعالى عنه narrates that when Hadhrat Ali رضي الله تعالى عنه sent Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Hasan bin Ali رضي الله تعالى عنه to Kufa to rally people to fight, Hadhrat Ammaar رضي الله تعالى عنه addressed the people saying, "I know well that she (Hadhrat Aa'isha رضي الله تعالى عنها) is the wife of Rasulullaah ﷺ in this world as well as the next, but Allaah is using her to test if it is He (Allaah) Whom we obey or her." [6]

Following The Elders Despite Believing Differently

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Instructs that Hadhrat Umar رضي الله تعالى عنه be Followed

Hadhrat Zaid bin Wahab reports, "I once went to Hadhrat Abdullaah bin Mas'ood

(1) Ibn Sa'd (Vol.3 Pg.113).
(2) Hadhrat Ammaar رضي الله تعالى عنه fought by the side of Hadhrat Ali رضي الله تعالى عنه against Hadhrat Aa'isha رضي الله تعالى عنها and others in the Battle of Jamal.
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.116). Ibn Sa'd (Vol.8 Pg.65) has reported a similar narration.
(4) Tirmidhi, as quoted in *Isaabah* (Vol.4 Pg.360).
(5) Ibn Asaakir and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.116).
(6) Bayhaqi (Vol.8 Pg.174), Bukhaari.

رضي الله تعالى عنه to teach me a particular verse of the Qur'aan. When he taught it to me in a certain way, I informed him that Hadhrat Umar رضي الله تعالى عنه had taught it to me in a manner quite different to the way in which he taught it. He then started to weep so much that I saw his tears amongst the pebbles (on the ground). He then said, 'Read it as Umar had read it because I swear by Allaah that his recitation was clearer than that of the people of Saylaheen (a place near Baghdad). Umar was an impregnable fortress of Islaam. Islaam would enter by him but never leave from him. When he was martyred, the fortress was holed and Islaam has come out of the fortress without entering into it." (1)

Getting Annoyed for the Sake of One's Elders

Hadhrat Umar رضي الله تعالى عنه is Annoyed by a Man who Insulted Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Shurayh bin Ubayd reports that a man once said to Hadhrat Abu Dardaa رضي الله تعالى عنه, "What is the matter with you learned men? You are more cowardly than us, most miserly when asked for something and have the largest morsels when you eat!" Hadhrat Abu Dardaa رضي الله تعالى عنه ignored the man without replying. When the news reached Hadhrat Umar رضي الله تعالى عنه, he asked Hadhrat Abu Dardaa رضي الله تعالى عنه about it. Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I seek Allaah's forgiveness. Should we take them to task for everything we hear them say?" Hadhrat Umar رضي الله تعالى عنه then went to the man who made the remark to Hadhrat Abu Dardaa رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه grabbed him, throttled him and brought him before Rasulullaah صلى الله عليه وسلم, where the man pleaded, "We were only talking and joking." It was then that Allaah revealed the verse:

﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾ (سورة توبه آيت ٦٥)

> If you have to ask them they will *(brush it off and falsely)* say, "We were only talking and joking **(to pass time without intending any harm)**." {Surah Taubah, verse 65} (2)

Hadhrat Umar رضي الله تعالى عنه Rebukes and Warns a Person who Regarded him to Be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Jubayr bin Nufayr reports that a group of people once came to Hadhrat Umar رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! We swear by Allaah that we have never seen anyone more just, more outspoken of the truth and more sterner against the Munaafiqeen than yourself. You are certainly the best of people after Rasulullaah صلى الله عليه وسلم." Hadhrat Awf bin Maalik رضي الله تعالى عنه remarked, "You are wrong! By Allaah! We have seen someone better than him after Rasulullaah صلى الله عليه وسلم." "Who is that O Awf?" Hadhrat Umar رضي الله تعالى عنه asked. When Hadhrat Awf رضي الله تعالى عنه replied that the person was Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه confirmed, "Awf

(1) Ibn Sa'd (Vol.3 Pg.371).
(2) Abu Nu'aym in his Hilya (Vol.1 Pg.210).

is telling the truth while you people are false. I **swear by Allaah that Abu Bakr was purer than musk while I am in need of more guidance than our family's camel."** (1)

Hadhrat Hasan reports that Hadhrat Umar رضي الله تعالى عنه had appointed informants amongst the masses who once informed him that a group of people had gathered and claimed that he (Hadhrat Umar رضي الله تعالى عنه) was better then Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه became very angry and sent for these people. When they were brought, Hadhrat Umar رضي الله تعالى عنه addressed them saying, "O you most wretched of people! You most wretched of your tribes! You corrupters of an impregnable fortress!" Surprised, they enquired, "O Ameerul Mu'mineen! Why are you telling us this? What have we done?" After repeating himself three times, Hadhrat Umar رضي الله تعالى عنه then said, "Why have you created a division between Abu Bakr Siddeeq رضي الله تعالى عنه and myself? I swear by the Being Who controls my life that I wish I could reach even that position of Jannah from where I can see Abu Bakr رضي الله تعالى عنه at the furthest point of my sight." (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, **"Abu Bakr رضي الله تعالى عنه is the best of this Ummah after its Nabi ﷺ. Whoever claims otherwise after this proclamation of mine is a slanderer and shall be punished as slanderers are punished."** (3) A narration of Hadhrat Ziyaad bin Ilaaqah states that Hadhrat Umar رضي الله تعالى عنه once overheard someone saying (about him), "This man is the best of this Ummah after its Nabi ﷺ." Hadhrat Umar رضي الله تعالى عنه started hitting the man with his whip saying, "This wretch is lying! Abu Bakr رضي الله تعالى عنه is definitely better than me, my father, yourself and your father!" (4)

Hadhrat Ali رضي الله تعالى عنه Rebukes a Person who Regarded him to Be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abu Zinaad narrates that someone once asked Hadhrat Ali رضي الله تعالى عنه, "O Ameerul Mu'mineen! What is the matter with the Muhaajireen and Ansaar? They regard Abu Bakr رضي الله تعالى عنه as being superior to you whereas your virtues are more, you had accepted Islaam before him and have excelled him." Hadhrat Ali رضي الله تعالى عنه asked, "If you belong to the Quraysh tribe, I assume that you must be from the Aa'idha family." When the man confirmed that he was, Hadhrat Ali رضي الله تعالى عنه said, "Had a Mu'min not been in the protection of Allaah, I would have certainly had you executed. If you were to survive, I would then chastise you in a manner that you would be unable to escape. **Shame on you! Abu Bakr رضي الله تعالى عنه excelled me in four matters (especially).** He was appointed to the position of being Imaam before me when Rasulullaah ﷺ put him forward as Imaam. (Secondly,) He made Hijrah before me, (thirdly) he beat me to the cave (to be with Rasulullaah ﷺ during the Hijrah) and (fourthly) he also proclaimed his Islaam before me.

(1) Abu Nu'aym in his Fadhaa'ilus Sahabah رضي الله تعالى عنهم, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
(2) Asad bin Moosa.
(3) La'alkaa'i.
(4) Khaythamah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

Shame on you! Whereas Allaah has condemned mankind (for not assisting Rasulullaah (صلى الله عليه وسلم), Allaah praised Abu Bakr رضي الله تعالى عنه when He says:

﴿إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا فَأَنْزَلَ اللّٰهُ سَكِيْنَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوْا السُّفْلَى وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ﴾

(سورة توبه آیت ٤٠)

If you do not assist him *(Rasulullaah صلى الله عليه وسلم)*, then indeed Allaah had assisted him when the Kuffaar drove him out him *(of Makkah)*. He was the second of the two *(the other being Abu Bakr رضي الله تعالى عنه)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah صلى الله عليه وسلم)* told his companion *(Abu Bakr رضي الله تعالى عنه) (when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah is with us *(and He will protect us from the Kuffaar)*." So Allaah caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40}(1)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه Hadhrat Mughierah رضي الله تعالى عنه and Another Man

Hadhrat Mughierah bin Shu'bah رضي الله تعالى عنه narrates, "I was with Abu Bakr رضي الله تعالى عنه when a horse was brought to him. When a man (from the Ansaar) asked for the horse to be given to him, Abu Bakr رضي الله تعالى عنه said, 'Rather than giving it to you, I prefer giving it to one of the youngsters who will be able to ride it despite his lack of experience.' The man became angry and blurted out, 'By Allaah! I am a better horseman than both you and your father!' When he used these words for the Khalifah of Rasulullaah صلى الله عليه وسلم, I became extremely angry and grabbing him by the head, I threw him down on his nose. His nose bled so much that it appeared as if a large water bag had burst open. When the Ansaar decided that they would have retribution from me, the news reached Hadhrat Abu Bakr رضي الله تعالى عنه. He rebuked them saying, 'Do people think that I will allow them to have their retribution from Mughierah bin Shu'bah? I would prefer exiling them from their homes rather than them having retribution from someone who prevents Allaah's servants from evil.'"(2)

(1) Khaythamah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.355). Ishaari has reported a similar narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.361)

Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ hits Two Men for their Insolence Towards Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once saw a man's garment hanging below his ankles, he told him to lift it up. The man retorted, "What about you, O Abdullaah bin Mas'ood? You also lift up your garment higher." Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ replied, "I am not like you. **My calves are extremely thin** and I lead people in salaah (therefore if I lift my garment too high, people would be repulsed)." When news of this incident reached Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ, he hit the man saying, "Do you backchat Ibn Mas'ood رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ?"(1)

Hadhrat Alaa reports from his teachers that Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was once standing by the home of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ in Madinah, watching it being built when a man from the Quraysh remarked, "O Ameerul Mu'mineen! Let someone else (like the owner) do this work for you." Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ grabbed hold of a brick and hurled it at the man saying, "Do you wish to make me dislike Ibn Mas'ood?" (2)

Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Hits a Man for the Sake of Hadhrat Ummu Salamah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا

Hadhrat Abu Waa'il narrates that because Hadhrat Ummu Salamah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا owed something to a certain man, the man took an oath against her. For this, Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ had the man lashed thirty stripes, causing his skin to be cut and to become swollen. (3)

Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Expresses the Intention to Execute Ibn Saba for Regarding him to be Superior to Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ and Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ

Hadhrat Ummu Moosa reports that when the news reached Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ that Ibn Saba claimed that he (Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) was superior to Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ and Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ, Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ expressed the wish to have Ibn Saba executed. Someone remarked, "Will you execute a man for merely showing respect to you and for regarding you to be an esteemed person?" Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ then said, "Alright then (he need not be executed). However, **he should never be allowed to live in the town where I reside."** (4)

Hadhrat Ibraheem reports that the news once reached Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ that Abdullaah bin Aswad degraded the status of Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ and Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ. Hadhrat Ali رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ **asked for a sword with the intention**

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).
(2) Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).
(3) Abu Ubayd in his Ghareeb, Sufyaan bin Uyaynah and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).
(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).

of executing him. However, when someone spoke him out of it, he said, "Then he should never stay in a town where I reside." Abdullaah was therefore exiled to Shaam. (1)

Hadhrat Ali رضي الله تعالى عنه Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Katheer narrates that a man once came to Hadhrat Ali رضي الله تعالى عنه saying, "You are the best of people." "Have you seen Rasulullaah ﷺ?" Hadhrat Ali رضي الله تعالى عنه enquired. When the man replied that he had not, Hadhrat Ali رضي الله تعالى عنه asked further, "Have you then seen Abu Bakr رضي الله تعالى عنه?" "No," came the reply. Hadhrat Ali رضي الله تعالى عنه then said, "Take note of this! Had you mentioned that you had seen Rasulullaah ﷺ, I would have had you executed and had you mentioned that you had seen Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه, I would have had you lashed (for slander)." (2)

Hadhrat Alqamah reports that Hadhrat Ali رضي الله تعالى عنه once delivered a lecture to them. After duly praising Allaah, he said, "The news has reached me that some people **regard me to be superior to Abu Bakr** رضي الله تعالى عنه and Umar رضي الله تعالى عنه. Had I warned against this previously, I would have certainly given punishment for it. However, I dislike meting punishment for something I have not warned against. Now after this proclamation of mine if anyone says anything like this, **he will be regarded as a slanderer and shall so be punished as one.** The best of all people after Rasulullaah ﷺ is Abu Bakr رضي الله تعالى عنه and then Umar رضي الله تعالى عنه. Thereafter, when they had departed we started many new things concerning which Allaah shall decide as He pleases (whether they were correct or not)." (3)

A Historic Lecture of Hadhrat Ali رضي الله تعالى عنه Concerning the Superiority of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of people who were degrading the status of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. When he reported this to Hadhrat Ali رضي الله تعالى عنه, he said, "May Allaah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close companions of Rasulullaah ﷺ." Hadhrat Ali رضي الله تعالى عنه then mounted the pulpit and delivered an eloquent lecture in which he said:

"What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. **I absolve myself from what they say and shall punish for it.** I swear by the Being Who splits the seed and Who creates the soul that it is only the **Allaah-fearing**

(1) Ishaari and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).
(2) Ishaari.
(3) Ibn Aasim, Ibn Shaaheen, La'alkaa'i, Isbahaani and Ibn Asaakir.

Mu'min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullaah ﷺ who enjoined good, forbade evil, punished criminals and never **trespassed the ways of Rasulullaah ﷺ in any matter.** Rasulullaah ﷺ never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullaah ﷺ passed through this world well pleased with them and the people were also just as pleased. Abu Bakr رضي الله تعالى عنه was appointed (by Rasulullaah ﷺ) to lead the salaah and when Rasulullaah ﷺ passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled (mentioned together in the Qur'aan). I **was the first from amongst the progeny of Abdul Muttalib to nominate him (as Khalifah).** He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullaah ﷺ, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islaam. Rasulullaah ﷺ likened him to Mika'eel عليه السلام in his kindness and mercy and to Ibraheem عليه السلام in his forgiving nature and reputation. He walked the path of Rasulullaah ﷺ until he passed away. May Allaah shower His mercy on him."

Hadhrat Ali رضي الله تعالى عنه continued, "With consultation from the people, Abu Bakr رضي الله تعالى عنه appointed **Umar bin Khattaab** رضي الله تعالى عنه **as his successor.** While some people disapproved and others approved, I **was amongst those who approved.** By Allaah! Before he left this world, Umar رضي الله تعالى عنه won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullaah ﷺ and his companion (Hadhrat Abu Bakr رضي الله تعالى عنه) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr رضي الله تعالى عنه). He was compassionate and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought that an angel spoke with his tongue. **Allaah strengthened Islaam by his entering its fold and his migration was a bolster for the Deen.** While Allaah filled the hearts of the Mu'mineen with love for him, Allaah also filled the hearts of the Munaafiqeen with fear for him. Rasulullaah ﷺ likened him to Jibra'eel عليه السلام in his sternness and austerity towards enemies and to Nooh عليه السلام in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! **The best person of this Ummah after its Nabi ﷺ is Abu Bakr** رضي الله تعالى عنه **and then Umar** رضي الله تعالى عنه. Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon

for myself and on your behalf." (1)

The Incident Between Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and another Person Concerning Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abu Is'haaq reports that a man once came to Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and said, "Uthmaan (رَضِيَ اللهُ تَعَالَى عَنْهُ) is in Jahannam." "What makes you say this?" Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ enquired. The man replied, "Because he had started many new practices." "Tell me," Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said to the man, "If you had a daughter, **would you marry her without consultation?"** When the man said that he would not, Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ continued, "Do you think that there could be an opinion better than the opinion Rasulullaah ﷺ **had concerning (the marriage of) his two daughters?** Now tell me this about Rasulullaah ﷺ. Whenever he intended to do something, would he or would he not ask Allaah for the best course to take?" The man replied, "Of course. Rasulullaah ﷺ would certainly ask Allaah for the best course to take." Questioning the man further, Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Would Allaah then choose the best course for Rasulullaah ﷺ or not?" "Indeed," the man responded, "Allaah would definitely choose the best course for Rasulullaah ﷺ." Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ then said, "Now tell me this about Rasulullaah ﷺ. Did Allaah not select Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ to marry the (two) daughters of Rasulullaah ﷺ? I have thought about having you executed but Allaah has decided otherwise. Remember this well! I swear by Allaah that should you ever say anything else (other than what I have explained to you), I shall have you executed." (2)

The Statement of Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ about Someone who Complained about Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Saalim reports that his father once met one of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ who had a problem with his speech and could therefore not express himself clearly. When he complained about Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, "By Allaah! I do not know what you are saying. Nevertheless, O assembly of Muhammad ﷺ's companions, you all know well that during the time of Rasulullaah ﷺ, **we would always be saying, 'Abu Bakr, Umar and Uthmaan'** (their names were always taken together because all respected them most highly). However, now that wealth has become a priority, it is only when he gives (someone a share that the person is pleased with him)." (3)

The Du'aa of Hadhrat Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ is Accepted Against Someone who Reviled Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Talha رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Aamir bin Sa'd narrates that Hadhrat Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ was once walking

(1) Khaythamah, La'alkaa'i, Abu Hasan Baghdaadi, Shiraazi, Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.446).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.18).
(3) Abu Nu'aym in his *Hilya* (Vol.9 Pg.235).

somewhere when he overheard a person speaking ill of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Sa'd رضي الله تعالى عنه said, "You are reviling people who have received tremendous accolades from Allaah. By Allaah! If you do not desist from reviling them, I shall curse you." The man scoffed, "He threatens me as if he were a prophet!" Hadhrat Sa'd رضي الله تعالى عنه then prayed, "O Allaah! If he is reviling people who have received accolades from You, then teach him his lesson this very day!" A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)." Hadhrat Aamir says that he then saw the people walking behind Hadhrat Sa'd رضي الله تعالى عنه saying (in wonderment), **"O Abu Is'haaq! Allaah accepted your du'aa.** [1]

Hadhrat Mus'ab bin Sa'd narrates that when someone reviled Hadhrat Ali رضي الله تعالى عنه, Hadhrat Sa'd bin Maalik رضي الله تعالى عنه (Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه) cursed him. A camel then ran forward and killed the man. Hadhrat Sa'd رضي الله تعالى عنه then set a slave free and swore never to curse anyone again. [2]

Hadhrat Qais bin Abu Haazim reports that he was once walking about the marketplace in Madinah when he reached a place called Ahjaaruz Zayt. There he saw some people gathered around a horseman who had mounted an animal and was reviling Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه. The people were just standing there (without saying or doing anything) when Hadhrat Sa'd bin Maalik رضي الله تعالى عنه arrived. Stopping there, Hadhrat Sa'd رضي الله تعالى عنه asked, "What is happening here?" When the people informed him that the man was busy reviling Hadhrat Ali رضي الله تعالى عنه, Hadhrat Sa'd رضي الله تعالى عنه went forward and the people gave him way until he stood by the man. He then said, "What is this? For what reason are you reviling Ali bin Abi Taalib? Was he not the first to accept Islaam? Was he not the first to perform salaah with Rasulullaah صلى الله عليه وسلم? Was he not the most abstinent of people? Was he not the most knowledgeable of people?" He then continued mentioning the virtues of Hadhrat Ali رضي الله تعالى عنه until he said, " Was he not the son-in-law of Rasulullaah صلى الله عليه وسلم? Was he not Rasulullaah صلى الله عليه وسلم's flag-bearer in his battles?" Hadhrat Sa'd رضي الله تعالى عنه then faced the Qibla, raised his hands and prayed, "O Allaah! This man is reviling one of Your friends. **Let this gathering not disperse without showing them Your power."**

Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open." [3]

Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه is Annoyed by a man who Swore Hadhrat Ali رضي الله تعالى عنه

Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera رضي الله تعالى عنه was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid رضي الله تعالى عنه arrived. Hadhrat Mughiera رضي الله تعالى عنه welcomed him

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).
(2) Haakim (Vol.3 Pg.499).
(3) Haakim (Vol.3 Pg.500), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.206)

and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera رضي الله تعالى عنه, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed رضي الله تعالى عنه. Hadhrat Mughiera رضي الله تعالى عنه replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed رضي الله تعالى عنه repeated, **"Am I not hearing a companion of Rasulullaah ﷺ being sworn at in your presence without you repulsing it or even doing anything to change the situation?!** I testify to what my ears heard Rasulullaah ﷺ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed رضي الله تعالى عنه said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ﷺ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed رضي الله تعالى عنه then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ﷺ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh عليه السلام."(1)

Hadhrat Abdullaah bin Dhaalim Maazini narrates, "When Mu'aawiya رضي الله تعالى عنه left Kufa, he appointed Mughiera bin Shu'ba رضي الله تعالى عنه as its governor. Mughiera رضي الله تعالى عنه then appointed orators to revile Hadhrat Ali رضي الله تعالى عنه. I was sitting next to Sa'eed bin Zaid رضي الله تعالى عنه when he became extremely angry at this. He then stood up and taking me by the hand said, 'Look at that man who oppresses himself. He is ordering the reviling of someone who is a dweller of Jannah. I am prepared to testify that nine people shall definitely enter Jannah (amongst them is Hadhrat Ali رضي الله تعالى عنه) and I would not be sinful for testifying to the tenth one as well (myself)."(2)

Weeping Over the Deaths of Elders

Hadhrat Suhayb رضي الله تعالى عنه Weeps upon the Death of Hadhrat Umar رضي الله تعالى عنه and the Statement of Hadhrat Hafsah رضي الله تعالى عنها on this Occasion

Hadhrat Ibn Seereen reports that when a drink was brought to Hadhrat Umar رضي الله تعالى عنه after he has been stabbed, the drink came out from his wounds (as he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96). Ahmad, Abu Nu'aym in his Ma'rifah and Ibn Asaakir have also reported a similar narration from Hadhrat Rabaah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.79).

drank). At this, Hadhrat Suhayb رضي الله تعالى عنه cried out, "O poor Umar! O my dear brother! Who is there for us after him?" Hadhrat Umar رضي الله تعالى عنه said, "Take it easy, dear brother. Don't you know that the person over whom people cry loudly will be punished?"

Narrating from his father, Hadhrat Abu Burdah narrates that when Hadhrat Umar رضي الله تعالى عنه was stabbed, Hadhrat Suhayb رضي الله تعالى عنه arrived weeping in a loud voice. "Is it over me that you weep?" Hadhrat Umar رضي الله تعالى عنه enquired. When Hadhrat Suhayb رضي الله تعالى عنه replied that it was, Hadhrat Umar رضي الله تعالى عنه said, "Don't you know that Rasulullaah ﷺ said, **'The person over whom people cry (loudly) shall be punished'?"**

Hadhrat Miqdaam bin Ma'dikarib رضي الله تعالى عنه narrates that when Hadhrat Umar رضي الله تعالى عنه was wounded, (his daughter) Hadhrat Hafsah رضي الله تعالى عنها entered the room saying, "O companion of Rasulullaah ﷺ! O father-in-law of Rasulullaah ﷺ! O Ameerul Mu'mineen!" Hadhrat Umar رضي الله تعالى عنه said to his son, "O Abdullaah رضي الله تعالى عنه! Help me to sit up because I cannot tolerate what I am hearing." When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه supported Hadhrat Umar رضي الله تعالى عنه against his chest, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Hafsah رضي الله تعالى عنها, "By the rights that I have over you, I prohibit you from wailing over me after this. I have of course no control over your eyes (for you are allowed to weep as much as you please). Whenever a deceased person is praised for what was not in him, the angels record this (against him)." (1)

Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Weep at the Death of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdul Malik bin Zaid narrates from his father that as he was weeping, someone once asked Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه, "What makes you weep, O Abu A'war?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "I am weeping over the fate of Islaam. It has sustained a void at the death of Umar رضي الله تعالى عنه that shall never be filled until the Day of Qiyaamah."

Hadhrat Abu Waa'il reports, "Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once came to us and was given the news of Hadhrat Umar رضي الله تعالى عنه's death. I have never seen him weep more than that day and never saw him more depressed. He then said, 'By Allaah! I would have even loved a dog if I knew that Umar loved it. By Allaah! I am certain that even the thorny trees are distressed by the death of Umar رضي الله تعالى عنه.'"(2)

Hadhrat Umar رضي الله تعالى عنه Weeps Over the Death of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه

Hadhrat Abu Uthmaan says, "When the news of Nu'maan bin Muqarrin رضي الله تعالى عنه's death reached Umar رضي الله تعالى عنه, I saw him place his hands on his head and start to

(1) Ibn Sa'd (Vol.3 Pg.362).
(2) Ibn Sa'd (Vol.3 Pg.372).

weep." (1)

Hadhrat Thumaamah رضي الله تعالى عنه, Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Abu Humayd رضي الله تعالى عنه Weep at the Death of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abul Ash'ath San'aani says, "The governor of San'aa was a Sahabi called Thumaamah bin Adi رضي الله تعالى عنه. When he heard of the death of Hadhrat Uthmaan رضي الله تعالى عنه, he wept and said, 'Khilaafah on the pattern of Nubuwwah has been snatched away and it shall now be kingship and tyranny. Whoever has power over something will now devour it." (2)

Hadhrat Zaid bin Ali narrates that Hadhrat Zaid bin Thaabit رضي الله تعالى عنه wept over Hadhrat Uthmaan رضي الله تعالى عنه the day he was martyred in his home.

Hadhrat Abu Saalih reports, "Hadhrat Abu Hurayrah رضي الله تعالى عنه wept whenever someone mentioned what had happened to Hadhrat Uthmaan رضي الله تعالى عنه. It is as if I can actually hear him say, 'Ah! Ah!' as he wept uncontrollably."

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Uthmaan رضي الله تعالى عنه was martyred, Hadhrat Abu Humayd Saa'idi رضي الله تعالى عنه who was a veteran of the Battle of Badr vowed never to carry out certain actions and never to laugh until the day he meets Allaah. (3)

Finding a Change in Oneself at the Death of an Elder

The Statements of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, Hadhrat Ubay رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه about the Changes within themselves after the demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه once said, "We had hardly left from burying Rasulullaah صلى الله عليه وسلم when we found a change within our hearts." (4)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "When with Rasulullaah صلى الله عليه وسلم, we were united but no sooner did he leave us and we divided left and right." Another narration states that he said, "We all looked in the same direction when we were with Rasulullaah صلى الله عليه وسلم but when he passed away, we started looking this way and that." (5)

Hadhrat Anas bin Maalik رضي الله تعالى عنه said, "The day Rasulullaah صلى الله عليه وسلم passed away, everything in Madinah became dark. We had hardly finished burying Rasulullaah

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.8 Pg.117).
(2) Abu Nu'aym, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.27). Ibn Sa'd (Vol.3 Pg.80) has also reported the narration.
(3) Ibn Sa'd (Vol.3 Pg.81).
(4) Bazzaar. Haythami (Vol.9 Pg.38) has commented on the chain of narrators.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.254).

ﷺ when we felt a change within our hearts." (1)

In a narration discussing the Hijrah of Rasulullaah ﷺ, Hadhrat Anas رضي الله تعالى عنه says, "I saw Rasulullaah ﷺ the day he came to us in Madinah. I have never seen a day better and brighter than the day Rasulullaah ﷺ entered Madinah. I also saw him the day he passed away and have never seen a day worse or darker than that day." (2)

The Statement of Hadhrat Abu Talha رضي الله تعالى عنه the Day Hadhrat Umar رضي الله تعالى عنه Passed away

Hadhrat Anas رضي الله تعالى عنه reports that when the consultative assembly (appointed by Hadhrat Umar رضي الله تعالى عنه before his death) assembled, Hadhrat Abu Talha رضي الله تعالى عنه saw what they were doing (each one wishing the Khilaafah for the next) and said, "More than my fear that you should all be aspiring for the Khilaafah is my fear that you should all want to pass it on another. By Allaah! Every Muslim home has suffered a deficiency in its religious and worldly affairs by the death of Umar رضي الله تعالى عنه." (3)

Honouring the Weak and Poor Muslims

Rasulullaah ﷺ Honours the Poor Muslims

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that they were six Muslims with Rasulullaah ﷺ when the Mushrikeen said (to Rasulullaah ﷺ), "Drive these people away from you." They then went on to belittle these Sahabah رضي الله تعالى عنهم (indicating that they as wealthy people could not sit with these poor men). The Sahabah رضي الله تعالى عنهم included Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, a Sahabi form the Banu Hudhayl tribe, Hadhrat Bilaal رضي الله تعالى عنه and two other Sahabah رضي الله تعالى عنهم whose names the narrator had forgotten. When Rasulullaah ﷺ started to consider the request, Allaah revealed the verse:

﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ والْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ﴾ (سورة انعام آیت ۵۲)

... Do not drive away those *(poor Sahabah رضي الله تعالى عنهم)* who call *(worship)* their Rabb morning and evening, seeking His pleasure... {Surah An'aam, verse 52} (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that a group of the Quraysh once passed by Rasulullaah ﷺ when he was in the company of some poor Muslims such as Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه, Hadhrat Khabbaab رضي الله تعالى عنه and Hadhrat Ammaar رضي الله تعالى عنه. The Mushrikeen said, "O Muhammad! Are you content with the likes of these men from your people? Should we become followers of these people? Are these the people upon whom Allaah has bestowed His favours? Drive them away from you for perchance we may follow you if you

(1) Ibn Sa'd (Vol.2 Pg.274).
(2) Ibn Sa'd (Vol.1 Pg.234).
(3) Ibn Sa'd (Vol.3 Pg.374).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.346). Haakim (Vol.3 Pg.319) has reported a similar narration in brief.

do so." It was then that Allaah revealed the verse:

﴿وَاَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُحْشَرُوْا اِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ﴾ (سورة انعام آيت ٥١)

Use it *(the Qur'aan)* to warn those who fear that they will be gathered before their Rabb without any helper or intercessor, so that they may grow concerned. Do not drive away those *(poor Sahabah رضي الله تعالى عنهم)* who call *(worship)* their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them *(for their inner condition)*, nor are they at all accountable *(responsible)* for you, *(there is therefore no reason)* that *(permits)* you *(to)* drive them away and to *(thereby)* become of the wrong-doers *(by doing this)*. {Surah An'aam, verses 51,52}(1)

Rasulullaah ﷺ Honours Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه After being Chided

Discussing the verse عَبَسَ وَ تَوَلّٰى (2), Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه (who was blind) once came to Rasulullaah ﷺ while Rasulullaah ﷺ was speaking to Ubay bin Khalaf (he was one of the leaders of the Quraysh and Rasulullaah ﷺ was inviting him to Islaam). When Rasulullaah ﷺ ignored Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه (thinking that he could always see to him later), Allaah revealed the verses:

﴿عَبَسَ وَتَوَلّٰى ۝ اَنْ جَآءَهُ الْاَعْمٰى ۝﴾ (سورة عبس آيت ١)

He *(Rasulullaah ﷺ)* frowned and turned away because a blind man came to him... {Surah Abas, verses 1,2}

After this, Rasulullaah ﷺ always honoured Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه.(3)

Hadhrat Aa'isha رضي الله تعالى عنها reports that the Surah (4) was revealed with reference to the blind Sahabi Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه who once came to Rasulullaah ﷺ saying, "Guide me." Because Rasulullaah ﷺ was busy speaking (giving Da'wah) to one of the leaders of the Mushrikeen, he ignored Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه. Devoting his attention to the Mushrik instead, Rasulullaah ﷺ asked him, "Do you see anything wrong in what I have told you?" The man admitted that he saw nothing wrong with it. It was on this occasion that Allaah revealed the Surah:

﴿عَبَسَ وَتَوَلّٰى ۝ اَنْ جَآءَهُ الْاَعْمٰى ۝﴾ (سورة عبس آيت ١)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.346).
(2) Surah Abas, verse 1.
(3) Abu Ya'la.
(4) Surah 80.

He *(Rasulullaah ﷺ)* frowned and turned away because a blind man came to him... {Surah Abas, verses 1,2}[1]

Allaah Instructs Rasulullaah ﷺ to Remain in the Company of the Poor Muslims

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once in the company of some poor Muslims, amongst whom were Hadhrat Ammaar رضي الله تعالى عنه, Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه and Hadhrat Khabbaab bin Arat رضي الله تعالى عنه. Just then Aqra bin Haabis Tameemi and Uyaynah bin Hisn Fazaari arrived. The two of them held these Sahabah رضي الله تعالى عنهم in low esteem and took Rasulullaah ﷺ aside saying, "We feel embarrassed that the Arab delegations will be coming to see you and will see us sitting with these slaves. Therefore, when we come to you, you should get them to leave." When Rasulullaah ﷺ agreed to do so, the two men asked to have it in writing. Rasulullaah ﷺ then sent for a paper and called Hadhrat Ali رضي الله تعالى عنه to write. The poor Sahabah رضي الله تعالى عنهم were still sitting there in a corner when Hadhrat Jibra'eel عليه السلام descended with the verses:

﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ۝ وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْ بَيْنِنَا اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ۝ وَاِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهٖ وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة انعام: ٥٥)

Do not drive away those *(poor Sahabah رضي الله تعالى عنهم)* who call *(worship)* their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them *(for their inner condition)*, nor are they at all accountable *(responsible)* for you, *(there is therefore no reason)* that *(permits)* you *(to)* drive them away and to *(thereby)* become of the wrong-doers *(by doing this)*. In this manner *(as these people do not wish to associate with those of lower social standing)* We use some *(people)* to test others so that they *(the upper class)* say, "Are these *(lower classes)* the ones whom Allaah has blessed from among us *(by guiding them to Islaam instead of us)?"* Allaah knows well who the grateful ones are *(and it is them who Allaah shall guide to the straight path regardless of their social standing)*. When those who believe in Our Aayaat come to you, then say to them, "Peace be upon you. Your Rabb has made mercy *(towards you)* compulsory upon Himself. The

(1) Abu Ya'la, Ibn Jareer and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer.

fact is that whichever one of you sins out of ignorance[1] and then repents and *(makes)* amends *(for his sin), (he should remember that)* Allaah is Most Forgiving, Most Merciful *(Allaah will therefore forgive him).*" {Surah An'aam, verses 52-54}

Hadhrat Khabbaab رضي الله تعالى عنه related further, he says, "Rasulullaah ﷺ then threw the paper away and called for us. When we came to him, he said,' - Peace be upon you'. We then drew so close to him that our knees touched his. It was the practice of Rasulullaah ﷺ when he sat with us to stand up and go when he needed to leave. However, Allaah then revealed the verse:

﴿وَاصْبِر نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ﴾ (سورة كهف آيت ٢٨)

'(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to *(worship)* their Rabb morning and evening and do not shift your attention from them.' {Surah Kahaf, verse 28}

Thereafter, whenever we sat with Rasulullaah ﷺ and it reached the hour when he would usually get up to leave, we would stand up and leave him. Had we not done this, he would restrain himself as long as we did not stand." [2]

Hadhrat Salmaan رضي الله تعالى عنه narrates that there came to Rasulullaah ﷺ some people (new Muslims) whose hearts Rasulullaah ﷺ was still winning over to Islaam. Amongst them was the likes of Uyaynah bin Hisn and Aqra bin Haabis. They said, "O Rasulullaah ﷺ! Why don't you sit at the front of the Masjid and keep away from us these people and the odour of their cloaks." They were referring to the likes of Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه *and other poor Muslims who wore woollen cloaks because they could afford no better* (they could not afford finer material and therefore perspired with the thick wool). "If you do this," they continued, "we could sit with you, discuss with you and learn from you." It was then that Allaah revealed the verses:

﴿وَاتْلُ مَا اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ۝ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝﴾ (سورة كهف آيت ٢٨، ٢٩)

(O Rasulullaah ﷺ) 'Recite *(to people)* what *(revelation)* has been revealed to you from the Book of your Rabb *(the Qur'aan)*. There is none who can alter His words *(Allaah's words in the Qur'aan and His promises)* and you will certainly not find another place of refuge

(1) All sins are committed out of ignorance because no person will sin if he really knows the punishment for the sin.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.146). Ibn Maajah has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56). Ibn Abi Shaybah has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.245).

besides with Him. Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to *(worship)* their Rabb morning and evening *(even though they are poor and of low social standing). (Even though the wealthy ones insist that you drive these Mu'mineen away so that they can draw close to you,)* Do not shift your attention from them *(from the poor Mu'mineen)* with the intention of acquiring the adornment of this worldly life *(with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,)* Do not obey him *(the wealthy Kaafir)* whose heart We have made heedless of Our remembrance, who pursues his passions and whose *(every)* affair entails transgressing *(the laws of Allaah).* Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan *(and be successful in both worlds)* and whoever is willing should commit kufr *(and thus suffer eternal punishment).* We have surely prepared for the oppressors *(the Kuffaar)* a Fire, the walls of which will surround them *(from all sides, making it impossible to escape).*' {Surah Kahaf, verses 27,28}

These verses threaten people with the fire of Jahannam. Rasulullaah ﷺ then stood up to look for the poor Muslims and found them engaged in Dhikr at the back of the Masjid. Rasulullaah ﷺ said, "All praises belong to Allaah Who has commanded me before my death to restrain myself in the company of a certain group from my Ummah. With you people shall I live and amongst you shall I die."(1)

The Incident Between Ibn Mataatiyyah and Hadhrat Mu'aadh رضي الله تعالى عنه and the Lecture that Rasulullaah ﷺ Delivered in this Regard

Hadhrat Abu Salamah bin Abdur Rahmaan reports that Qais bin Mataatiyyah once came to a gathering that included Hadhrat Salmaan Faarsi رضي الله تعالى عنه, Hadhrat Suhayb Roomi رضي الله تعالى عنه and Hadhrat Bilaal Habshi رضي الله تعالى عنه. He remarked, "Here (in the gathering) are the Aws and the Khazraj tribes who have stood up to assist that man (Rasulullaah ﷺ) (this I can understand because they are Arab and people of standing). However, what is the matter with these other people (these poor non-Arabs who have no social standing? Of what use are they)?"

Hadhrat Mu'aadh رضي الله تعالى عنه stood up and grabbing Ibn Mataatiyyah by the collar, brought him to Rasulullaah ﷺ. When Hadhrat Mu'aadh رضي الله تعالى عنه reported the statement, Rasulullaah ﷺ stood up in anger and pulling his shawl along, he entered the Masjid. The announcement "Gather for salaah" was made (to assemble the people) and after duly praising Allaah, Rasulullaah ﷺ said, "O people! Verily your Rabb is but One Rabb, your father (Aadam عليه السلام) is but one father and your Deen is but one Deen. **Take note that Arabic is neither your father nor your mother. It is merely a language and whoever speaks Arabic is therefore Arab."**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.345).

Still holding on to the collar of Ibn Mataatiyyah, Hadhrat Mu'aadh asked, "O Rasulullaah! What is your instruction concerning this Munaafi?Q" "Leave him to the Fire of Jahannam!" replied Rasulullaah. Ibn Mataatiyyah was therefore amongst those who left the fold of Islaam and was killed in this condition.(1)

Honouring Parents

What Rasulullaah said to a Man who asked about Fulfilling his Debt of Gratitude to his Mother

Hadhrat Buraydah narrates that a man once came to Rasulullaah and asked, "O Rasulullaah! I have carried my mother a distance of two ***Farsakh***(2) on my neck over sands so scorching that a piece of meat would cook on it. Have I fulfilled the debt of gratitude I owe her?" Rasulullaah replied, *"It may perhaps have paid off a single labour pain."*(3)

The Advice Rasulullaah Gave a Man Concerning his Father

Hadhrat Aa'isha narrates that someone once came to Rasulullaah with an old man. "Who is this?" Rasulullaah enquired. When he informed Rasulullaah that the old man was his father, Rasulullaah said, "Never walk in front of him, never sit down before him, never call him by his name and never make him the target of abuse (by swearing at another person's father, thereby inciting him to swear one's own father)." (4)

The Advice Hadhrat Abu Hurayrah Gave Abu Ghassaan Concerning his Father

Hadhrat Abu Ghassaan Dhabi says, "I was walking with my father on rocky ground (in Madinah) when Hadhrat Abu Hurayrah met me and asked me, 'Who is this?' When I informed him that it was my father, he said, 'Never walk in front of your father but walk either behind him or by his side. You should also never allow anyone to come between yourself and your father. Never walk upon your father's roof when there are no railings, for it will frighten him (to think that you may fall) and never eat a bone of meat that your father had his sights on, for he may be desiring to have it." (5)

Rasulullaah Commands a Person to Care for His Parents when he Came to Fight in Jihaad

Hadhrat Abdullaah bin Amr bin Al Aas narrates that a man once came to

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).
(2) A distance of approximately six miles.
(3) Tabraani in his Sageer. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.
(4) Tabraani in his Awsat. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.
(5) Tabraani in his Awsat. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.

Rasulullaah ﷺ seeking permission to fight in Jihaad. Rasulullaah ﷺ asked, "Are your parents alive?" When the man replied in the affirmative, Rasulullaah ﷺ said, **"Then your Jihaad is to be with them."** (1)

Another narration(2) states that a man came to Rasulullaah ﷺ saying, "I pledge at your hand my allegiance to migrate and to wage Jihaad seeking rewards from Allaah." "Are any of your parents alive?" Rasulullaah ﷺ enquired. "Yes," the man replied, "In fact, they are both living." "Do you want rewards from Allaah?" Rasulullaah ﷺ asked. "Yes," the man replied. Rasulullaah ﷺ then told him, **"Then return to your parents and be good to them."**

Yet another narration(3) quotes that the man said, "While I have come to you to make a pledge to migrate, I have left my parents in tears." Rasulullaah ﷺ said to him, **"Return to them and make them laugh just as you have made them weep."**

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that when a man from Yemen migrated to Rasulullaah ﷺ (in Madinah), Rasulullaah ﷺ asked him, "Do you still have any family in Yemen?" "I have my parents," he replied. "Did they permit you (to come here)?" Rasulullaah ﷺ enquired further. "No," was the reply. Rasulullaah ﷺ then said, "Return to them and seek their permission. **You may proceed in Jihaad only if they permit you, otherwise (remain behind and) be good to them."** (4)

Hadhrat Anas رضي الله تعالى عنه narrates that a man once said to Rasulullaah ﷺ, "While I desire to march in Jihaad, I do not have the means." Rasulullaah ﷺ asked, "Are any of your parents still alive?" The man replied that his mother was still living. "Then," said Rasulullaah ﷺ, "meet Allaah while involved in **serving her. If you do this, you will be (rewarded like) one who has performed Hajj, Umrah and waged Jihaad."** (5)

Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah رضي الله تعالى عنه from Participating in the Battle of Khaybar because of his Mother

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that once Rasulullaah ﷺ announced, "Prepare to march on the town with oppressive inhabitants because if Allaah wills, He will allow you to conquer it." Rasulullaah ﷺ was referring to the (Jewish) town of Khaybar. Rasulullaah ﷺ added, "No one with stubborn or frail animals should march with us." Hadhrat Abu Hurayrah رضي الله تعالى عنه then went to his mother and said, "Prepare my journey's provisions because Rasulullaah ﷺ has just given the instruction to fight in Jihaad." His mother said, "You are leaving when you know that I am unable to enter without you by my side?" "But I cannot stay behind Rasulullaah ﷺ," Hadhrat Abu Hurayrah رضي الله تعالى عنه explained. His

(1) Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.
(2) Muslim.
(3) Abu Dawood.
(4) Abu Dawood.
(5) Abu Ya'la and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.93).

mother then indicated towards her breasts and pleaded with him to listen to her on account of the milk that she fed him. (He however remained adamant.)
She then secretly went to Rasulullaah ﷺ and stated her case before him. Rasulullaah ﷺ reassured her saying, "You may go. Your case will be attended to without you having to come." When Hadhrat Abu Hurayrah رضي الله تعالى عنه came to Rasulullaah ﷺ, Rasulullaah ﷺ turned away from him. Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Your turning away from me must be on account of some news that had reached you about me." Rasulullaah ﷺ said, "You are the one whose mother had to indicate towards her breasts and plead with you to listen to her on account of the milk that she fed you (but you still would not accede)! Do you people think that you are not in the path of Allaah when you are with one or both of your parents? **You are definitely in the path of Allaah when you treat them well and fulfil their rights."** Hadhrat Abu Hurayrah رضي الله تعالى عنه then remained with his mother and was unable to fight any battles for two years until his mother passed away. The narration still continues further. [1]

Rasulullaah ﷺ Commands Some Sahabah رضي الله تعالى عنهم to Forsake Jihaad to Care for their Parents

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was in Siqaayah when a woman came to him with her son. She said, "This son of mine wants to march in Jihaad but I am refusing to allow him." Rasulullaah ﷺ said (to the son), "Remain with your mother until she permits you or until death claims her life because this will earn you greater rewards." [2]
Another narration states that a man came with his mother to Rasulullaah ﷺ While he wanted to proceed in Jihaad, she was averse to the idea. Rasulullaah ﷺ advised him saying, "Stay glued to your mother and your reward with her shall be the same as what you would receive in Jihaad." [3]
Hadhrat Talha bin Mu'aawiya Sulami رضي الله تعالى عنه reports that he once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I wish to wage Jihaad in the path of Allaah." "Is your mother alive?" Rasulullaah ﷺ enquired. When informed that she was, Rasulullaah ﷺ said, **"Stay glued to her feet because Jannah lies there."** [4]
Hadhrat Jaahimah رضي الله تعالى عنه reports that when he approached Rasulullaah ﷺ to seek advice about proceeding in Jihaad, Rasulullaah ﷺ asked him whether his parents were alive. When he informed Rasulullaah ﷺ that they were, Rasulullaah ﷺ said, "Stay glued to them because Jannah lies beneath their feet." [5]
Hadhrat Jaahimah رضي الله تعالى عنه says, "I went to Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! I intend fighting in Jihaad and have come to consult with you.'

(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(2) Tabraani.
(3) Tabraani. Haythami (Vol.5 Pg.322) has commented on the chain of narrators.
(4) Tabraani. Haythami (Vol.8 Pg.138) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.138).

'Do you have a mother?' Rasulullaah ﷺ asked. When I told him that I did, he said, 'Stay glued to her because Jannah lies beneath her feet.' When I repeated myself to Rasulullaah ﷺ a second and a third time on various occasions, his reply was always the same." (1)

Hadhrat Nu'aym the freed slave of Hadhrat Ummu Salamah رضي الله تعالى عنها reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه left for Hajj and was somewhere between Makkah and Madinah, he recognised a particular tree and sat down beneath it. He then said, "I saw Rasulullaah ﷺ beneath this tree when a young man from this valley came and stood by him. He said, 'O Rasulullaah ﷺ! I have come to wage Jihaad with you in the path of Allaah thereby seeking Allaah's pleasure and the home of the Aakhirah.' Rasulullaah ﷺ asked him, 'Are both your parents alive?' 'Yes,' was his reply. Rasulullaah ﷺ said, 'Then return and be good towards them.' The man then returned whence he came from." (2)

The Incident Between Hadhrat Ali رضي الله تعالى عنه and his two Sons when Hadhrat Umar رضي الله تعالى عنه Proposed for his Daughter

Hadhrat Hasan narrates that when Hadhrat Umar رضي الله تعالى عنه proposed for Hadhrat Ummu Kulthoom, (her father) Hadhrat Ali رضي الله تعالى عنه said, "She is still too young for marriage." Hadhrat Umar رضي الله تعالى عنه said, "I have heard Rasulullaah ﷺ say, 'Every kinship by blood or marriage shall be severed on the Day of Qiyaamah except for all my kinship by blood or marriage.' I therefore wish to establish a kinship with Rasulullaah ﷺ (by marrying your daughter)." Hadhrat Ali رضي الله تعالى عنه said to his sons Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه, "Get your uncle married (to your sister)." They remarked, "She is a woman of individuality and will choose for herself." This remark made Hadhrat Ali رضي الله تعالى عنه furious and when he stood up, Hadhrat Hasan رضي الله تعالى عنه grabbed hold of his father's clothes saying, "Dear father! I cannot bear you being detached from us (do forgive us)!" "Then get him married," Hadhrat Ali رضي الله تعالى عنه said. (3)

Hadhrat Usaama رضي الله تعالى عنه Feeds the Sap of a Date Palm to his Mother

Hadhrat Muhammad bin Seereen reports that the price of a date palm reached a thousand Dirhams during the Khilaafah of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. Hadhrat Usaama رضي الله تعالى عنه bored to the centre of a date palm and extracted the sap, which he gave his mother to eat. People asked him, "What makes you do this when you know that a date palm can fetch a price of a thousand Dirhams?" He replied, "My mother asked me for it and if I can get it, I always give her anything she asks me for." (4)

(1) Ibn Sa'd (Vol.4 Pg.17).
(2) Abu Ya'la. Haythami (Vol.8 Pg.138) has commented on the chain of narrators.
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).
(4) Ibn Sa'd (Vol.4 Pg.94).

Showing Mercy To Children and Treating them with Equality

Rasulullaah ﷺ Descends the pulpit for Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that he once saw Rasulullaah ﷺ delivering a sermon from the pulpit when Hadhrat Husayn رضي الله تعالى عنه came out dragging a cloth around his neck. He then tripped and fell down on his face. Rasulullaah ﷺ got off the pulpit to get to him but seeing what he intended, the Sahabah رضي الله تعالى عنهم picked up the child and took him to Rasulullaah ﷺ. Rasulullaah ﷺ took the child and carried him saying, **"May Allaah destroy Shaytaan! Children are surely a trial. By Allaah!** (In the eagerness of helping the child) I had no idea that I had descended from the pulpit until the child was brought to me." (1)

Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه Climb on Rasulullaah ﷺ's Shoulders During salaah and He Prolongs the Sajdah because of it

Hadhrat Abu Sa'eed رضي الله تعالى عنه narrates that Hadhrat Hasan رضي الله تعالى عنه once came to Rasulullaah ﷺ while he was in Sajdah and climbed on his back. Rasulullaah ﷺ held him and stood up. When Rasulullaah ﷺ proceeded into Ruku, the child then stood on his back. When he got up, Rasulullaah ﷺ then left the boy and he went away. (2)

Hadhrat Zubayr رضي الله تعالى عنه narrates that he once saw Hadhrat Hasan bin Ali رضي الله تعالى عنهما climb on to Rasulullaah ﷺ's back when he was in Sajdah. Rasulullaah ﷺ did not make the boy get off (and remained in Sajdah) until the child himself decided to get down. Rasulullaah ﷺ sometimes also parted his legs so that boy could go in from one side and out the other side. (3)

Hadhrat Bahiy narrates that he once asked Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه who it was that most closely resembled Rasulullaah ﷺ. He replied, **"Hasan bin Ali رضي الله تعالى عنه most closely resembled Rasulullaah ﷺ** and he was the most beloved to Rasulullaah ﷺ. While Rasulullaah ﷺ was performing salaah, he would sometimes come and sit on Rasulullaah ﷺ's back. Rasulullaah ﷺ would then not move from his position until Hasan رضي الله تعالى عنه got off. He would then go beneath Rasulullaah ﷺ's abdomen and Rasulullaah ﷺ would separate his legs for the boy to go out again." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that at times when Rasulullaah ﷺ was in Sajdah, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه would climb on his back. When the Sahabah رضي الله تعالى عنهم ventured to stop them from them

(1) Tabraani. Haythami (Vol.8 Pg.155) has commented on the chain of narrators
(2) Bazzaar. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.
(4) Bazzaar. Haythami (Vol.9 Pg.176) has commented on the chain of narrators.

doing so, Rasulullaah ﷺ would indicate to them to leave the boys alone. After completing the salaah, Rasulullaah ﷺ would place them on his lap and say, "Whoever loves me should love these two." (1)

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was in Sajdah, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه would come and climb on his back. Rasulullaah ﷺ would then prolong the Sajdah. When asked why the Sajdah was prolonged, Rasulullaah ﷺ would reply, "When my two (grand) children mounted my back, I did not like to get up to quickly." (2)

Rasulullaah ﷺ Performs Salaah with Hadhrat Umaamah رضي الله تعالى عنها on his shoulders

Hadhrat Abu Qataadah رضي الله تعالى عنه reports that Rasulullaah ﷺ once came out of his room with (his granddaughter) Hadhrat Umaamah bint Abil Aas رضي الله تعالى عنها on his shoulders. He then proceeded to perform salaah. He put her down whenever he went into Ruku and then picked her up again whenever he stood up (from Sajdah). (3)

Rasulullaah ﷺ Carries Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه on his shoulders and his Statement about them

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came out to them with Hadhrat Hasan رضي الله تعالى عنه on one shoulder and Hadhrat Husayn رضي الله تعالى عنه on the other. He was kissing the one and then the other in turn when someone asked, "O Rasulullaah ﷺ! You seem to love them very much?" Rasulullaah ﷺ then said, "Whoever loves them loves me and whoever hates them hates me." (4)

Rasulullaah ﷺ Sucks the Tongue of Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Mu'aawiya رضي الله تعالى عنه once said, "I have seen Rasulullaah ﷺ suck his tongue (the tongue of Hadhrat Hasan bin Ali رضي الله تعالى عنه) and the tongue or lips that Rasulullaah ﷺ sucked can never suffer any punishment." (5)

The Incident between Rasulullaah ﷺ and Hadhrat Aqra رضي الله تعالى عنه when Rasulullaah ﷺ Kissed Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once kissed Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Aqra bin Haabis رضي الله تعالى عنه said, "Although I

(1) Abu Ya'la and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.179). The narration of Bazzaar states that Rasulullaah ﷺ would embrace the two boys after completing his salaah. Tabraani has reported a similar narration in brief.
(2) Abu Ya'la. Haythami (Vol.9 Pg.181) has commented on the chain of narrators.
(3) Bukhaari (Vol.2 Pg.887). Ibn Sa'd (Vol.8 Pg.39) has reported a similar narration.
(4) Ahmad. Haythami (Vol.9 Pg.179) has commented on the chain of narrators. Bazzaar and Ibn Maajah have reported a similar narration in brief.
(5) Ahmad. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

have ten children of my own, I have never kissed one of them." To this Rasulullaah ﷺ remarked, "Allaah does not show mercy to those who do not show mercy towards people." (1)

Rasulullaah ﷺ's Statement Concerning Children and his Visit to His Son Ibraheem رضى الله تعالى عنه

Hadhrat Aswad bin Khalaf رضى الله تعالى عنه reports that Rasulullaah ﷺ once picked up Hadhrat Hasan رضى الله تعالى عنه, kissed him and then turned to the Sahabah رضى الله تعالى عنهم saying, "It is because of his child that a man becomes miserly (towards others), does foolish things and becomes cowardly (fearing for the welfare of his child if anything happens to him)." (2)

Hadhrat Anas رضى الله تعالى عنه says, "Rasulullaah ﷺ was most compassionate towards his family. He had a son (Ibraheem رضى الله تعالى عنه) who was being suckled by the wife of a blacksmith at one end of Madinah. We would go to see the child at times when the house was filled with smoke from the burning of Idhkhir grass (in the furnace). Rasulullaah ﷺ would then kiss the child and smell him." (3)

Rasulullaah ﷺ Gives Glad Tidings to People who are Compassionate Towards their Children and who Strive to Treat them Equally

Hadhrat Anas رضى الله تعالى عنه reports that a woman once came to Hadhrat Aa'isha رضى الله تعالى عنها with her two little daughters. When Hadhrat Aa'isha رضى الله تعالى عنها gave her three dates, the woman gave one to each child and was about to put the third one into her mouth when the girls looked at her (with craving for her date). The mother then broke the date into two parts, gave half to each girl and then left. When Rasulullaah ﷺ arrived and Hadhrat Aa'isha رضى الله تعالى عنها narrated to him what the woman had done, he said, "Because of her deed, she shall surely enter Jannah."(4)

Hadhrat Hasan bin Ali رضى الله تعالى عنه reports that a woman once came to Rasulullaah ﷺ to beg for food with her two sons. Rasulullaah ﷺ gave her three dates, one for each of them. The woman gave one to each child and they both ate theirs. They then started looking at their mother, who then broke her date into two parts, giving half to each of them. To this, Rasulullaah ﷺ commented, "Allaah shall be merciful towards her as she has been merciful towards her sons.(5)

Hadhrat Abu Hurayrah رضى الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ with his child. When the man hugged the child, Rasulullaah ﷺ asked, "Are you merciful towards him?" When the man replied that he was, Rasulullaah ﷺ said, "Allaah is more merciful towards you than you are towards your

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.156). Bukhaari (Vol.2 Pg.887) has reported a similar narration also from Hadhrat Abu Hurayrah رضى الله تعالى عنه.
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.155).
(3) Bukhaari in his Adab (Pg.56). Ibn Sa'd (Vol.1 Pg.87) has reported a similar narration also from Hadhrat Anas رضى الله تعالى عنه.
(4) Bazzaar. Haythami (Vol.8 Pg.158) has commented on the chain of narrators.
(5) Tabraani in his Sagheer and *Kabeer*, Haythami (Vol.8 Pg.158) has commented on the chain of narrators.

child because He is the Most merciful of those who show mercy." [1]

Hadhrat Anas رضي الله تعالى عنه narrates that a man was sitting with Rasulullaah ﷺ when his son arrived. The man kissed the boy and seated him on his lap. When his daughter came, he merely seated her in front of him. To this, Rasulullaah ﷺ reprimanded, **"Why have you not treated them equally?"** [2]

Honouring One's Neighbour

The Rights of Neighbours According to the Ahadeeth

Hadhrat Mu'aawiya bin Haydah رضي الله تعالى عنه reports that he once asked Rasulullaah ﷺ what the rights of his neighbours were. Rasulullaah ﷺ replied, "You should visit him when he falls ill, attend his funeral when he passes away, give him a loan if he asks for one and **conceal his poverty** (and help him in a way that no one else comes to know). You should also congratulate him if some good comes his way and sympathise with him when a calamity befalls him. Furthermore, you should not raise your building higher than his so as to obstruct the ventilation of his house and **also not distress him by the aroma of your pot** (when he has no food) unless you intend dishing out some of the food for him." [3] Another narration adds, **"You should provide clothing for him if he has none."** [4]

The Incident of Hadhrat Muhammad bin Abdullaah bin Salaam رضي الله تعالى عنه and his Troublesome Neighbour

Hadhrat Muhammad bin Abdullaah bin Salaam رضي الله تعالى عنه says that he once complained to Rasulullaah ﷺ that his neighbour was causing him much trouble. Rasulullaah ﷺ encouraged him to exercise patience. When he again returned with the same complaint, Rasulullaah ﷺ gave him the same advice. When he lodged the same complaint for the third time, Rasulullaah ﷺ said, **"Take all your belongings out on the street and whenever anyone asks you what the matter is, tell him that your neighbour is giving you trouble.** He will then receive the curses of the people. Whoever believes in Allaah and the Last Day should honour his neighbour. Whoever believes in Allaah and the Last Day should honour his guest. Whoever believes in Allaah and the Last **Day should either speak what is good or remain silent."** [5]

Rasulullaah ﷺ Forbids a Person from Accompanying him in Battle because he Had Caused Harm to his Neighbour

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that as Rasulullaah ﷺ was once

(1) Bukhaari in his Adab (Pg.56).
(2) Bazzaar. Haythami (Vol.8 Pg.156) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.8 Pg.165) has commented on the chain of narrators.
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).
(5) Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).

leaving for a battle, he announced, "None who has caused harm to his neighbour should accompany us today." Someone asked, "I urinated at the base of my neighbour's wall." "You will then not accompany us today," Rasulullaah ﷺ instructed. (1)

The Amplified Severity of Committing Adultery with one's Neighbour's Wife and of Stealing from him

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked the Sahabah رضي الله تعالى عنهم, "What do you think of adultery?" They replied, "It is Haraam. Allaah and His Rasool ﷺ have forbidden it and it will remain Haraam until the Day of Qiyaamah." Rasulullaah ﷺ then said to them, "The sin of committing adultery with ten women is less severe than that of committing adultery with the neighbour's wife." Rasulullaah ﷺ the asked, "What do you think of stealing?" They replied, "Allaah and His Rasool ﷺ have forbidden it and it is therefore Haraam." Rasulullaah ﷺ then said to them, "The sin of stealing from ten homes is less severe than that of stealing from the neighbour's house." (2)

The Narration of Hadhrat Abu Dharr رضي الله تعالى عنه Stating that Allaah Loves Three Persons and Detests Three Persons

Hadhrat Mutarrif bin Abdullaah رضي الله تعالى عنه says, "I had always been hearing a Hadith narrated by Hadhrat Abu Dharr رضي الله تعالى عنه and desired to meet him (to hear the Hadith directly from him). Therefore, when I eventually met Hadhrat Abu Dharr رضي الله تعالى عنه one day, I said to him, 'O Abu Dharr! I have been hearing a Hadith that you narrate and have always wished to meet you.' He exclaimed, 'May Allaah bless your father! You have now met me, so come (tell me which Hadith it is).' I replied, 'The Hadith I heard was that Rasulullaah ﷺ once told you that Allaah **loves three persons and detests three persons.'**

Hadhrat Abu Dharr رضي الله تعالى عنه remarked, 'It never even occurs to me to lie about what Rasulullaah ﷺ said.' I asked, 'Who then are the three persons whom Allaah loves?' He replied, 'The man who strives in the path of Allaah with steadfastness, expecting rewards only from Allaah and then fights until he is martyred. You find mention of him in Allaah's Book that is with you.' He then recited the verse:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ۝﴾

(سورة صف آيت ٤)

Verily Allaah loves those **(Mu'mineen)** who fight **(the enemies of Islaam)** in His path **(standing)** in rows *(in front of the enemy with*

(1) Tabraani in his Awsat. Haythami (Vol.8 Pg.170) has commented on the chain of narrators.
(2) Ahmad and Tabraani in his *Kabeer* and Awsat, both reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.168).

steadfastness and unity) as if they are a solid building. {Surah Saff, verse 4}

I asked further, 'Who else?' he replied, 'The man whose evil neighbour gives him plenty of trouble but he exercises patience until Allaah suffices for him by either life (by changing the behaviour of the neighbour) or death (by taking either one of them from this world).'" The Hadith still continues further. (1)

Hadhrat Qaasim narrates that Hadhrat Abu Bakr رضي الله عنه once passed by his son Hadhrat Abdur Rahmaan رضي الله عنه who was busy arguing with his neighbour. Hadhrat Abu Bakr رضي الله عنه said to him, **"Do not argue with your neighbour** because while other people (with whom you argue)will go away, your neighbour will always remain where he is (and you will have to contend with him every day)." (2)

Honouring a Righteous Travel Companion

Rasulullaah ﷺ Advises Two Sahabah رضي الله عنهم to Honour Hadhrat Rabaah bin Rabee رضي الله عنه

Hadhrat Rabaah bin Rabee رضي الله عنه narrates, "We were on a military expedition with Rasulullaah ﷺ who had given every three of us a camel to ride. In the desert, two persons would ride while the third drove the camel on form behind. However, in the mountains, all would dismount. Rasulullaah ﷺ once passed by us while I happened to be walking and asked, 'I see you walking, O Rabaah?' I replied, 'I have just dismounted, while my two companions have started to ride.' Rasulullaah ﷺ then passed by my two companions and made the camel sit down. The two of them dismounted and when I passed by, they said, 'Mount the camel, sit at the front and remain there until we return (to Madinah). We shall take turns to ride with you.' When I asked them why they insisted on this arrangement, they replied, **'Rasulullaah ﷺ told us that we have a righteous travel companion whom we should treat well.'"**(3)

Treating People According to their Status

The Action of Hadhrat Aa'isha رضي الله عنها in this Regard

Hadhrat Amr bin Mikhraaq reports that when a man of prominent appearance passed by Hadhrat Aa'isha رضي الله عنها as she was having a meal, she invited him (to share the meal with her) and he sat down to eat. When another man passed by, she merely gave him a piece of bread. When someone asked her the reason for this, she replied, **"Rasulullaah ﷺ instructed us to treat people according to their status."** (4)

Another narration states that when a beggar came to beg from Hadhrat Aa'isha رضي الله عنها, she had a piece of bread given to him. When a man of prominence then arrived, she allowed him to sit down and share the food she was eating. When

(1) Ahmad and Tabraani. Haythami (Vol.8 Pg.171) has commented on the chain of narrators.
(2) Ibn Mubaarak, Abu Ubayd in his Ghareeb, Kharaa'iti and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).
(3) Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).
(4) Khateeb in his Muttafaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

someone asked her the reason for this, she replied, "Rasulullaah ﷺ instructed us to treat people according to their status." (1)

Yet another narration states that Hadhrat Aa'isha رضي الله تعالى عنها was once on a journey when she had a supper prepared for some people of the Quraysh. When a wealthy man of prominence arrived there, she had him invited. He dismounted, partook of the meal and then left. When a beggar then arrived, she had a piece of bread given to him. Someone asked, "You instructed us to invite the rich man but had a piece of bread given to the beggar?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "It would have been inappropriate for us to treat the rich man in any manner other than the manner in which we did. When the beggar asked for something, I had someone give him something that would please him. "Rasulullaah ﷺ instructed us to treat people according to their status." (2)

The narration has already passed in which Hadhrat Ali رضي الله تعالى عنه gave a man a set of clothing and a hundred gold coins and said, " I have heard Rasulullaah ﷺ say, 'Treat people according to their status' and this is the status of this man in my regard." (3)

Greeting a Muslim

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Agharr رضي الله تعالى عنه from the Muzaynah tribe says, "Rasulullaah ﷺ once gave instructions for me to have a Jareeb(4) of dates that was with one of the Ansaar. However, when the Ansaari procrastinated, I spoke to Rasulullaah ﷺ about it. Rasulullaah ﷺ then instructed Hadhrat Abu Bakr رضي الله تعالى عنه to accompany me the next morning to get the dates. Hadhrat Abu Bakr رضي الله تعالى عنه promised to meet me at the Masjid after performing the Fajr salaah. I found him where we had arranged to meet and we left. Whenever Hadhrat Abu Bakr رضي الله تعالى عنه saw anyone from far, he greeted him with Salaam. He then said, 'Do you not see the tremendous virtue that others are gaining over you (by beating you to greeting). **Never let anyone beat you to making Salaam.**' Thereafter, whenever we saw anyone approach from a distance, we would greet him before he could greet us."(5)

Hadhrat Zuhrah bin Khameesa رضي الله تعالى عنه narrates, "I was once riding behind Hadhrat Abu Bakr رضي الله تعالى عنه on the same animal. Whenever we passed by any people and greeted them with Salaam, their reply was longer than our greeting. Hadhrat Abu Bakr رضي الله تعالى عنه remarked, 'People have been overpowering us today.'"

(1) Abu Dawood, Ibn Khuzaymah, Bazzaar, Abu Ya'la, Abu Nu'aym in his Mustakhraj, Bayhaqi in his Adab and Askari in his Amthaal.

(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.379). Allaama Zubaydi has commented on the chain of narrators in his commentary of Ihya (Vol.6 Pg.265).

(3) Ibn Asaakir and Abu Moosa Madeeni in his Kitaabu Istid'aail Libaas, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).

(4) A unit of measure used during those days.

(5) Tabraani in his *Kabeer* and Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.206). Bukhaari in his Adab (Pg.145), Ibn Jareer, Abu Nu'aym and Kharaa'iti have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).

Another narration quotes him as saying, "People have surpassed us in great good today." [1]

Hadhrat Umar رضي الله تعالى عنه reports, "I was once riding behind Hadhrat Abu Bakr رضي الله تعالى عنه on the same animal. Whenever he passed by any people and greeted them with the words 'As Salaamu Alaykum', they replied by saying, 'As Salaamu Alaykum wa Rahmatullaah wa Barakaatuh'. Hadhrat Abu Bakr رضي الله تعالى عنه remarked, "People have surpassed us tremendously today."'[2]

The Advice of Hadhrat Abu Umaamah رضي الله تعالى عنه in this Regard and the Behaviour of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Umaamah رضي الله تعالى عنه was once giving a lecture when he said, "Hold fast to patience because in markets that you like and those that you do not because patience is a most excellent quality. This world has certainly attracted you. It is dragging its skirt before you and has put on its dressing and adornments for you. On the other hand, the companions of Muhammad ﷺ (were so eager to earn the rewards of the Aakhirah that they) used to sit in their yards saying, 'We sit to greet with Salaam and to be greeted.'"[3]

Hadhrat Anas رضي الله تعالى عنه once said, "When we were with Rasulullaah ﷺ and a tree came between us (causing us to separate), we would greet each other with Salaam as soon as we rejoined." [4]

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه with Hadhrat Tufayl رضي الله تعالى عنه

Hadhrat Tufayl bin Ubay bin Ka'b narrates, "I used to accompany Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to the marketplace every morning. When we went there, he would not pass by any hawker, trader, poor person or any other person without greeting them with Salaam. When I went to him one day and he requested me to follow him to the marketplace, I asked, 'What do you do at the marketplace when you do not make any purchases, do not enquire about any product, do not ask prices and do not even participate in the gatherings at the market? Why do we not rather sit here and talk.' Hadhrat Abdullaah رضي الله تعالى عنه said, 'Dear tubby (Hadhrat Tufayl was overweight and the term was one of endearment)! **We go there for the sake of Salaam, so that we may greet whoever we meet with Salaam.'"**[5]

The Practice of Hadhrat Abu Umaamah رضي الله تعالى عنه

Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه used to greet everyone he met with

(1) Ibn Abi Shaybah.
(2) Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.156).
(4) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.207). Bukhaari has reported a similar narration in his Adab (Pg.148).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310), as quoted in Jam'ul Fawaa'id (Vol.2 Pg.141). Bukhaari has also reported the narration in his Adab (Pg.148).

Salaam. There was none who ever beat him to making Salaam except a Jew who once hid behind a pillar and then surprised him by coming out to greet him. "Shame on you, O Jew!" Hadhrat Abu Umaamah رضي الله تعالى عنه cried out, "What made you do this?" The Jew replied, "I noticed that you are a man who greets very often so I knew that there must be great virtue in it. I therefore wished to have the virtue." Hadhrat Abu Umaamah رضي الله تعالى عنه then said to him, "I have heard Rasulullaah ﷺ say, **'Verily Allaah has made the Salaam a greeting for (the Muslims of) my Ummah and a security for the Kuffaar living under our (Muslim) rule."** (1)

Hadhrat Muhammad bin Ziyaad reports, "I was holding the hand of Hadhrat Abu Umaamah رضي الله تعالى عنه as he proceeded to his house. He did not pass by any Muslim, Christian, youngster or adult without saying 'Salaamun Alaykum', 'Salaamun Alaykum'. When he reached the door of his house, he turned to us and said, 'O son of my brother! Our Nabi ﷺ commanded us to make Salaam common amongst ourselves." (2)

Hadhrat Basheer bin Yasaar says, "None could ever beat Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to making Salaam." (3)

Replying to a Greeting

The Incident of Rasulullaah ﷺ with Some of the Sahabah رضي الله تعالى عنهم

Hadhrat Salmaan رضي الله تعالى عنه reports that someone once came to Rasulullaah ﷺ and greeted with the words: "اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰه". Rasulullaah ﷺ replied with the words: "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ". Thereafter, another Sahabi رضي الله تعالى عنه arrived and greeted with the words: "اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَرَحْمَةُ اللّٰه". Rasulullaah ﷺ replied with the words: "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ". Thereafter, a third Sahabi رضي الله تعالى عنه arrived and greeted with the words: "اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ". This time Rasulullaah ﷺ only said, "وَعَلَيْكَ" The Sahabi رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! When those two came, you greeted them with words better than the words you used for me." Rasulullaah ﷺ replied, "You had left nothing for me (to add because you used the full greeting). Allaah says:

﴿وَإِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَآ أَوْرُدُّوْهَا ط﴾ (سورة نساء: ٨٦)

'When you are greeted with a greeting, then reply with a better greeting, or *(at least)* return *(the same greeting)*.' {Surah Nisaa, verse 86}

I therefore returned your greeting (since there was no better reply)." (4)

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها with Rasulullaah ﷺ and Hadhrat Jibra'eel عليه السلام

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once said to her, "O

(1) Tabraani. Haythami (Vol.8 Pg.33) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.6 Pg.112).
(3) Bukhaari in his Adab (Pg.145).
(4) Tabraani. Haythami (Vol.8 Pg.33) has commented on the chain of narrators.

Aa'isha! Jibra'eel عَلَيْهِ السَّلَام is here and he conveys Salaams to you." Hadhrat Aa'isha رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا replied by saying, "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ". She was about to add to these words when Rasulullaah ﷺ said, "The Salaam ends at that." Hadhrat Jibra'eel عَلَيْهِ السَّلَام then said, "May the mercy and blessings of Allaah be on you, O Ahlul Bayt (members of Rasulullaah ﷺ's household)." (1)

The Incident of Rasulullaah ﷺ with Hadhrat Sa'd bin Ubaadah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ

Hadhrat Anas رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ and other Sahabah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ narrate that when Rasulullaah ﷺ once requested permission to enter the home of Hadhrat Sa'd bin Ubaadah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ, Rasulullaah ﷺ greeted with the words: "اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ". Although Hadhrat Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ replied by saying, "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ", he did so in a voice that was not audible to Rasulullaah ﷺ. Rasulullaah ﷺ greeted three times and each time, Hadhrat Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ replied in a voice that was inaudible to Rasulullaah ﷺ. When Rasulullaah ﷺ turned to leave (thinking that no one was at home), Hadhrat Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ ran after him saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Every greeting of yours fell on my ears and I had replied each time in a voice that you could not hear. I did that because I wanted to get more of your Salaams and blessings (because Salaam is a du'aa for peace and blessings)." He then took Rasulullaah ﷺ into his house and served some olive oil, which Rasulullaah ﷺ ate. After eating, Rasulullaah ﷺ made the du'aa:

"اَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ وَاَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ"

> "May the pious eat your food, may the angels pray for you and may fasting people end their fasts with you." (2)

Hadhrat Anas رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrates that Rasulullaah ﷺ used to visit the Ansaar and when he came to the locality of the Ansaar, the children of the Ansaar would gather around him. He would then make du'aa for them, pass his hand over their heads and greet them with Salaam. When Rasulullaah ﷺ arrived at the door of Hadhrat Sa'd bin Ubaadah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ's house, he greeted with the words: "اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ". Although Hadhrat Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ replied, he did so in a voice that was not audible to Rasulullaah ﷺ. Rasulullaah ﷺ greeted three times and it was his practice never to greet more than three times (when seeking permission to enter). He would usually enter when granted permission or leave (if no one replied after three Salaams). Rasulullaah ﷺ therefore turned to leave (thinking that no one was at home), when Hadhrat Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ came running after him. The rest of the narration is the same as the one above. (3)

The Incident of Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ with Hadhrat Uthmaan رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ

Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once passed

(1) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.33).
(2) Ahmad. Abu Dawood has reported a part of the narration.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.34).

by Hadhrat Uthmaan رضي الله تعالى عنه and greeted him. Hadhrat Uthmaan رضي الله تعالى عنه however did not reply to the greeting. Hadhrat Umar رضي الله تعالى عنه proceeded immediately to Hadhrat Abu Bakr رضي الله تعالى عنه and complained to him about this. When Hadhrat Abu Bakr رضي الله تعالى عنه asked Hadhrat Uthmaan رضي الله تعالى عنه why he did not reply to the greeting, Hadhrat Uthmaan رضي الله تعالى عنه explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah صلى الله عليه وسلم about how we could save ourselves from these thoughts of Shaytaan!'"

Hadhrat Abu Bakr رضي الله تعالى عنه then said, "I expressed the very concern and question to Rasulullaah صلى الله عليه وسلم saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah صلى الله عليه وسلم replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"[(1)]

"O Khalifah of Rasulullaah صلى الله عليه وسلم! I have some shocking news for you! When I passed by Uthmaan رضي الله تعالى عنه and greeted him, he did not even reply."

In a more lengthy narration, Hadhrat Uthmaan رضي الله تعالى عنه says, "When Umar رضي الله تعالى عنه went to Abu Bakr رضي الله تعالى عنه, he said, 'O Khalifah of Rasulullaah صلى الله عليه وسلم! I have some shocking news for you! When I passed by Uthmaan رضي الله تعالى عنه and greeted him, he did not even reply.' Taking Umar رضي الله تعالى عنه by the hand, Abu Bakr رضي الله تعالى عنه came to me and asked, 'O Uthmaan! Your brother Umar رضي الله تعالى عنه has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah صلى الله عليه وسلم!' I defended. 'You certainly did,' Umar رضي الله تعالى عنه asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr رضي الله تعالى عنه then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr رضي الله تعالى عنه asked me what it was, I replied, 'Rasulullaah صلى الله عليه وسلم passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr رضي الله تعالى عنه said, 'I have asked Rasulullaah صلى الله عليه وسلم about this and he informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah صلى الله عليه وسلم! In what does the salvation of this Ummah lay?' Rasulullaah صلى الله عليه وسلم replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah صلى الله عليه وسلم offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is the Rasul sent by Allaah (i.e. the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah صلى الله عليه وسلم')."[(2)]

(1) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).
(2) Ibn Sa'd (Vol.2 Pg.312).

The Incident of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللهُ تَعَالَى عَنْهُ says, "I once passed by Uthmaan bin Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab رَضِيَ اللهُ تَعَالَى عَنْهُ and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then sent for Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said. By Allaah! Whenever I remember these words, my eyes and heart are engulfed by a veil.'"

Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ then said, "Let me tell you what it was. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, 'Who is that? Is that Abu Is'haa?Q' 'Yes, it is I, O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,' Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'it is the du'aa of the man of the fish (Hadhrat Yunus عَلَيْهِ السَّلَامُ) when he was in the belly of the fish, (the words are):

"لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ"

> 'There is no Ilaah but You *(O Allaah)*. You are Pure. I have certainly been from among the wrongdoers.'

Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa.'"[1]

Conveying Salaams

The Incident of Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ with Hadhrat Ash'ath bin Qais رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Jareer bin Abdullaah رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abul Bakhtari narrates that Hadhrat Ash'ath bin Qais رَضِيَ اللهُ تَعَالَى عَنْهُ and

(1) Ahmad. Haythami (Vol.7 Pg.68) has commented on the chain of narrators. Tirmidhi has reported a portion of the end, while Abu Ya'la and Tabraani have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).

Hadhrat Jareer bin Abdullaah Bajali رضي الله تعالى عنه once went to see Hadhrat Salmaan Faarsi رضي الله تعالى عنه. When they came to him in a fortress in a corner of Madaa'in, they greeted him with the words " اَلسَّلَامُ عَلَيْكَ" and "حَيَّاكَ اللّٰهُ " ("May Allaah keep you alive"). They then asked, "Are you Salmaan Faarsi?" When he replied that he was, they asked further, "Are you the companion of Rasulullaah ﷺ?" "I am not sure," he replied. This put them in doubt and they said, "Perhaps you are not the person we want." Hadhrat Salmaan رضي الله تعالى عنه put them at ease saying, "I am the person you want. I have seen Rasulullaah ﷺ and have been in his company. (He then said out of humility) As for the companions of Rasulullaah ﷺ, they are those who have entered Jannah with him (and I am not sure whether I shall be amongst them). What do you two want?"

The two Sahabah رضي الله تعالى عنهم explained, "We have come to you from one of your **brothers in Shaam."** "Who is he?" Hadhrat Salmaan رضي الله تعالى عنه enquired. When they informed him that it was Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه asked, **"Then where is my gift that he has sent with you?"** "He has not sent any gift with us," they averred. Hadhrat Salmaan رضي الله تعالى عنه warned them saying, "Fear Allaah and hand over the trust that has been given to you! None has come to me from him without a gift for me." The two reasoned with him saying, "Please do not file a case against us for this. We have much wealth with us and you may choose whatever you want from it." "But I do not want your wealth," Hadhrat Salmaan رضي الله تعالى عنه said, "All I want is the gift that he has sent with you."

"By Allaah!" they swore, "He has sent us with nothing but these words: 'Amongst you is a certain man. Whenever Rasulullaah ﷺ was alone with him, Rasulullaah ﷺ wanted no one else. When you go to him, **do convey my Salaams to him.'"** Hadhrat Salmaan رضي الله تعالى عنه then said, **"This was the only gift that I wanted from you.** What gift can be better than Salaam, which is a blessed and pure greeting from Allaah?" (1)

Shaking Hands and Embracing

Narrations of Hadhrat Jundub رضي الله تعالى عنه, Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه Concerning the Practice of Rasulullaah ﷺ With Regard to Shaking Hands

Hadhrat Jundub رضي الله تعالى عنه says, "When meeting his companions, Rasulullaah ﷺ never shook their hands until he had first greeted them with Salaam." (2)

Someone once asked Hadhrat Abu Dharr رضي الله تعالى عنه, "I want to ask you about a Hadith of Rasulullaah ﷺ." Hadhrat Abu Dharr رضي الله تعالى عنه said, "I shall then narrate it to you unless it is a secret." The person then asked, "Was Rasulullaah ﷺ in the habit of shaking your hands when you met him?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "There was never a time that I met him without him shaking my

(1) Tabraani. Haythami (Vol.8 Pg.40) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.201).
(2) Tabraani. Haythami (Vol.8 Pg.36) has commented on the chain of narrators.

hand."[1]

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once met Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه and was going to shake his hand, Hadhrat Hudhayfah رضي الله تعالى عنه turned away saying, "I am in a state of impurity." Rasulullaah ﷺ said to him, **"When a Muslim meets his brother Muslim and shakes his hand, their sins are shed off just as leaves are shed off a tree."** [2]

Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Aa'isha رضي الله تعالى عنها Concerning the Practice of Rasulullaah ﷺ With Regard to Embracing and his Prohibition from Bowing

Hadhrat Anas رضي الله تعالى عنه reports that the Sahabah رضي الله تعالى عنهم once asked, "O Rasulullaah ﷺ! **Can we bow to each other (when greeting)?" "No," came the reply.** They then asked, "Can we then embrace each other?" When Rasulullaah ﷺ again said "No", they asked, "Can we then shake each other's hands?" This time, Rasulullaah ﷺ's reply was "Yes".[3]

Hadhrat Anas رضي الله تعالى عنه narrates that someone once asked, "O Rasulullaah ﷺ! When any of us meets his brother or his friend, can he bow to him?" "No," replied Rasulullaah ﷺ. "Can he then embrace him and kiss him?" the Sahabi رضي الله تعالى عنه asked further. Again, Rasulullaah ﷺ said, "No." He then asked, **"Can he then take his hand and shake it?" "This he may do," replied Rasulullaah ﷺ.**[4] Another narration adds that when the Sahabi رضي الله تعالى عنه asked, "Can he then embrace him and kiss him?" Rasulullaah ﷺ said, "No, unless he has returned from a journey." [5]

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "Rasulullaah ﷺ was in my house when Zaid bin Haaritha رضي الله تعالى عنه arrived in Madinah. When Zaid رضي الله تعالى عنه came to meet Rasulullaah ﷺ and knocked at the door, Rasulullaah ﷺ stood up (in great excitement), dragging his clothing along with him but without wearing anything (over his upper body). By Allaah! I have never before or ever after seen Rasulullaah ﷺ like this. Rasulullaah ﷺ then embraced Zaid رضي الله تعالى عنه and kissed him." [6]

The Practice of the Sahabah رضي الله تعالى عنهم With Regard to Shaking Hands and Embracing

Hadhrat Anas رضي الله تعالى عنه says, "It was the practice of the Sahabah رضي الله تعالى عنهم to shake hands when meeting each other and embracing when returning from a journey."[7]

(1) Ahmad and Rooyaani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
(2) Bazzaar. Haythami (Vol.8 Pg.37) has commented on the chain of narrators.
(3) Daar Qutni and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
(4) Tirmidhi (Vol.2 Pg.97).
(5) Razeen, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.142).
(6) Tirmidhi (Vol.2 Pg.97).
(7) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.36).

Hadhrat Hasan narrates that when Hadhrat Umar رضي الله تعالى عنه thought of one of his companions during the night, he would sigh, "Oh how long is the night!" Then after performing the Fajr salaah, he would hurry to the person and embrace him as soon as he met him.[1]

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar رضي الله تعالى عنه asked. "Who is he?" the people enquired. "Abu Ubaydah," replied Hadhrat Umar رضي الله تعالى عنه. The people said, "Here he comes." When Hadhrat Abu Ubaydah رضي الله تعالى عنه came, Hadhrat Umar رضي الله تعالى عنه descended from his animal and embraced him. The narration continues and will soon be quoted.[2]

Kissing the Hand, Foot and Head of a Muslim

Rasulullaah صلى الله عليه وسلم Kisses Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه

Hadhrat Sha'bi reports that Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه met Rasulullaah صلى الله عليه وسلم as he was returning from Khaybar. Rasulullaah صلى الله عليه وسلم embraced him and kissed him between the eyes saying, **"I don't know whether it is the arrival of Ja'far or the conquest of Khaybar that makes me happier."** Another narration states that Rasulullaah صلى الله عليه وسلم pulled Hadhrat Ja'far رضي الله تعالى عنه towards him and embraced him. [3]

The Sahabah رضي الله تعالى عنهم Kiss the Hands and Feet of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdur Rahmaan bin Razeen reports that Hadhrat Salamah bin Akwa رضي الله تعالى عنه said, "It is with these hands of mine that I pledged allegiance to Rasulullaah صلى الله عليه وسلم." Hadhrat Abdur Rahmaan says further that when **they then kissed Hadhrat Salamah رضي الله تعالى عنه's hands, he did not stop them.** [4]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that he kissed Rasulullaah صلى الله عليه وسلم's hands. [5] Hadhrat Umar رضي الله تعالى عنه also reports that he kissed Rasulullaah صلى الله عليه وسلم's hands.[6]

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that when the verses of the Qur'aan were revealed to confirm his forgiveness (for failing to participate in the expedition to Tabook), he went to Rasulullaah صلى الله عليه وسلم and kissed his hands. [7]

Hadhrat Zaari bin Aamir رضي الله تعالى عنه reports that when they arrived in Madinah and

(1) Muhaamili, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101).
(3) Ibn Sa'd (Vol.4 Pg.34).
(4) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.42).
(5) Abu Ya'la, Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Dawood has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).
(6) Jam'ul Fawaa'id (Vol.2 Pg.143).
(7) Tabraani. Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Bakr bin Muqri has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).

Rasulullaah ﷺ was pointed out to them, they started kissing his hands and feet.(1)

Hadhrat Mazeedah Abdi رَضِيَ اللهُ تَعَالَى عَنْهُ reports that Hadhrat Ashaj رَضِيَ اللهُ تَعَالَى عَنْهُ walked up to Rasulullaah ﷺ and started kissing his hands. Rasulullaah ﷺ said to him, "Remember! You have two qualities that Allaah and His Rasool ﷺ love." He asked, "Are these natural qualities within me or have they been developed afterwards?" "No," replied Rasulullaah ﷺ, "They have been naturally instilled within you." Hadhrat Ashaj رَضِيَ اللهُ تَعَالَى عَنْهُ then said, "All praise is for Allaah Who has instilled within me such qualities that Allaah and His Rasool ﷺ love." (2)

Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ Kisses the Head of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abu Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ Kisses the Hand of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Abu Rajaa Utaaridi says, "When I arrived in Madinah, I beheld a gathering at the centre of which a man was kissing the head of another man saying, 'We would have been destroyed had it not been for you.' When I enquired who the man kissing was, I was informed that he was Hadhrat Umar bin Khattaab رَضِيَ اللهُ تَعَالَى عَنْهُ who was kissing the head of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ for fighting the renegades who had refused to pay zakaah." (Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ was the only one who saw the need for this when all the other Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ did not see its necessity.) (3)

Hadhrat Tameem bin Salamah reports that when Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ arrived in Shaam, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ تَعَالَى عَنْهُ welcomed him, shook his hand and kissed it. The two men then sat by themselves and wept. Hadhrat Tameem always maintained that kissing the hand of pious people is Sunnah. (4)

Kissing the Hand of Hadhrat Waathilah bin Asqa رَضِيَ اللهُ تَعَالَى عَنْهُ to Attain Blessings of the pledge of allegiance it took With Rasulullaah ﷺ

Hadhrat Yahya bin Haarith Dhimaari says, "When I met Hadhrat Waathilah bin Asqa رَضِيَ اللهُ تَعَالَى عَنْهُ, I asked, 'Was it with these hands that you pledged allegiance to Rasulullaah ﷺ?' When he confirmed that it was, I said, 'Bring them here so that I may kiss them.' He then gave me his hand and I kissed it." (5)

Hadhrat Yunus bin Maysarah narrates that they once went to visit an ailing Yazeed bin Aswad when Hadhrat Waathilah bin Asqa رَضِيَ اللهُ تَعَالَى عَنْهُ also arrived there. When he saw him, Yazeed stretched out his hand and took the hand of Hadhrat Waathilah رَضِيَ اللهُ تَعَالَى عَنْهُ. He then passed Hadhrat Waathilah رَضِيَ اللهُ تَعَالَى عَنْهُ's hand over his face and chest because it was with that hand that Hadhrat Waathilah رَضِيَ اللهُ تَعَالَى عَنْهُ

(1) Bukhaari in his Adab (Pg.144).
(2) Bukhaari in his Adab (Pg.86).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
(4) Abdur Razzaaq, Kharaa'iti in his Makaarimul Akhlaaq, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
(5) Tabraani. Haythami (Vol.8 Pg.42) has commented on the chain of narrators.

had pledged allegiance to Rasulullaah. Hadhrat Waathilah asked, "O Yazeed! How are your expectations of your Rabb?" "Good," replied Yazeed. Hadhrat Waathilah then said, "Glad tidings for you! I have heard Rasulullaah say, **'Allaah says, 'I treat my slaves according to their expectations of Me. If their expectations are good, I treat them well and if it is bad, I shall treat them badly.'"'**(1)

Kissing the Hands of Hadhrat Salamah bin Akwa, Hadhrat Anas and Hadhrat Abbaas

Hadhrat Abdur Rahmaan bin Razeen says, "As we were passing Rabdha, Hadhrat Salamah bin Akwa was pointed out to us. I approached him and when we greeted him, he showed us his hands saying, 'It is with these hands that I pledged allegiance to Rasulullaah.' The palm he extended was as large as the foreleg of a camel. We then stood up and started kissing his hand." (2)

Hadhrat Abu Jad'aan narrates that Hadhrat Thaabit once asked Hadhrat Anas, "Did you ever touch Nabi with your hand?" When Hadhrat Anas said that he did, Hadhrat Thaabit kissed his hand. (3)

Hadhrat Suhayb says that he saw Hadhrat Ali kiss the hand and feet of Hadhrat Abbaas. (4)

Standing Out of Respect for a Muslim

Rasulullaah Welcomes his Daughter Hadhrat Faatima and She Welcomes him

Hadhrat Aa'isha narrates that she had not seen anyone who resembled Rasulullaah more in his speech and mannerisms than (his daughter) Hadhrat Faatima. **Whenever Rasulullaah saw her arrive, he would welcome her, stand up and kiss her.** He would then take her by her hand and take her with him to sit where he had been sitting. In a like manner, whenever he went to her, she would also welcome him, stand up and kiss him. When she came to see him during his final illness, he welcomed her and kissed her. He then whispered something to her and she started weeping. Thereafter, he again whispered something to her and she started to laugh.

Hadhrat Aa'isha narrates further, "I then said to some other women, 'I had always believed that this lady was superior to other women, but it appears that she is just like other women because while weeping, she suddenly started to laugh.' When I asked her what it was that Rasulullaah said to her, she replied, '(If I told you) I would then be disclosing a secret.' However, after Rasulullaah passed away, she said, 'I started to weep when Rasulullaah

(1) Abu Nu'aym in his *Hilya* (Vol.9 Pg.306).
(2) Bukhaari in his Adabul Mufrid (Pg.144). Ibn Sa'd (Vol.4 Pg.39) has reported a similar narration.
(3) Bukhaari in his Adab (Pg.144).
(4) Bukhaari in his Adab (Pg.144).

ﷺ whispered to me that he was going to pass away. I then became happy when he informed me that I would be the first of his family to meet him.'"(1)

The Sahabah رضي الله تعالى عنهم Stand up for Rasulullaah ﷺ

Hadhrat Hilaal رحمه الله تعالى (narrates from Hadhrat Abu Hurayrah رضي الله تعالى عنه who) says that whenever Rasulullaah ﷺ left **(their gathering), they stood up for him** and would not sit until he entered his room. (2)

Rasulullaah ﷺ Prohibits the Sahabah رضي الله تعالى عنهم from Standing up for him

Hadhrat Abu Umaamah رضي الله تعالى عنه says, "When Rasulullaah ﷺ once came out to us taking support from his staff, we stood up for him. He then said, **"Do not stand up as the non-Arabs stand up in honour of each other."** (3)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once came out to them, Hadhrat Abu Bakr رضي الله تعالى عنه (may Allaah shower His mercy upon him) said, "Stand up and seek help from Rasulullaah ﷺ in your case against the hypocrite." However, Rasulullaah ﷺ said, **"None should stand! Allaah is the only One for Whom people ought to stand up."** (4)

The Practice of the Sahabah رضي الله تعالى عنهم in this regard

Hadhrat Anas رضي الله تعالى عنه says, "There was none whom the Sahabah رضي الله تعالى عنهم loved to see more than Rasulullaah ﷺ. Despite this, they would not stand up for him when they saw him because they knew that he disliked it." (5)

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that Rasulullaah ﷺ forbade a person from making another stand up from his place and then sitting in the same place. Therefore, whenever someone stood up from his place for Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, he would not sit there. (6)

Hadhrat Abu Khaalid Waalibi says that when Hadhrat Ali رضي الله تعالى عنه once came out to them, they stood waiting for him to go ahead. Hadhrat Ali رضي الله تعالى عنه reprimanded them saying, "Why do I see you people standing with your chests out (like soldiers)?" (7)

Hadhrat Abu Mijlaz reports that when Hadhrat Mu'aawiya رضي الله تعالى عنه once came out while Hadhrat Abdullaah bin Aamir رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه were seated. Hadhrat Abdullaah bin Aamir رضي الله تعالى عنه stood up while Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه who was the larger of the two remained sitting. Hadhrat Mu'aawiya رضي الله تعالى عنه remarked, "I have heard Rasulullaah ﷺ **say that the person who likes Allaah's servants to stand up for him should prepare**

(1) Bukhaari in his Adab (Pg.138).
(2) Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.40).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55). Abu Dawood has also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).
(4) Ahmad. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.
(5) Bukhaari in his Adab (Pg.138). Tirmidhi, Ahmad and Abu Dawood have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.57).
(6) Bukhaari in his Adab (Pg.169). Ibn Sa'd (Vol.4 Pg.120) has reported a similar narration.
(7) Ibn Sa'd (Vol.6 Pg.28).

for himself a house in Jahannam." (1)

Shifting Oneself for Another Muslim

Rasulullaah ﷺ shifts for a Person who Entered the Masjid

Hadhrat Waathila bin Khattaab Qurashi رضي الله عنه reports that a person once entered the Masjid when Rasulullaah ﷺ was there by himself. Rasulullaah ﷺ shifted from his place for the man. When someone commented that there was enough space for the man (and Rasulullaah ﷺ did not need to move), Rasulullaah ﷺ said, **"It is the right of a Mu'min that his brother should shift from his place when he sees him arrive."** (2)

Hadhrat Waathila bin Asqa رضي الله عنه narrates that Rasulullaah ﷺ was all alone in the Masjid when a man entered. When Rasulullaah ﷺ shifted for the man, someone asked, "O Rasulullaah ﷺ! But there is plenty of space (for him to sit. Why did you need to move)?" Rasulullaah ﷺ replied, "It is the right of a Muslim."(3)

The narration has already passed(4) in which Hadhrat Abu Bakr رضي الله عنه moved from his place for Hadhrat Ali bin Abi Taalib رضي الله عنه, saying, "Come here, O Abul Hasan." Hadhrat Ali رضي الله عنه then sat between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه.

Honouring the Person Sitting with One

Statements of the Sahabah رضي الله عنهم in this Regard

Hadhrat Katheer bin Murra says, "I once entered the Masjid on a Friday where I found Hadhrat Awf bin Maalik Ashja'ee رضي الله عنه sitting in a gathering with his legs stretched out before him. When he saw me arrive, he folded his legs in and said, "Do you know why I had stretched out my legs? I did it so that some pious person should come and sit here." (5)

Hadhrat Muhammad bin Abbaad bin Ja'far narrates that Hadhrat Abdullaah bin Abbaas رضي الله عنه once said, "The person I have the most respect for is the one with whom I am sitting." Hadhrat Ibn Abi Mulaykah reports that Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "The person I have the most respect for is the one with whom I am sitting, even though he steps over people's shoulders to sit with me."(6)

Accepting the Hospitality of a Muslim

The Incident of Hadhrat Ali رضي الله عنه with Two Men

Hadhrat Abu Ja'far narrates that when two men went to see Hadhrat Ali رضي الله عنه, he threw a cushion to each of them. While the one man sat on the cushion, the

(1) Bukhaari in his Adab (Pg.144).
(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).
(3) Tabraani. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.
(4) Under the heading "Honouring the Household Members of Rasulullaah r's Family" and the subheading "Hadhrat Abu Bakr رضي الله عنه Honours Hadhrat Ali رضي الله عنه and Vacates his Place for him".
(5) Bukhaari in his Adab (Pg.167).
(6) Bukhaari in his Adab (Pg.167).

other sat on the ground. Addressing the man sitting on the ground, Hadhrat Ali رضي الله تعالى عنه said, "**Get up and sit on the cushion because it is only a donkey who refuses hospitality.**" (1)

Concealing the Secret of a Muslim

Hadhrat Abu Bakr رضي الله تعالى عنه Conceals Rasulullaah ﷺ's Secret Concerning Marrying Hadhrat Hafsah رضي الله تعالى عنها

Hadhrat Umar رضي الله تعالى عنه narrates, "My daughter Hafsah was widowed when her husband Khunays bin Hudhaafah Sahmi رضي الله تعالى عنه passed away in Madinah. He was a companion of Rasulullaah ﷺ who participated in the Battle of Badr. When I met Abu Bakr رضي الله تعالى عنه, I said, 'If you agree, I would like to get you married to Hafsah the daughter of Umar.' He however gave me no reply. It was only a few days later that Rasulullaah ﷺ proposed for her and I married her to Rasulullaah ﷺ. Abu Bakr رضي الله تعالى عنه met me thereafter and said, **'You may have been angry with me when you proposed that I marry Hafsah and I gave no reply?'** When I confirmed that I was, he explained, 'The only thing that prevented me from giving you a reply was that I had heard Rasulullaah ﷺ make mention of (proposing for) her and I did not wish to reveal Rasulullaah ﷺ's secret. Had he not married her, I certainly would have.'"(2)

Hadhrat Anas رضي الله تعالى عنه Conceals Rasulullaah ﷺ's Secret

Hadhrat Anas رضي الله تعالى عنه relates, "I was in Rasulullaah ﷺ's service one day and when I had completed, I thought to myself that since Nabi ﷺ is having his siesta, I may as well leave. I then saw some children playing and stood there watching them play. Rasulullaah ﷺ then came where the children were, greeted them and then called for me. He then sent me on an errand that remains in my mouth (because it was a secret). By the time I eventually reported back to Rasulullaah ﷺ (after completing the errand), I was late in returning to my mother. "What kept you up?" she enquired. When I informed her that Rasulullaah ﷺ had sent me on an errand and she asked what it was, I replied, 'It is Rasulullaah ﷺ's secret.' She then said, 'Then conceal the secret of Rasulullaah ﷺ.' I have therefore not informed a soul about the errand. (Then addressing his student Hadhrat Thaabit Banaani, Hadhrat Anas رضي الله تعالى عنه said,) If there was anyone I would tell, it would be you." (3)

Honouring Orphans

The Advice Rasulullaah ﷺ gave To Soften a hard Heart

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that when a man once complained to

(1) Ibn Abi Shaybah and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.361). Ahmad, Ibn Sa'd, Bukhaari, Nasa'ee, Bayhaqi, Abu Ya'la and Ibn Hibbaan have also reported the narration with additions, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

(3) Bukhaari in his Adab (Pg.169). Bukhaari has reported a similar narration in his Saheeh as has Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.148).

Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ said, **"Pass your hand over the head of an orphan and feed a poor person."** (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that when a man once complained to Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ asked, "Do you want your heart to be softened and your needs to be fulfilled? Have mercy on the orphan, pass your hand over his head and feed him from your food. Your heart will then be softened and your needs will be fulfilled." (2)

The Incident of Hadhrat Basheer bin Aqrabah رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Basheer bin Aqrabah Juhani رضي الله تعالى عنه relates, "On the day the Battle of Uhud was fought, I asked Rasulullaah ﷺ, 'What has happened to my father?' Rasulullaah ﷺ replied, 'He has been martyred. May Allaah shower His mercy on him.' When I started to weep, Rasulullaah ﷺ picked me up, passed his hand over my head and put me with him on his animal saying, 'Will you not like me to be your father and Aa'isha to be your mother?'"(3)

Honouring The Friends of One's Father

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Honours a Bedouin whose Father was a Friend of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had a donkey that he took along with him when travelling to Makkah. He would use the donkey to rest on when the camels grew tired. He also had with him a turban that he tied on his head (on the journey). As he was riding the donkey one day, a Bedouin happened to pass by. "Are you not so-and-so?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked. When the man confirmed that he was the person, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه gave him the donkey saying, "Ride this away." He also handed him the turban saying, "Tie this to your head." One of his companions remarked, "May Allah forgive you! You have given him the donkey you rest upon as well as the turban you tie on your head?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I have heard Rasulullaah ﷺ say, **'Indeed the best act of virtue is for a man to maintain good ties with those who were close to his father after his father's death.'** This man's father was a close friend of (my father) Umar رضي الله تعالى عنه."(4)

Another narration adds that someone asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Would (giving him) two Dirhams not suffice?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Nabi ﷺ said, **'Care for your father's associates and do not**

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.160).

(2) Tabraani. Haythami (Vol.8 Pg.160) has commented on the chain of narrators.

(3) Bazzaar. Haythami (Vol.8 Pg.161) has commented on the chain of narrators. Bukhaari has reported a similar narration in his Taareekh, as quoted in *Isaabah* (Vol.1 Pg.153). Ibn Mandah and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.146).

(4) Abu Dawood, Tirmidhi, Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.169).

severe ties with them, otherwise Allaah shall extinguish your Noor." (1)

Treating Parents well after their Demise

Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه narrates that someone once asked, "Rasulullaah ﷺ! Is there any good treatment that I may give to my parents after their demise?" Rasulullaah ﷺ replied, **"Certainly. Make du'aa for them, seek Allaah's forgiveness for them, fulfil their promises, maintain the ties you have through them and honour their friends."** (2)

Accepting the Invitation of a Muslim

The Incident of Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه and Other Soldiers at Sea

Hadhrat Ziyaad bin An'am Afriqi reports that they were once at sea as soldiers during the Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه when their vessel joined up with that of Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه. When their lunch was served, they invited Hadhrat Abu Ayyoob رضي الله تعالى عنه, who said, "You are inviting me when I am fasting. It is however, imperative for me to accept your invitation because I heard Rasulullaah ﷺ say, '**Six rights** are incumbent for a Muslim to fulfil towards his fellow Muslim brother. Should he neglect one of them, he has neglected an compulsory right due to his brother. (These are) He should greet him when he meets him, he should accept his invitation, he should respond to his sneeze (by saying 'Yarhamu Kallaah'), he should visit him when he falls ill, he should attend his funeral and he should give him good advice when he asks for it.'" The narration continues further. (3)

Some Statements of the Sahabah رضي الله تعالى عنهم in this Regard

Hadhrat Humayd bin Nu'aym narrates that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه and Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه were once invited to a meal, they both accepted the invitation. As they were leaving, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Uthmaan رضي الله تعالى عنه, "Although I attended the meal, I wish that I had not." "Why is that?" Hadhrat Uthmaan رضي الله تعالى عنه asked. Hadhrat Umar رضي الله تعالى عنه replied, **"Because I fear that it was hosted for show."** (4)

When he was the Ameerul Mu'mineen, Hadhrat Uthmaan رضي الله تعالى عنه was invited when Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه got married. When Hadhrat Uthmaan رضي الله تعالى عنه arrived, he said, "Although I am fasting, I wished to accept the invitation and to pray for blessings." (5)

Hadhrat Salmaan Faarsi رضي الله تعالى عنه once said, "When your friend, neighbour or relative who works for the state gives you a gift or invites you for a meal, you should accept (even though you doubt the legality of his earnings). (If the earnings are actually illegal) This is something you will attain without any effort

(1) Bukhaari in his Adab (Pg.9).
(2) Abu Dawood.
(3) Bukhaari in his Adab (Pg.134).
(4) Ibn Mubaarak and Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(5) Ahmad in his *Zuhd*, as *Kanzul Ummaal* (Vol.5 Pg.66).

while the sin (of the unlawful earnings) will be his." (1)

Removing an Obstacle from the Path of a Muslim

The Incident of Hadhrat Ma'qal Muzani رضي الله تعالى عنه and Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه says, "I was once with Ma'qal Muzani رضي الله تعالى عنه when he removed an obstacle from the road. When I later saw something else (on the road), I beat him to removing it. 'What made you do that, O son of my brother?' he enquired. I replied, 'I did something that I had seen you do.' He then remarked, 'You have done well, O son of my brother! I have heard Rasulullaah ﷺ say, 'Whoever removes an obstacle from the path of the Muslims shall have the rewards of a good deed recorded in his favour and whoever has even a single good deed accepted (by Allaah) shall enter Jannah." (2)

Responding to a Sneeze

The Guidance Rasulullaah ﷺ gave in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that they were once sitting with Rasulullaah ﷺ when he sneezed. When the Sahabah رضي الله تعالى عنهم responded by saying:(يَرْحَمُكَ اللّٰه) ('Yar-Hamu Kallaah'), Rasulullaah ﷺ said:

"يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ"

"May Allaah guide you and set all your affairs right." (3)

Hadhrat Aa'isha رضي الله تعالى عنها reports that someone once sneezed in the presence of Rasulullaah ﷺ and then asked, "What should I say, O Rasulullaah ﷺ?" Rasulullaah ﷺ answered, "Say (اَلْحَمْدُ لِلّٰه)('Alhamdu Lillaah')." The other Sahabah رضي الله تعالى عنهم then asked, "What should we then say in response, O Rasulullaah ﷺ?" "You should say (يَرْحَمُكَ اللّٰه) ('Yar-hamu Kallaah')," Rasulullaah ﷺ replied. The man then enquired further, "How should I then respond to them, O Rasulullaah ﷺ?" Rasulullaah ﷺ then told him that he should say:

"يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ"

"May Allaah guide you and set all your affairs right." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "Rasulullaah ﷺ taught us to respond whenever someone sneezed." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also mentioned, "Rasulullaah ﷺ taught us that whenever anyone sneezed, he should say: (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) ('Alhamdu

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(2) Bukhaari in his Adab (Pg.87).
(3) Tabraani. Haythami (Vol.8 Pg.57) has commented on the chain of narrators.
(4) Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.57) has commented on the chain of narrators. Ibn Jareer and Bayhaqi have reported a similar narration from Hadhrat Aa'isha رضي الله تعالى عنها, as quoted in *Kanzul Ummaal* (Vol.5 Pg.56).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.57).

Lillaahi Rabbil Aalameen'). When he says this, those with him should say,: (يَرْحَمُكَ اللّٰهُ)('Yar-Hamu Kallaah'). When they then say this, he (the one who sneezed) should reply by saying: (يَغْفِرُاللّٰهُ لِي لَكُمْ)('Yagh Firullaahu Li wa Lakum')."'[1]

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that a person once sneezed next to Rasulullaah ﷺ's room and then said, (اَلْحَمْدُ لِلّٰهِ)" ('Alhamdu Lillaah')". To this, Rasulullaah ﷺ said, (يَرْحَمُكَ اللّٰهُ)" ('Yar-Hamu Kallaah')". Thereafter, another person also sneezed next to Rasulullaah ﷺ's room. This person said, (اَلْحَمْدُ لِلّٰهِ "كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ)" ('Alhamdu Lillaah Katheeran Tayyiban Mubaarakan Fee')". To this, Rasulullaah ﷺ responded by saying, "This man has superceded the other by nineteen stages." [2]

Rasulullaah ﷺ Prohibits Replying to the Sneeze of Someone who does not say(اَلْحَمْدُلِلّٰهِ) "('Alhamdu Lillaah')"

Hadhrat Anas رضي الله تعالى عنه reports that when two persons sneezed in the presence of Rasulullaah ﷺ, he replied to the one and not to the other. When he was asked about this, he replied, "Whereas the one said (اَلْحَمْدُلِلّٰهِ) " ('Alhamdu Lillaah'), the other did not." [3]

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that two persons once sneezed in front of Rasulullaah ﷺ, the one person belonging to a nobler social class than the other. When the nobler person sneezed, he failed to say (اَلْحَمْدُلِلّٰهِ)" ('Alhamdu Lillaah')", because of which Rasulullaah ﷺ did not reply to his sneeze. When the other person sneezed, he said (اَلْحَمْدُلِلّٰهِ) " ('Alhamdu Lillaah')" and Rasulullaah ﷺ therefore replied to his sneeze. The nobleman then asked, "You did not reply when I sneezed before you, but replied when he sneezed?" Rasulullaah ﷺ replied, "He thought of Allaah when he sneezed so I thought of him. On the other hand, you forgot Allaah so I forgot you." [4]

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه with his Son and Wife

Hadhrat Abu Burdah رضي الله تعالى عنه narrates, "I once went to (my father) Abu Moosa رضي الله تعالى عنه when he was at the home of Ummu Fadhl bin Abbaas رضي الله تعالى عنها. [5] When I happened to sneeze, he did not reply to my sneeze but when she sneezed, he replied to her sneeze. I informed my mother about this and when he came to her, she took him to task saying, 'When my son sneezed, you did not reply to his sneeze but when that lady sneezed, you replied to her sneeze?!' Abu Moosa رضي الله تعالى عنه replied, 'I have heard Rasulullaah ﷺ say, 'When any of you sneezes and

(1) Tabraani. Haythami (Vol.8 Pg.57) has commented on the chain of narrators.
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.56).
(3) Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.145).
(4) Ahmad and Tabraani. Haythami (Vol.8 Pg.58) has commented on Ahmad's chain of narrators. Bukhaari has also reported the narration in his Adab (Pg.136), as has Bayhaqi, Ibn Shaaheen and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.57).
(5) The lady was most probably Bint Fadhl bin Abaas رضي الله تعالى عنها, one of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه's wives.

then says (اَلْحَمْدُلِلّٰهِ) ' ('Alhamdu Lillaah'), you should reply to his sneeze. You should however not reply to his sneeze, when he does not say (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah').' Therefore, when my son sneezed and did not say (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah'), I did not reply to his sneeze. On the other hand, when the lady sneezed, she said (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah') and replied to her sneeze.' 'You have done well,' my mother nodded in approval.

The Practices of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Makhool Azdi reports that he was once with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in the Masjid when someone sneezed in the corner of the Masjid. To this, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, (يَرْحَمُكَ اللّٰه)" ('Yar-Hamu Kallaah') to you if you have said (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah')." (1)

Hadhrat Naafi narrates that whenever anyone replied to the sneeze of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه by saying ' ('Yar-Hamu Kallaah')', he would say:

"يَرْحَمُنَا اللّٰهُ وَإِيَّاكُمْ وَغَفَرَلَنَا وَلَكُمْ"

"May Allaah shower us and you with His mercy and may He forgive us and you."(2)

Hadhrat Naafi also reports that when a man once sneezed in front of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah'), Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, "You have acted in a very miserly fashion! Why did you not also sent salutations on Rasulullaah ﷺ (recite Durood) when you said (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah')?" (3)

Hadhrat Dahhaak bin Qais Yashkari says, "When a man once sneezed in front of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said (اَلْحَمْدُلِلّٰهِ)('Alhamdu Lillaah'), Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, 'Why did you not complete it by sending salutations to Rasulullaah ﷺ (by reciting Durood and Salaam)?" (4)

Hadhrat Abu Jamara narrates that he once heard Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reply to someone's sneeze by saying:

"عَافَانَا اللّٰهُ وَإِيَّاكُمْ مِنَ النَّارِ يَرْحَمُكُمُ اللّٰه"

"May Allaah shower us and you with His mercy and may He forgive us and you."(5)

Visiting the Ill and What to say to them

Rasulullaah ﷺ Visits Hadhrat Zaid bin Arqam رضي الله تعالى عنه and Hadhrat Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Zaid bin Arqam رضي الله تعالى عنه says, "Rasulullaah ﷺ once visited me when I

(1) Bukhaari in his Adab (Pg.136).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.57). Bukhaari has reported a similar narration in his Adab (Pg.136).
(3) Bayhaqi.
(4) *Kanzul Ummaal* (Vol.5 Pg.57).
(5) Bukhaari in his Adab (Pg.135).

was suffering from an eye infection." (1)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "During the year in which the farewell Hajj was performed, Rasulullaah ﷺ visited me when I fell extremely ill. I then said to him, 'My illness has become extremely severe and I being a wealthy man have none besides my daughter to inherit from me. (Since a third will be sufficient for her) May I then donate two thirds of my wealth towards Sadaqah?' 'No,' replied Rasulullaah ﷺ. 'May I then donate half?' I asked. When Rasulullaah ﷺ again replied in the negative, I asked, 'Then how much?' Rasulullaah ﷺ replied, 'A third. And a third is also plenty. **It is better for you to leave your heirs wealthy than to leave them destitute and stretching their arms out to people.** Whenever you spend anything for the pleasure of Allaah, you will be rewarded for it, even for that (morsel of food) which you place in your wife's mouth.' I then said, 'O Rasulullaah ﷺ! Will I be left behind with my companions (to die here in Makkah while they return to Madinah)?' Rasulullaah ﷺ said, 'You will not be left behind. Every good deed you do will increase your status and your honour and while many nations will be greatly benefited by you, there will be others (the enemies of the Muslims) who will suffer at your hands.' (Rasulullaah ﷺ then prayed,) O Allaah! Allow the Hijrah of my companions to be completed and never let them turn back on their heels. (This du'aa I am making) especially for Sa'd bin Khowlah (Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه).' Rasulullaah ﷺ felt pity for me that I should die in Makkah." (2)

Rasulullaah ﷺ Visits Hadhrat Jaabir رضي الله تعالى عنه

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه says, "When I once fell ill, Rasulullaah ﷺ came with Hadhrat Abu Bakr رضي الله تعالى عنه to visit me. They both arrived on foot but found me unconscious. Rasulullaah ﷺ then performed wudhu and sprinkled the wudhu water on me. I then recovered consciousness and when I saw Rasulullaah ﷺ there, I asked, 'O Rasulullaah ﷺ! What should I do with my wealth? How should I wrap up my estate?' Rasulullaah ﷺ gave no reply until the verses of inheritance were revealed." (3)

Rasulullaah ﷺ Visits Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Usaama bin Zaid رضي الله تعالى عنه reports that Rasulullaah ﷺ once mounted a donkey saddled with a carriage that was covered in shawl made in Fidak. Rasulullaah ﷺ then mounted Hadhrat Usaama رضي الله تعالى عنه behind him and rode off to visit Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه. Rasulullaah ﷺ then rode by a gathering in which Abdullaah bin Ubay bin Salool was present. Since this was before the Battle of Badr, Abdullaah bin Ubay had not yet expressed his (false) conversion to Islaam. The gathering included mostly of Muslims, Mushrikeen, idol-worshippers and Jews. Amongst them was also Hadhrat Abdullaah bin

(1) Jam'ul Fawaa'id (Vol.1 Pg.124).
(2) Bukhaari (Vol.1 Pg.173) and Muslim (Vol.2 Pg.39).
(3) Bukhaari in his Saheeh (Vol.2 Pg.843) and his Adab (Pg.75).

Rawaaha رضي الله تعالى عنه. When the dust kicked up by the animal engulfed the gathering, Abdullaah bin Ubay covered his nose with his shawl saying, "Do not kick dust on us!"
Rasulullaah ﷺ then greeted, stopped and dismounted. He invited them towards Allaah and also recited the Qur'aan to them. Abdullaah bin Ubay responded by sneering, "Dear man! If what you say is the truth, there can be nothing better than it. However, do not disturb us with it in our gatherings. **Rather return to your home and address those of us who come to you."**
Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه then said, "Do carry on, O Rasulullaah ﷺ! **Continue coming to us in our gatherings because we enjoy it."** The Muslims, Mushrikeen and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still. Rasulullaah ﷺ then mounted his animal and when he entered the home of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, he asked, "O Sa'd! Did you hear what Abu Hubaab just said?" Here Rasulullaah ﷺ was referring to Abdullah bin Ubay. Hadhrat Sa'd رضي الله تعالى عنه said, "Forgive him, Rasulullaah ﷺ, and overlook what he said. Allaah has given you (the status and honour) He has granted you whereas (just before you arrived) the people of this city had unanimously decided to crown him and to make him their chief. This was however put off by the truth that Allaah sent with you and this has stuck in his throat. It is because of this (jealousy for you) that he is doing what you see." (1)

Rasulullaah ﷺ Visits a Bedouin

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that Rasulullaah ﷺ once visited a villager. Whenever Rasulullaah ﷺ visited a sick person, he would say:

"لَا بَأْسَ طَهُوْرٌ اِنْ شَاءَ اللّٰهُ"

"Do not worry, this is a means of cleansing sins if Allaah wills"

Rasulullaah ﷺ therefore said this to the villager, who in turn said, "A means of cleansing sins?! Never! This fever has attacked an old man very viciously and will leave him only when he reaches the grave." Rasulullaah ﷺ said, "It will then be as you say."(The man then died of the condition). (2)

Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه Fall Ill Upon Arrival in Madinah

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ arrived in Madinah, both Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه suffered extreme fever. She went to them both and asked, "Dear father! How are you? **O Bilaal! How are you?"** When Hadhrat Abu Bakr رضي الله تعالى عنه's fever rose, he recited some couplets which meant:
"Every person is given greetings of good morning to you

(1) Bukhaari (Vol.2 Pg.845).
(2) Bukhaari (Vol.2 Pg.855).

whereas death is closer than the straps of his shoe"

Whenever Hadhrat Bilaal رضي الله تعالى عنه's fever came down, he would think of Makkah and say the following couplet which meant:

"If only I knew whether a single night I could pass
in a valley (in Makkah) surrounded by Idhkhir and Jaleel grass
If only the waters of Majinna [1] I could one day attain
Or would I ever see Shaama and Tufayl [2] ever again"

Hadhrat Aa'isha رضي الله تعالى عنها says that when she reported the condition to Rasulullaah صلى الله عليه وسلم, he made the following du'aa: **"O Allaah! Make Madinah even more beloved to us than Makkah. O Allaah! Make Madinah a place of good health, bless us in its Mudd and Saa[3] and transfer its epidemic to Juhfa."** [4]

A Collection of Good Traits in Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم once asked which of them had started the day by **fasting.** When Hadhrat Abu Bakr رضي الله تعالى عنه replied that he had, Rasulullaah صلى الله عليه وسلم asked which of them had **visited a sick** person that day. When Hadhrat Abu Bakr رضي الله تعالى عنه again replied that he had done so, Rasulullaah صلى الله عليه وسلم asked which of them had **followed a funeral procession** that day. Again it was Hadhrat Abu Bakr رضي الله تعالى عنه who replied that he had done so. Rasulullaah صلى الله عليه وسلم then asked who had **fed a poor person** that day. This time again it was Hadhrat Abu Bakr رضي الله تعالى عنه who replied that he had done so. Rasulullaah صلى الله عليه وسلم then said that the person who carries out all these deeds on one day will certainly enter Jannah. [5]

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Visits Hadhrat Hasan bin Ali رضي الله تعالى عنه

Hadhrat Abdullaah bin Naafi narrates that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once visited an ailing Hadhrat Hasan bin Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "Take note that when a Muslim visits his ailing Muslim brother in the morning, seventy thousand angels visit with him, all the time praying for his forgiveness until the evening. In addition to this, a garden is prepared for him in Jannah. When a Muslim visits his ailing Muslim brother in the evening, seventy thousand angels accompany him, praying for his forgiveness until the following morning and in addition to this, a garden is prepared for him in Jannah." [6]

Another narration states that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه visited Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه asked, "Have you come to visit him

(1) A place near Makkah where water was plentiful and good.
(2) Two mountains near Makkah.
(3) These were units of weight and measurement used during those times.
(4) Bukhari (Vol.2 Pg.844).
(5) Bukhaari in his Adab (Pg.75).
(6) Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Dawood has reported a similar narration. Several others have reported the narration with Hadhrat Ali رضي الله تعالى عنه quoting directly from Rasulullaah صلى الله عليه وسلم.

because he is ill or for another reason?" When Hadhrat Abu Moosa confirmed that it was because he was ill, Hadhrat Ali said, " Take note that when a Muslim visits his ailing Muslim brother..." The rest of the narration is as it appears above. (1)

Hadhrat Abu Faakhita narrates that when Hadhrat Abu Moosa Ash'ari visited Hadhrat Hasan, Hadhrat Ali came in and asked, "Have you come to visit him because he is ill or for another reason?" "O Ameerul Mu'mineen!" Hadhrat Abu Moosa Ash'ari replied, "It is not for another reason. I have come to visit him because he is ill." Hadhrat Ali then said, "I have heard Rasulullaah say, 'When a Muslim visits his ailing Muslim brother, seventy thousand angels pray from the morning until the evening for Allaah's mercy to be showered on him. In addition to this, a 'Khareef' is prepared for him in Jannah." When the narrators asked him what a 'Khareef' was, Hadhrat Ali replied that it was a stream by which date palms are irrigated. (2)

Hadhrat Amr bin Hurayth Visits Hadhrat Hasan bin Ali

Hadhrat Abdullaah bin Yasaar reports that when Hadhrat Amr bin Hurayth visited an ailing Hadhrat Hasan bin Ali, Hadhrat Ali asked, "You are visiting (my son) Hasan when your heart harbours what is does (an opinion that opposes mine)?" Hadhrat Amr replied, "You are not my Rabb to turn my heart in the direction you desire (it is Allaah Who has placed in my heart an opinion that opposes yours)." Hadhrat Ali then said, **"Remember that this (difference of opinion) does not prevent us from telling you what would benefit you.** I have heard Rasulullaah say, 'When a Muslim visits his ailing Muslim brother Allaah deputes seventy thousand angels to pray for Allaah's mercy to be showered on him from whichever hour of the morning it may be until the evening or whichever hour of the evening it may be until the morning.'"(3)

What Hadhrat Salmaan Said to a Sick Man in Kindah

Hadhrat Sa'eed reports that he was once with Hadhrat Salmaan when he visited a sick man in the Kindah district (of Kufa). When he entered the house, Hadhrat Salmaan said to him, "Glad tidings to you because Allaah has made the illness of a Mu'min a means for him to attain Allaah's forgiveness and pleasure. As for the illness of a sinner, it is like a camel whose owner had tied it up and then released it without it knowing why it was tied up nor why it was released." (4)

(1) Ahmad (Vol.1 Pg.121).
(2) Ahmad (Vol.1 Pg.91).
(3) Ahmad (Vol.1 Pg.97), reporting from reliable sources as confirmed by Haythami (Vol.3 Pg.31). Bazzaar has reported a similar narration.
(4) Bukhaari in his Adab (Pg.72).

Hadhrat Sa'eed bin Wahab reports that he once accompanied Hadhrat Salmaan رضي الله تعالى عنه on a visit to a sick friend of his from the Kindah tribe. when they entered the house, Hadhrat Salmaan رضي الله تعالى عنه said to the man, "Allaah sometimes tries His Mu'min servant with illness and then cures him, thereby making the illness a means of forgiveness for his past and a means of attaining His pleasure in future. At the same time, Allaah Whose name is so exalted, also tries His sinful servant with illness and then cures him. In this case however, he is merely like a camel whose owner had tied him up and then released him. When they tie him up, he has no idea why he is being tied up and when they release him, he has no idea why he is being released." (1)

What Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to a Sick Person and what Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to Someone who was with a Sick Person

Hadhrat Naafi reports that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came to a sick person, he would ask how the person was and whenever he left, he would say, **"May Allaah give you the best." He would say nothing more than this.** (2)

Hadhrat Abdullaah bin Abu Hudhayl reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once visited a sick person along with several other men. There happened to be a lady in the house and when one of the men started looking at her, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه remarked, **"It would be better for you if your eye had to burst!"** (3)

What Rasulullaah صلى الله عليه وسلم Would Say to a Sick Person and do For him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم visited a sick person, he would sit by the person's head and recite the following du'aa seven times:

"اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ"

"I implore the Majestic Allaah, Rabb of the Majestic Throne to cure you"

Thereafter, the person would be cured if it was not yet the time for his death. (4)

Hadhrat Ali رضي الله تعالى عنه narrates that whenever Rasulullaah صلى الله عليه وسلم visited a sick person, he would say:

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِىْ لَا شَافِىَ اِلَّا اَنْتَ"

"O Rabb of mankind, remove the difficulty. You grant a cure for only

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.206).
(2) Bukhaari in his Adab (Pg.78).
(3) Bukhaari in his Adab (Pg.78).
(4) Bukhaari in his Adab (Pg.79).

You can cure. There is none who can cure but You." (1)

Another narration adds the words:

"لَا شِفَاءَ اِلَّا شِفَائُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"There is no cure like Your cure. Grant a cure that does not leave out any illness." (2)

Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ also reports that whenever Rasulullaah ﷺ visited a sick person, **he would place his right hand on the person's right cheek and say:**

"لَا بَأْسَ اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ اشْفِ اَنْتَ الشَّافِيْ لَا يَكْشِفُ الضُّرَّ اِلَّا اَنْتَ"

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none but You who can remove ailments." (3)

Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that when Rasulullaah ﷺ visited a sick person, he would say:

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشَافِيَ اِلَّا اَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none who can cure but You. Grant a cure that does not leave out any illness." (4)

Hadhrat Aa'isha رَضِيَ اللهُ تَعَالَى عَنْهَا reports that when Rasulullaah ﷺ visited a sick person, **he would place his hand on the part of the person's body that was in pain and then say:** (5)

"بِسْمِ اللّٰهِ لَا بَأْسَ"

Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ says that Rasulullaah ﷺ one visited him when he was ill. As Rasulullaah ﷺ prepared to leave, he addressed Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ saying:

"كَشَفَ اللّٰهُ ضُرَّكَ وَغَفَرَ ذَنْبَكَ وَعَافَاكَ فِيْ دِيْنِكَ وَجَسَدِكَ اِلَى اَجَلِكَ"

"May Allaah alleviate your difficulty, forgive your sins and grant you well being in your Deen and your body until the day you die." (6)

Hadhrat Aa'isha رَضِيَ اللهُ تَعَالَى عَنْهَا reports that whenever Rasulullaah ﷺ went to see a sick person or whenever a sick person was brought to him, he would say:

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشَافِيَ اِلَّا اَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is no cure like Your cure. Grant a cure that does not leave out any illness." (7)

Hadhrat Aa'isha رَضِيَ اللهُ تَعَالَى عَنْهَا also says that Rasulullaah ﷺ used these words when making du'aa for Allaah's protection. She further narrates that when Rasulullaah

(1) Ibn Abi Shaybah, Ahmad, Tirmidhi and Dowraqi.
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50).
(3) Ibn Mardway and Abu Ali Haddaad in his Mu'jam.
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(5) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.299).
(6) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg 299) has commented on the chain of narrators.
(7) Bukhaari (Vol.2 Pg.847).

ﷺ's illness became severe when he was on his deathbed, she took his hand and passed it over his body while reciting these same words to secure Allaah's protection. Rasulullaah ﷺ then pulled his hand away and said:

"اَللّٰهُمَّ اغْفِرْلِيْ وَالْحِقْنِيْ بِالرَّفِيْقِ"

"O Allaah, forgive me and let me meet the (Highest) Friend (Allaah)"

These were the last words that Hadhrat Aa'isha رضي الله تعالى عنها heard Rasulullaah ﷺ say.[1]

Requesting Permission to Enter

The Narration of Hadhrat Anas رضي الله تعالى عنه About Rasulullaah ﷺ Greeting Thrice

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ greeted with Salaam (to seek permission to enter a home), he did so thrice[2] and when he spoke (something of great importance), he would repeat it thrice. [3]

The Incident of Rasulullaah ﷺ with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Qais bin Sa'd رضي الله تعالى عنه narrates, 'Rasulullaah ﷺ once visited us at our home and greeted with the words: 'اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ'. Although my father (Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه) replied by saying, 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ', he did so in a voice that was not audible to Rasulullaah ﷺ. 'Are you not going to allow Rasulullaah ﷺ in?' I asked. My father replied, 'Allow Rasulullaah ﷺ to make Salaam to us many times (so that it may be a prayer for us).' When Rasulullaah ﷺ again greeted with the words: 'اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ', my father again replied in a voice that was inaudible to Rasulullaah ﷺ. Thereafter, Rasulullaah ﷺ repeated the greeting and then turned to leave (thinking that no one was at home). My father ran after him saying, 'I heard you each time you greeted and I had replied in a voice that you could not hear so that I could get more of your Salaams (because Salaam is a du'aa for peace and blessings).' Rasulullaah ﷺ then accompanied my father home where he had some water brought for Rasulullaah ﷺ. After Rasulullaah ﷺ had taken a bath, Hadhrat Sa'd رضي الله تعالى عنه gave him a shawl to wear that was dyed in saffron or in Waras (a fragrant grass). Rasulullaah ﷺ then raised his hands and made du'aa saying, 'O Allaah! Shower Your special mercy and compassion on the family of Sa'd.' Rasulullaah ﷺ then partook of the food. When Rasulullaah ﷺ intended to leave, Hadhrat Sa'd رضي الله تعالى عنه gave him a donkey that was prepared with a fine shawl draped over it. 'O Qais,' Hadhrat Sa'd رضي الله تعالى عنه called out, 'Go with Rasulullaah ﷺ.' I then accompanied Rasulullaah ﷺ. When Rasulullaah ﷺ beckoned me to ride with him, I declined the offer (out of respect for him).

(1) Ibn Sa'd (Vol.2 Pg.14).
(2) This could also mean that Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.
(3) Bukhaari (Vol.2 Pg.923).

Rasulullaah ﷺ then said, 'You may either ride with me or go back.' I therefore went back." (1)

The Incident of a man Who Sought Permission to Enter without first Greeting

Hadhrat Rib'ee bin Hiraash رضي الله تعالى عنه narrates from a man from the Banu Aamir tribe who once came to Rasulullaah ﷺ and asked, "May I come in?" Rasulullaah ﷺ said to a slave girl, "Go outside and tell him that he should say, 'اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). May I come in?' he has certainly not done well in his asking permission to enter." The man however overheard this before the girl could some to him and said, "اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). May I come in?" Rasulullaah ﷺ responded by saying, "وَعَلَيْكَ (Wa Alayk). You may now come in." The Hadith continues further. (2)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Seek Permission to see Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once came to see Rasulullaah ﷺ in his upper storey room saying, "اَلسَّلَامُ عَلَيْكَ (As Salaamu Alayka) O Rasulullaah ﷺ! اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). May Umar come in?" (3)

Another narration(4) from Hadhrat Umar رضي الله تعالى عنه states that he said:

"اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ"

He then continued saying, "اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). Can Umar come in?" In another narration(5), Hadhrat Umar رضي الله تعالى عنه says that Rasulullaah ﷺ granted him permission to enter after he had asked thrice.

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when they once came to Rasulullaah ﷺ after he had sent for them, they first sought permission to enter. (6)

Hadhrat Safeenah رضي الله تعالى عنه narrates that he was once with Rasulullaah ﷺ when Hadhrat Ali رضي الله تعالى عنه arrived, wanting to enter the room. As he knocked very lightly at the door, Rasulullaah ﷺ gave the instruction for the door to be opened for him. (7)

Rasulullaah ﷺ Forbids Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه from Seeking Permission to Enter while Standing Directly in Front of the Door

Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه reports that he once sought permission to

(1) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).
(2) Bukhaari in his Adab (Pg.158) and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).
(4) Abu Dawood, Nasa'ee, Khateeb and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(6) Abu Ya'la. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.
(7) Tabraani. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.

enter while standing directly in front of the door. Rasulullaah ﷺ advised him saying, "**Never seek permission to enter while standing directly in front of the door.**" In another narration, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه says, "I once came to Rasulullaah ﷺ while he was in his room. I then sought permission to enter while standing directly in front of the door. Rasulullaah ﷺ then gestured to me to move to the side. (I then did so and again) I Sought permission to enter and (after being granted permission) Rasulullaah ﷺ said, "Seeking permission to enter is done only for (the purpose of safeguarding) the sight (from seeing what one ought not to see. This objective will therefore be defeated if one stands directly in front of the door in a manner that one can see inside the house)." (1)

Rasulullaah ﷺ Rebukes a Man who Looked Inside his Room

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports, "A man was once peeping inside one of Rasulullaah ﷺ's rooms when (seeing him) Rasulullaah ﷺ stood up and headed towards him with an arrowhead in his hand. I can still picture Rasulullaah ﷺ appearing as if he **was looking for an opportunity to thrust the arrowhead at the man.**" (2)

Hadhrat Sahl bin Sa'd Saa'idi رضي الله تعالى عنه narrates that a man was once peeping through a hole in the door of Rasulullaah ﷺ's room while Rasulullaah ﷺ was scratching his head with a comb. When Rasulullaah ﷺ saw him, Rasulullaah ﷺ said, "Had I known that you had been looking at me, I would thrust this comb into your eyes. Seeking permission to enter is done only for (the purpose of safeguarding) the sight (from seeing what one ought not to see. This objective will therefore be defeated by peeping into a person's room)." (3)

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when Hadhrat Umar رضي الله تعالى عنه did not Granted him Permission to Enter after Thrice Seeking Permission

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports, "I was once sitting in a gathering of the Ansaar when Abu Moosa رضي الله تعالى عنه came looking extremely flustered. He explained, 'I thrice sought permission to see Umar رضي الله تعالى عنه without being granted permission. When I therefore left, he (called for me and) asked me what prevented me from entering. I said, 'When I received no reply after thrice seeking permission, I left because Rasulullaah ﷺ said, '**When any of you receives no reply after thrice seeking permission, he should leave.**' Umar رضي الله تعالى عنه then demanded, 'By Allaah! You will have to produce a witness to this. Did any of you hear this from Rasulullaah ﷺ?'"

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "By Allaah! (Because we have all heard it) It

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).
(2) Bukhaari (Vol.2 Pg.922).
(3) Bukhaari (Vol.2 Pg.1020).

shall be the youngest amongst us who will go with you (to attest to this Hadith)." Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه continues, "Since I was the youngest, I went with him and informed Umar رضي الله تعالى عنه that Nabi ﷺ had stated these words." (1)
Another narration(2) adds that Hadhrat Umar رضي الله تعالى عنه then said, "This instruction of Rasulullaah ﷺ was unknown to me. Trade in the marketplace had distracted me (from spending more time with Rasulullaah ﷺ to learn more)."
Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "It once occurred that I thrice sought permission to see Umar رضي الله تعالى عنه without being granted permission. When I therefore left, he called me back and asked, 'O servant of Allaah! Were you so much in a hurry that you could not stand waiting at my door? Remember that in a like manner, people will also be too much in hurry to remain standing at your door.' I replied, 'But I went away only because you did not grant me permission to enter after I had thrice asked permission to enter.' He then asked, 'Did you or did you not hear this from Rasulullaah ﷺ? If you do not produce a witness to this, I shall make you an example for others to learn from.'
'I then left and approached a group of Ansaar sitting in the Masjid. When I asked them about this Hadith, they asked, 'Can anyone have any doubts about this?' I then informed them about what Hadhrat Umar رضي الله تعالى عنه had demanded. To this, they said, 'By Allaah! (Because we have all heard it) It shall be the youngest amongst us who will go with you (to attest to this Hadith).' Abu Sa'eed Khudri رضي الله تعالى عنه or Abu Mas'ood then accompanied me to Hadhrat Umar رضي الله تعالى عنه and said to him, 'We once went with Rasulullaah ﷺ to see Sa'd bin Ubaadah رضي الله تعالى عنه. When we reached the house, Rasulullaah ﷺ greeted but received no reply. He then greeted a second and a third time again without any reply. Rasulullaah ﷺ then returned saying, 'We have fulfilled our duty.' Sa'd رضي الله تعالى عنه then (came running behind and) caught up with Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that I heard you each time you greeted and I had replied in a voice that you could not hear because I wished to get more of your Salaams (du'aas for peace) for myself and my family.'"
(Hadhrat Umar رضي الله تعالى عنه was satisfied with this testimony to which) Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه asked, "By Allaah! I have been totally trustworthy in my narration of the Ahadeeth of Rasulullaah ﷺ." "Indeed," confirmed Hadhrat Umar رضي الله تعالى عنه, "(I did not think that you would be untruthful) however, I only wished to have the matter corroborated." (3)

Some Incidents of the Sahabah رضي الله تعالى عنهم Concerning Seeking Permission

Hadhrat Aamir bin Abdullaah reports that a slave girl of his once accompanied the daughter of Hadhrat Zubayr رضي الله تعالى عنه to see Hadhrat Umar رضي الله تعالى عنه. "May I come in?" she asked (at the door). When Hadhrat Umar رضي الله تعالى عنه refused permission, she went back. Hadhrat Umar رضي الله تعالى عنه then sent someone after her

(1) Bukhaari (Vol.2 Pg.923).
(2) Bukhaari (Vol.2 Pg.1092).
(3) Bukhaari in his Adab (Pg.157).

with the message that she ought to say, "اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). May I come in?" (1)

Hadhrat Aslam reports, "Hadhrat Umar رضي الله تعالى عنه's instructions to me were, 'O Aslam! Stand guard at my door but never accept anything from anyone.' When he one day saw me wearing new clothing, he enquired where I had gotten it from. '(Your son) Ubaydullaah bin Umar رضي الله تعالى عنه gave it to me,' I replied. To this, he said, 'You may take from Ubaydullaah but from no one else.' Standing at the door one day, Hadhrat Zubayr رضي الله تعالى عنه came and asked permission to enter. When I told him that the Ameerul Mu'mineen was busy at that moment, he lifted his hand and hit me so hard behind my head that I let out a scream. I then went in to Hadhrat Umar رضي الله تعالى عنه who asked me what the matter was. I informed him that Hadhrat Zubayr رضي الله تعالى عنه had hit me and narrated the entire episode to him. 'By Allaah!' Hadhrat Umar رضي الله تعالى عنه exclaimed, 'I shall see to Zubayr. Send him in.'

When I let Hadhrat Zubayr رضي الله تعالى عنه in, Hadhrat Umar رضي الله تعالى عنه asked, 'Why did you hit the slave?' Hadhrat Zubayr رضي الله تعالى عنه replied by saying, 'He was going to prevent us from seeing you.' 'Has he ever before refused you permission to enter my door?' Hadhrat Umar رضي الله تعالى عنه enquired. When Hadhrat Zubayr رضي الله تعالى عنه replied in the negative, Hadhrat Umar رضي الله تعالى عنه said, 'Then when he tells you to be patient because the Ameerul Mu'mineen is busy at the moment, then do so and excuse me. By Allaah! When an animal is mauled (by one), all the other animals eat him up (if you start hitting him, so will others).'" (2)

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once sought permission to see him at a time when his head happened to be in the hands of his slave girl who was busy combing his hair. He granted Hadhrat Umar رضي الله تعالى عنه permission to enter and then quickly pulled his head away from her. Hadhrat Umar رضي الله تعالى عنه said, "Leave her to comb your hair." Hadhrat Zaid رضي الله تعالى عنه said, "O Ameerul Mu'mineen! Had you sent for me, I would have come to you." Hadhrat Umar رضي الله تعالى عنه's reply was, "It was I who is in need (and I shall therefore have to come to you)." (3)

Another narration states that when some people requested permission to see Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه after the Fajr salaah, he allowed them in. **He then veiled his wife with a shawl saying,** "I did not want to keep you waiting (any longer by taking more time in sending her out)." (4)

Hadhrat Moosa bin Talha رضي الله تعالى عنه says, "I once went with my father to my mother. When he entered the room and I followed him in, he struck me so forcefully on the chest that I fell on my buttocks. He then said, 'Do you enter without permission?!'" (5)

Hadhrat Muslim bin Nadheer narrates that a man was already peeping in (the house) when he asked Hadhrat Hudhayfah رضي الله تعالى عنه permission to enter. Hadhrat

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(3) Bukhaari in his Adab (Pg.189).
(4) Tabraani. Haythami (Vol.8 Pg.46) has commented on the chain of narrators.
(5) Bukhaari in his Adab (Pg.155), reporting from reliable sources as confirmed by Haafidh in his Fat'hul Baari (Vol.11 Pg.20).

Hudhayfah رضي الله تعالى عنه remarked, "Well! Your eyes have already entered and all that remains now is your buttocks!" The man then asked, **"Should I seek permission to enter even from my mother?"** Hadhrat Hudhayfah رضي الله تعالى عنه replied, **"If you do not, you would see something that you would not at all like to see."** (1)

Hadhrat Suwayd Abdi says, "We once sat at the door of Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما, waiting for permission to enter. When he delayed in granting us permission, I went up to the door of one of his rooms and peeped inside. He noticed this and when he did grant us permission to enter and we were seated, he asked, 'Which of you was peeping into my room just now?' When I admitted that it was I, he asked, 'For what reason did you deem it acceptable to peep into my room?' 'When you delayed in calling us,' I explained, 'I happened to look in without the express intention of doing so.' The others then questioned him about several things, after which I asked, 'O Abu Abdur Rahmaan! What do you say about Jihaad?' He replied, **"Whoever wages Jihaad does so for his own benefit."**'"(2)

Loving a Muslim for the Pleasure of Allaah

Rasulullaah صلى الله عليه وسلم Asks About the Strongest Link of Islaam

Hadhrat Baraa bin Aazib رضي الله تعالى عنه reports that they were once sitting with Rasulullaah صلى الله عليه وسلم when Rasulullaah صلى الله عليه وسلم posed the question, "Which is the strongest link of Islaam?" When the Sahabah رضي الله تعالى عنهم replied that it was salaah, Rasulullaah صلى الله عليه وسلم remarked, "Salaah is most excellent, but it is not this." "Then the fasts of Ramadhaan," said the Sahabah رضي الله تعالى عنهم. "They are most excellent," replied Rasulullaah صلى الله عليه وسلم, "but it is not this." Jihaad was the next choice of the Sahabah رضي الله تعالى عنهم. However, Rasulullaah صلى الله عليه وسلم responded by saying, "Jihaad is most excellent, but it is not this. **Indeed the strongest link of Imaan is to love for Allaah and to hate for Allaah."** (3)

Another narration from Hadhrat Abu Dharr رضي الله تعالى عنه states that Rasulullaah صلى الله عليه وسلم once came to the Sahabah رضي الله تعالى عنهم and asked, "Do you know which deeds Allaah loves most?" Whereas someone mentioned that they were salaah and zakaah, another stated that it must be Jihaad. Rasulullaah صلى الله عليه وسلم however stated, "Verily the deeds that Allaah loves most is to love for Allaah and to hate for Allaah." (4)

Rasulullaah صلى الله عليه وسلم has Love for People of Taqwa and for Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah صلى الله عليه وسلم loved people who possessed Taqwa." (5)

(1) Bukhaari in his Adab (Pg.159).
(2) Ahmad. Haythami (Vol.8 Pg.44) has commented on the chain of narrators.
(3) Ahmad.
(4) Ahmad and Abu Dawood, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.90).
(5) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.274).

Hadhrat Uthmaan bin Abil Aas says, "There were two men whom Rasulullaah liked very much until the day he passed away. They were **Abdullaah bin Mas'ood and Ammaar bin Yaasir**."(1)

Hadhrat Hasan narrates that Rasulullaah dispatched expeditions of Sahabah under the command of Hadhrat Amr bin Al Aas. Someone therefore said to him, "Rasulullaah used to appoint you as commander, kept you close to him and liked you very much." To this, Hadhrat Amr bin Al Aas remarked, "Although Rasulullaah used to appoint me as commander, I do not know whether it was because he was merely pacifying my heart or because he really liked me. I can however show you two men whom Rasulullaah liked very much until the day he passed away. They were Abdullaah bin Mas'ood and Ammaar bin Yaasir."(2) Another narration adds that the people then remarked, "By Allaah! That (Hadhrat Ammaar) was the very man whom you people killed during the Battle of Siffeen!" "True," Hadhrat Amr bin Al Aas admitted, "By Allaah! We were responsible for killing him." (3)

Hadhrat Ali and Hadhrat Abbaas Ask Rasulullaah Which of His Family he Liked Most

Hadhrat Usaamah bin Zaid narrates, "I was once sitting (at Rasulullaah's door) when Ali and Abbaas arrived to see Rasulullaah. 'O Usaamah!' they called out, 'Do request permission from Rasulullaah to see us.' I said, 'O Rasulullaah! Ali and Abbaas are requesting permission to see you.' 'Do you know what brings them?' Rasulullaah asked. When I replied that I did not know, Rasulullaah said, 'But I know. Let them in.' The two men then entered and asked, 'O Rasulullaah! We have come to ask you which of your family members you like best. 'My daughter Faatimah,' was the reply. 'But we are not asking you about your immediate family," they entreated. Rasulullaah therefore said, 'Then the one I like most is he one on whom Allaah had bestowed His grace and on whom I had bestowed my grace, Usaamah bin Zaid.'(4) 'Who then after him?" they enquired further. Rasulullaah replied, 'Then it is Ali bin Abi Taalib.' 'O Rasulullaah!' Abbaas exclaimed, 'You have placed (me) your uncle in the last position.' To this Rasulullaah remarked, 'Ali beat you to making Hijrah.'"(5)

(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.238).
(3) Ibn Sa'd (Vol.3 Pg.188).
(4) Here Rasulullaah was most probably referring to Hadhrat Zaid bin Haaritha, the father of Hadhrat Usaama because the description fits him according a verse of the Qur'aan in which Allaah says, "When you (O Rasulullaah) said to the one on whom Allaah had bestowed His grace (by guiding him to Islaam), and on whom you had bestowed your grace (by teaching and raising him, referring to Zaid bin Haaritha) ..." {Surah Ahzaab, verse 37}
(5) Tayalisi, Tirmidhi, Rooyaani, Baghawi, Tabraani and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

Rasulullaah ﷺ's Love for Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Amr bin Al Aas رضي الله تعالى عنه reports that Rasulullaah ﷺ was once asked, "O Rasulullaah ﷺ! Whom do you love most?" "Aa'isha," came the reply. "And from amongst the men?" the question came. Rasulullaah ﷺ said, "Abu Bakr." "Whom then?" was the next question. "Then it is Abu Ubaydah," said Rasulullaah ﷺ.(1)

Hadhrat Amr رضي الله تعالى عنه narrates that he once asked, "O Rasulullaah ﷺ! Which person do you love most?" When Rasulullaah ﷺ replied that it was Hadhrat Aa'isha رضي الله تعالى عنها that he loved most, Hadhrat Amr رضي الله تعالى عنه said, "I am asking about men." "Her father (Hadhrat Abu Bakr رضي الله تعالى عنه)," was the reply. (2)

Rasulullaah ﷺ Tells the Sahabah رضي الله تعالى عنهم to Inform the Person they Liked Solely for the Pleasure of Allaah that they Liked him

Hadhrat Anas رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه was once sitting with Rasulullaah ﷺ when another passed by. "O Rasulullaah ﷺ!" the Sahabi رضي الله تعالى عنه said, "I really like that man." "Have you informed him about it?" Rasulullaah ﷺ enquired. When the Sahabi رضي الله تعالى عنه replied that he had not, Rasulullaah ﷺ told him to do so. The Sahabi رضي الله تعالى عنه then met the man and said to him, "I like you for the pleasure of Allaah." The other responded by saying:

"اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَهٗ."

"May the One (Allaah) for Whose pleasure you like me, also like you." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I was once sitting with Rasulullaah ﷺ when a man arrived. He greeted Rasulullaah ﷺ and then left. I then said to Rasulullaah ﷺ, 'O Rasulullaah ﷺ! I really like that man.' 'Have you informed him about it?' Rasulullaah ﷺ enquired. When I replied that I had not, Rasulullaah ﷺ said, 'Then inform your brother about it.' I then went up to him, greeted him and holding his shoulder, I said, 'By Allaah! I like you only for the pleasure of Allaah.' He responded by echoing, 'I too like you for the pleasure of Allaah.' I then said, 'Had Rasulullaah ﷺ not instructed me to do this, I would never have done so.'"(4)

Miscellaneous Incidents of the Sahabah رضي الله تعالى عنهم Concerning their Love for Each Other

Hadhrat Abdullaah bin Sarjas رضي الله تعالى عنه reports that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! I really like Abu Dharr." "Have you informed him about it?" Rasulullaah ﷺ enquired. When Hadhrat Abdullaah رضي الله تعالى عنه replied

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.351).
(2) Ibn Sa'd (Vol.8 Pg.67).
(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.147). Ibn Asaakir, Ibn Najjaar and Abu Nu'aym have also reported a similar narration.
(4) Tabraani in his *Kabeer* and Awsat. Haythami (Vol.10 Pg.282) has commented on the chain of narrators.

that he had not, Rasulullaah ﷺ told him to do so. He then met Hadhrat Abu Dharr رضي الله تعالى عنه and said to him, "I like you for the pleasure of Allaah." Hadhrat Abu Dharr رضي الله تعالى عنه responded by saying:

"اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَهُ"

"May the One (Allaah) for Whose pleasure you like me, also like you."

When Hadhrat Abdullaah رضي الله تعالى عنه reported back to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Remember that even in mentioning this lies tremendous rewards." (1)

Hadhrat Mujaahid narrates that when a man passed by him, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه remarked, "That man likes me a lot." "How do you know that, O Ibn Abbaas رضي الله تعالى عنه?" the people enquired. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Because I like him very much." (2)

Hadhrat Mujaahid also reports that a Sahabi رضي الله تعالى عنه once held him by his shoulders from the back and said, "You should know that I like you a lot." To this, Hadhrat Mujaahid replied:

"اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَهُ"

"May the One (Allaah) for Whose pleasure you like me, also like you."

The Sahabi رضي الله تعالى عنه then continued, "Rasulullaah ﷺ said, 'When someone likes another person, he should inform him about it.' Had Rasulullaah ﷺ not said this, I would have never informed you." He then proceeded to propose a marriage to Hadhrat Mujaahid saying, "I have a daughter (I wish you would marry. **She is blessed with the most excellent qualities but I have to make matters plain to you and (inform you that) She is blind in one eye."** (3)

Hadhrat Mujaahid reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "Love for Allaah's pleasure, hate for Allaah's pleasure, make friends for Allaah's pleasure and make enemies for Allaah's pleasure because it is only by this that a person attains *Wilaayah* (friendship with Allaah). Even though a person may perform salaah in abundance and fast very often, he will never taste true Imaan until he does this. However, (it is sad to note that) bonds between people are now being forged only for worldly motives." (4)

Severing Ties with a Muslim

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Auf who was the son of Hadhrat Aa'isha رضي الله تعالى عنها's uterine brother Hadhrat Tufayl reports that Hadhrat Aa'isha رضي الله تعالى عنها was once informed that when she gave away or sold something, (her nephew) Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه remarked, "By Allaah! Aa'isha رضي الله تعالى عنها will have to stop (being so open-handed) or I shall have to restrict her (allowance)." "Did he really say this?"

(1) Tabraani. Haythami (Vol.10 Pg.282) has commented on the chain of narrators.
(2) Abu Ya'la. Haythami (Vol.10 Pg.275) has commented on the chain of narrators.
(3) Bukhaari in his Adab (Pg.80).
(4) Tabraani. Haythami (Vol.1 Pg.90) has commented on the chain of narrators.

Hadhrat Aa'isha رضي الله تعالى عنها enquired. When the people confirmed that he did, Hadhrat Aa'isha رضي الله تعالى عنها took an oath saying, "It is to Allaah that I vow never to speak to Ibn Zubayr ever again!"
When the separation became too long for Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, he sent people to intercede on his behalf, but Hadhrat Aa'isha رضي الله تعالى عنها said, "By Allaah! I shall never accept the intercession of anyone on his behalf and I shall never break my vow." When it became too much for Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه to bear, he spoke to Hadhrat Miswar bin Makhramah رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Aswad bin Abd Yaghooth رضي الله تعالى عنه who both belonged to the Banu Zuhrah tribe. He pleaded with them saying, "I beseech you in the name of Allaah to get me into the house of Aa'isha رضي الله تعالى عنها because it is not permissible for her to take a vow to severe ties with me.
Consequently, Hadhrat Miswar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan رضي الله تعالى عنه hid Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه in their shawls and sought permission to enter from Hadhrat Aa'isha رضي الله تعالى عنها saying:

"اَلسَّلَامُ عَلَيْكِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ"

"May we come in." When Hadhrat Aa'isha رضي الله تعالى عنها gave them permission to enter, they asked, "Can we all come in?" "Of course," replied Hadhrat Aa'isha رضي الله تعالى عنها not knowing that Hadhrat Abdullaah bin Zubayr t was with them, "you may all come in." as soon as they entered, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه rushed behind the veil and embracing Hadhrat Aa'isha رضي الله تعالى عنها, he started weeping and pleading with her in the name of Allaah.
Hadhrat Miswar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan رضي الله تعالى عنه also pleaded with her in the name of Allaah that she should speak to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and accept his apology. They also said to her, "As you know, Rasulullaah صلى الله عليه وسلم forbade severing of ties and that it is not permissible for a Muslim to severe ties with a Muslim brother for more than three days." When they took pains to remind her and were persistent, she started to weep as she addressed the two men saying, "I have taken and oath and an oath is a serious matter."
They however continued convincing her until she started speaking to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه. As expiation for her broken vow, she then freed forty slaves and whenever she thought about the vow, she wept so much that her tears would wet her scarf. (1)
Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that after Rasulullaah صلى الله عليه وسلم and (her father) Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها loved Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه the most and he always treated her most kindly. Whenever she received anything, she would never keep it with her and always gave it away in charity. Concerning this, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه once remarked, "Her hands ought to be held back." (When she heard about this remark) Hadhrat Aa'isha رضي الله تعالى عنها said, "Should my hands be held back?! It is to Allaah that I vow never to speak to him (Ibn Zubayr) ever again!" Even though men of the Quraysh and particularly the maternal uncles of Rasulullaah صلى الله عليه وسلم

(1) Bukhaari (Vol.2 Pg.897). Bukhaari has also reported a similar narration in his Adab (Pg.59)

interceded on his behalf, Hadhrat Aa'isha رضي الله عنها refused to break her vow.
It was some members of the Banu Zuhra family (Rasulullaah ﷺ's mother's family) including Hadhrat Miswar bin Makhramah رضي الله عنه and Hadhrat Abdur Rahmaan bin Aswad bin Abd Yaghooth رضي الله عنه who one day said to Hadhrat Abdullaah bin Zubayr رضي الله عنه, "After we have secured permission to enter, you should rush behind the veil (and plead with Hadhrat Aa'isha رضي الله عنها)." Hadhrat Abdullaah bin Zubayr رضي الله عنه did as they suggested (as reported in the narration above) and he then sent to Hadhrat Aa'isha رضي الله عنها ten slaves to set free (as expiation for breaking the oath). She however continued freeing slave after slave until she had eventually set free forty slaves. She then said, "I wish that I had specified an act to carry out when I took the oath (e.g. saying that I would set two slaves free if I spoke to him) so that I would now be finished (and at ease, knowing for certain that I had fulfilled my duty)." (1)

Reconciling Between People

Rasulullaah ﷺ Resolves The Dispute Between the people of Quba

Hadhrat Sahl bin Sa'd رضي الله عنه narrates that the people of Quba once fell into such a dispute that they started throwing stones at each other. When he heard about the matter, Rasulullaah ﷺ said to the Sahabah رضي الله عنهم, "Come. Let us go and settle the affair." (2)
Another narration states that when some people from the Banu Amr bin Auf tribe fell into a dispute, Rasulullaah ﷺ took some of the Sahabah رضي الله عنهم along with him and went to settle the dispute. The Hadith continues further. (3)

Rasulullaah ﷺ settles a dispute when he went to Visit Abdullaah bin Ubay

Hadhrat Anas رضي الله عنه reports that a request was once made to Rasulullaah ﷺ to visit Abdullaah bin Ubay (the leader of the Munaafiqeen). Rasulullaah ﷺ therefore proceeded on his donkey while the Muslims walked along with him on the rocky ground. When Rasulullaah ﷺ reached him, Abdullaah bin Ubay exclaimed, "Get away from me because the stench of your donkey disgusts me!" One of the Ansaar responded to this by remarking, **"By Allaah! The donkey of Rasulullaah ﷺ smells better than you!"** When a person from Abdullaah bin Ubay's tribe became incensed on his behalf, the two men started insulting each other. Eventually the men from both sides grew angry and they started fighting with sticks, fists and shoes. Hadhrat Anas رضي الله عنه says that they had been informed that it was with reference to this incident that Allaah revealed the verse:

﴿وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَا ط﴾ (سورة حجرات آيت ٩)

(1) Bukhaari (Vol.1 Pg.497).
(2) Bukhaari (Vol.1 Pg.371).
(3) Bukhaari (Vol.1 Pg.370).

If two groups of Mu'mineen fight each other, then reconcile between them. {Surah Hujuraat, verse 9}[1]

The Hadith of Hadhrat Usaamah رضي الله تعالى عنه from Bukhaari has already been quoted in the chapter concerning visiting the ill. The narration mentions that the Muslims, Mushrikeen and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still.

Rasulullaah ﷺ Reconciles Between the Aws and the Khazraj Tribes

Hadhrat Anas رضي الله تعالى عنه says that the Aws and the Khazraj tribes were two tribes of the Ansaar between whom was enmity during the Period of Ignorance. When Rasulullaah ﷺ came to them, all enmity disappeared and Allaah created great love between their hearts. However, it once occurred that when they were once sitting in a gathering, someone from the Aws recited a couplet that ridiculed the Khazraj. In response, someone from Khazraj then recited a couplet that ridiculed the Aws. In this manner, the two continued reciting poetry mocking the other until some of them sprang up to attack others. They then grabbed hold of their weapons and were prepared to fight each other. When the news reached Rasulullaah ﷺ, he had already received revelation to the effect. He hurried to them so quickly that (his lower garment lifted and) even his shins became exposed. When he saw them, Rasulullaah ﷺ called out to them:

﴿يٰۤاَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُسْلِمُوْنَ ۝ وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۤءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖ اِخْوَانًا وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ۝﴾ (سورة آل عمران آيت ١٠٢، ١٠٣)

O you who have Imaan! Fear Allaah as He should be feared *(by obeying all His commands)* and do not die except as Muslims. Hold fast to the rope of Allaah, all of you together, and do not separate *(because Allaah's mercy lies in unity)*. Recall Allaah's favour to you when you were enemies and He *(Allaah)* created love between your hearts. Then you became brothers by His grace. You were on the edge of an abyss (pit) of fire *(of Jahannam because you were steeped in kufr and disobedience)* and He rescued you from it *(by making you Muslims)*. In this way, does Allaah explain His Aayaat to you so that you may be guided. {Surah Aal Imraan, verses 102,103}

The Ansaar then immediately threw down their weapons and embraced each other.[2]

(1) Bukhaari (Vol.1 Pg.370).
(2) Tabraani. Haythami (Vol.8 Pg.80) has commented on the chain of narrators.

Making True Promises to Muslims

The Parting Words of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه About a Man to Whom he had Promised to Marry his Daughter

Hadhrat Haaroon bin Rabaab reports that when Hadhrat Abdullaah bin Amr رضي الله تعالى عنه was on his deathbed, he instructed the people to look for a certain man saying, "I had mentioned to him something of a promise concerning my daughter (that I would marry her to him). Because I would not like to meet Allaah with one of the three traits of a hypocrite (breaking of promises), I make all of you witness to the fact that I am marrying her off to him." (1)

Abstaining from Harbouring Ill thoughts Against a Fellow Muslim

The Incident of Two Sahabah رضي الله تعالى عنهم who took their Case before Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه narrates that a man once passed by a gathering during the time of Rasulullaah صلى الله عليه وسلم and greeted them. After they had greeted him and he had passed by, one of them remarked, "I do not like him at all!" The others rebuked him saying, "Be quiet! By Allaah! We are certainly going to inform him about this!" They then sent someone to inform the person about what had been said. (After the messenger had informed the Sahabi رضي الله تعالى عنه) The Sahabi رضي الله تعالى عنه went to Rasulullaah صلى الله عليه وسلم and informed him about what had happened and about what the person had said. "O Rasulullaah صلى الله عليه وسلم!" the Sahabi رضي الله تعالى عنه said, "Send for him and ask him why he dislikes me so."

Rasulullaah صلى الله عليه وسلم (sent for the man) and asked, "Why do you dislike him?" The other responded by saying, "O Rasulullaah صلى الله عليه وسلم! I am his neighbour and know him well. I have never seen him perform any (Nafl) salaah besides the salaah that the pious and the sinful ones all perform (the Fardh salaah)." The Sahabi رضي الله تعالى عنه defended himself by saying, "O Rasulullaah صلى الله عليه وسلم! Ask him whether I have ever made an improper wudhu for my salaah or every delayed it until after its time had expired?" The other replied in the negative but then continued, "O Rasulullaah صلى الله عليه وسلم! I am his neighbour and know him well. I have never seen him feed a single poor person besides giving the zakaah that the pious and the sinful ones all give."

The other said in defence, "O Rasulullaah صلى الله عليه وسلم! Ask him whether he has ever seen me refuse anyone asking for charity?" Again the man was forced to say no, but then spoke further saying, "O Rasulullaah صلى الله عليه وسلم! I am his neighbour and know him well. I have never seen him observe any (Nafl) fasts besides the fasts of the month in which the pious and the sinful ones all observe (the Fardh fasts during

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

Ramadhaan)." In response to this, the Sahabi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Ask him whether he has ever seen me miss a single fast when I was not ill or not in a journey?" When the neighbour was again forced to say no, Rasulullaah ﷺ said to him, "It seems to me like he is a better man than you." (1)

Praising a Muslim and the Type of Praise that is Detestable

The Incident Between Rasulullaah ﷺ and a Man from the Banu Layth Tribe

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that a man from the Banu Layth tribe thrice asked Rasulullaah ﷺ permission to recite a poem. Upon the fourth request (Rasulullaah ﷺ granted permission and) he recited a poem in praise of Rasulullaah ﷺ. Rasulullaah ﷺ then said appreciatively, "If any poet had spoken well, it must surely be you." (2)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه Praises Hadhrat Khallaad bin Saa'ib رضي الله تعالى عنه

Hadhrat Khallaad bin Saa'ib رضي الله تعالى عنه narrates that he once visited Hadhrat Usaamah bin Zaid رضي الله تعالى عنه, who praised him on his face. Hadhrat Usaamah رضي الله تعالى عنه then said, "The only thing that made me praise you on your face is the fact that Rasulullaah ﷺ said, '**When a Mu'min is praised on his face, the Imaan in his heart grows** (far from becoming proud, he develops conviction in his good deeds when people show their appreciation for it).'"(3)

What Rasulullaah ﷺ Said to the Person who Overstated His Words of Praise

The father of Hadhrat Mutarrif says, "I accompanied the delegation from the Banu Aamir tribe that went to Rasulullaah ﷺ. 'You are our leader,' we said. 'Allaah is the leader,' Rasulullaah ﷺ responded. We then said, 'You are the highest of us in status and the most magnanimous.' To this Rasulullaah ﷺ said, 'These common words you may say, but rather state even less than this because Shaytaan should never gain control over you (and urge you to transgress the limits of praise).'"(4) Another narration states that Rasulullaah ﷺ also added, **"I do not want you to place me on a pedestal higher than that upon which Allaah has placed me. I am Muhammad the son of Allaah's servant and am myself the servant of Allaah and His Rasul."** (5)

Hadhrat Anas رضي الله تعالى عنه reports that someone once addressed Rasulullaah ﷺ saying, "O the best of us and the son of the best of us! Our leader and the son of our

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.170).
(2) Tabraani. Haythami (Vol.8 Pg.119) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.8 Pg.119) has commented on the chain of narrators.
(4) Abu Dawood.
(5) Razeen, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.150).

leader!" Rasulullaah ﷺ corrected him saying, "Say only that which I tell you to say and never allow Shaytaan to mislead you (into transgressing the limits of praise). Place me only upon that pedestal upon which Allaah has placed me (and no higher). I am the servant of Allaah and His Rasul." (1)

What Rasulullaah ﷺ Said to a Man who Praised Another in his Face and Rasulullaah ﷺ Guidance in this Regard

Hadhrat Abu Bakrah رضي الله عنه reports that when a man once praised another in front of Rasulullaah ﷺ, Rasulullaah ﷺ remarked, "Shame on you! You have cut off your companion's neck! You have cut off your companion's neck!" Rasulullaah ﷺ repeated this thrice and then added, "When any of you wishes to praise his brother for something he has certain knowledge of, he should say, **'I think that he is like this'** because only Allaah knows him for sure and a person cannot declare the righteousness of another before Allaah. If he therefore knows a person to be such, he should merely state, **'I believe that he is like that.'"**(2)

Hadhrat Abu Moosa Ash'ari رضي الله عنه narrates that Rasulullaah ﷺ once overheard a person overstating his praise for another. To this, Rasulullaah ﷺ remarked, **"You have broken the man's back (by exaggerating your praise for him)."** (3)

The Incident of Hadhrat Mihjin Aslami رضي الله عنه

Hadhrat Rajaa says, "I once accompanied Hadhrat Mihjin رضي الله عنه to the Masjid of Basrah. There we found Hadhrat Buraydah Aslami رضي الله عنه sitting at one of the doors while a man called Sabkah was inside the Masjid performing a lengthy salaah. Hadhrat Buraydah رضي الله عنه was a man who liked making jokes and as Hadhrat Mihjin رضي الله عنه approached wearing his shawl, Hadhrat Buraydah رضي الله عنه quipped, 'O Mihjin! Can you perform salaah as Sabkah does?' Hadhrat Mihjin رضي الله عنه did not reply and went back. He then said, 'Rasulullaah ﷺ once led me by my hand and when we had climbed Mount Uhud, he looked over Madinah and said, 'Woe be the time when the inhabitants of the city will have to forsake it at a time when it will be most populous! When Dajjaal will approach Madinah, he will find an angel at every one of its gates and will be unable to enter it.'

Rasulullaah ﷺ then climbed down and when we reached the Masjid, Rasulullaah ﷺ saw a man performing salaah, engrossed in Ruku and Sajdah. 'Who is that?' Rasulullaah ﷺ asked me. I then started heaping praises upon the man as I informed Rasulullaah ﷺ who he was. Rasulullaah ﷺ then bade me, 'Stop! Let him not hear you for you will then be destroying him.' Rasulullaah ﷺ then continued walking and when he reached his room, he dusted off his hands and thrice repeated, **'The best deed of your Deen is that which is easiest. The**

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182). Ahmad has reported a similar narration from Hadhrat Anas رضي الله عنه, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.44).
(2) Bukhaari, Muslim and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.150).
(3) Bukhaari and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).

best deed of your Deen is that which is easiest.'"(1)

Another narration from Hadhrat Rajaa also states that when he started heaping praises upon the man as he informed Rasulullaah ﷺ who the man was, Rasulullaah ﷺ bade him, **"Stop! Let him not hear you for you will then be destroying him.'** Rasulullaah ﷺ then continued walking and when he reached his room, he let go of Hadhrat Mihjin رضي الله عنه's hand and said, "The best deed of your Deen is that which is easiest. The best deed of your Deen is that which is easiest. The best deed of your Deen is that which is easiest." (2)

Yet another narration states that after informing Rasulullaah ﷺ who the man was, Hadhrat Mihjin رضي الله عنه continued to add that of all the people of Madinah, the man was the best or was the one who performed the most salaah. To this Rasulullaah ﷺ twice or thrice remarked, "Let him not hear you for you will then be destroying him." Rasulullaah ﷺ then added, "You are a nation for whom Allaah wants ease." (3)

Praising a Muslim angers Hadhrat Umar رضي الله عنه

Hadhrat Ibraheem Taymi reports from his father that they were once sitting with Hadhrat Umar رضي الله عنه when a man came to him and greeted with Salaam. Another person then started heaping praises on the man in front of him. To this, Hadhrat Umar رضي الله عنه said, **"You have slaughtered him. May Allaah slaughter you! How can you praise a man for his Deen on his face?!"** (4)

Hadhrat Hasan narrates that when someone once praised Hadhrat Umar رضي الله عنه, Hadhrat Umar رضي الله عنه exclaimed, **"You are destroying me as well as yourself."**(5)

The Incident of Hadhrat Umar رضي الله عنه and Hadhrat Jaarood رضي الله عنه

Hadhrat Hasan reports that Hadhrat Umar رضي الله عنه was once sitting in the company of others with a whip in his hand when Hadhrat Jaarood رضي الله عنه arrived. Someone commented, "Here is the leader of the Rabee'ah tribe!" This remark was heard by Hadhrat Umar رضي الله عنه, the people around him and by Hadhrat Jaarood رضي الله عنه himself. When Hadhrat Jaarood رضي الله عنه came close to Hadhrat Umar رضي الله عنه, the Khalifah struck him with the whip. "What has happened between us, O Ameerul Mu'mineen?" asked a startled Hadhrat Jaarood رضي الله عنه. "What has happened between us?!" Hadhrat Umar رضي الله عنه echoed, "You had definitely heard the comment." Hadhrat Jaarood رضي الله عنه replied, "I heard it, so what about it?" Hadhrat Umar رضي الله عنه explained, "I feared that some of it may penetrate your heart (creating some pride in you) and I therefore wished to remove the effect from you."(6)

(1) Bukhaari in his Adab (Pg.51).
(2) Ahmad (Vol.5 Pg.32).
(3) Ahmad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).
(4) Ibn Abi Shaybah and Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).
(5) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
(6) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

Hadhrat Miqdaad رضي الله تعالى عنه Throws Sand in the Faces of People who Praised him

Hadhrat Hammaam bin Haarith reports that when someone started praising Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Miqdaad رضي الله تعالى عنه who was a large man, went towards the man and kneeling down, he started throwing pebbles in the man's face. "What is the matter?" Hadhrat Uthmaan رضي الله تعالى عنه asked. Hadhrat Miqdaad رضي الله تعالى عنه replied, "Rasulullaah ﷺ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces[1].'"[2]

Another narration states that when someone started heaping praises on one of the Khalifahs, Hadhrat Miqdaad رضي الله تعالى عنه started throwing sand on the man's face saying, **"Rasulullaah ﷺ has commanded us to throw sand into the faces of those who heap praises (for ulterior motives)."** [3]

The Statement and Practice of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in this Regard

Hadhrat Ataa bin Abi Rabaah narrates that when someone started heaping praises on another person in the presence of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه started throwing sand at the man's mouth saying, "Rasulullaah ﷺ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces." [4]

Hadhrat Ataa bin Abi Rabaah narrates that when someone started heaping praises on Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه started throwing sand at the man's mouth saying, "I heard Rasulullaah ﷺ say, 'When you see the people who heap praises, then throw sand in their faces."[5]

Hadhrat Naafi and other reports that a person once addressed Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "O the best of people!" or he said, "O the son of the best of people!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "I am neither the best of people nor the son of the best of people. I am merely a servant from amongst the servants of Allaah who aspires for His mercy and fears (His punishment). By Allaah! You people keep at a man (keep heaping praise on him) until you eventually destroy him (by creating pride and vanity in him)." [6]

Hadhrat Taariq bin Shihaab reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "A man may leave home with his Deen intact and then return without any trace of it. (This because) He would approach a man who can neither harm nor benefit himself nor another and then swear in the name of Allaah that he is so-and-so (heap praises on him). He then returns without having his need fulfilled (because

(1) While Hadhrat Miqdaad رضي الله تعالى عنه practised the literal meaning of the Hadith to teach the lesson, the figurative meaning is that nothing should be given to the person.
(2) Muslim (Vol.2 Pg.414) and Abu Dawood (Vol.5 Pg.241).
(3) Muslim, Tirmidhi (Vol.2 Pg.62) and Bukhaari in his Adab (Pg.50).
(4) Bukhaari in his Adab (Pg.51).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.117).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).

the man gave him nothing or nothing that would last) but after incurring the wrath of Allaah." (1)

Fostering and Severing Family Ties

The Incident of Rasulullaah ﷺ and Abu Taalib

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that (before Rasulullaah ﷺ proclaimed his Nabuwaat) the Quraysh suffered severe drought. Conditions were so hard that they were forced to eat even dried bones. During those times, there were none in better stead than Rasulullaah ﷺ and (his uncle) Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه. Rasulullaah ﷺ therefore said to Hadhrat Abbaas رضي الله تعالى عنه, "Dear uncle! Your brother Abu Taalib has many children and because the Quraysh has been afflicted with the condition as you know, let us go to him and take some of his children in our care."

The two then went to Abu Taalib and said, "O Abu Taalib! Your people have been afflicted with the drought and we know that you are one of them (suffering as much as the rest). We have come to take some of your children in our care." Abu Taalib replied, "Do as you please but please leave Aqeel for me. Rasulullaah ﷺ then took Hadhrat Ali رضي الله تعالى عنه in his care while Hadhrat Abbaas رضي الله تعالى عنه took Hadhrat Ja'far رضي الله تعالى عنه in his care. The two then stayed with their custodians until they became independent. In fact, Hadhrat Sulaymaan bin Dawood states that Hadhrat Ja'far رضي الله تعالى عنه remained with Hadhrat Abbaas رضي الله تعالى عنه until the time he migrated to Abyssinia. (2)

The Incident of Rasulullaah ﷺ with Hadhrat Juwayriyyah رضي الله تعالى عنها and Hadhrat Faatimah رضي الله تعالى عنها

Hadhrat Jaabir رضي الله تعالى عنه reports that when Hadhrat Juwayriyyah رضي الله تعالى عنها informed Rasulullaah ﷺ that she intended setting free one of her slaves, Rasulullaah ﷺ advised her saying, "Rather give the slave to your uncle who lives amongst the Bedouins so that the slave may graze the animals for him. This will earn you a greater reward." (3)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that when Allaah revealed the verse: "وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ" {"Give the relative his right"(4) }, Rasulullaah ﷺ said to Hadhrat Faatimah رضي الله تعالى عنها, "O Faatimah! You may have my land in Fidak." (5)

Rasulullaah ﷺ's Advice to the Person who Complained About the Ill Treatment he received from his Relatives

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ

(1) Tabraani. Haythami (Vol.8 Pg.118) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.8 Pg.153) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.153).
(4) Surah Bani Israaeel, verse 26.
(5) Haakim in his Taareekh. Haakim has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).

complaining, "I have relatives who sever ties with me when I foster them, who behave ill towards me when I am good to them and who behave foolishly with me when I behave tolerantly with them." Rasulullaah ﷺ's advice to him was, "If you are as you claim, then it is as if you are filling their mouth with burning ashes (they are harming themselves by behaving as they do). As long as you behave as you are doing, there shall remain with you an assistant (angel) from Allaah." (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I have relatives who severe ties with me when I attempt to foster them, who oppress me when I forgive them and who are bad to me when I am good to them. Should I do to them as they do to me?" Rasulullaah ﷺ's response was, "In that case, you would all be partners (in evil). You should rather adopt the better stance and **continue bonding ties because as long as you behave as you are doing, there shall remain with you an assistant (angel) from Allaah."** (2)

The Incident of Hadhrat Abu Hurayrah رضي الله تعالى عنه with a Man who Severed Family Ties

Hadhrat Abu Ayyoob Sulaymaan who was the freed slave of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says, "Hadhrat Abu Hurayrah رضي الله تعالى عنه once came to us on the night between Thursday and Friday and said, 'I am stating with great emphasis that anyone who severs family ties should leave this gathering." However, no one left until he had repeated the announcement three times. A youngster then stood up and went to an aunt of his with whom he had severed ties for two years. Surprised, she asked, "Dear nephew! What brings you here?" when he informed her about what Hadhrat Abu Hurayrah رضي الله تعالى عنه had mentioned, she said, "Go back to him and ask him why he had stated what he did." (When the young man made the enquiry) Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "I have heard Rasulullaah ﷺ say, '**The deeds of mankind are presented to Allaah on every night between Thursday and Friday and (while the deeds of all are accepted) the deeds of the one who severs family ties are not accepted."** (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Requests people who severe Family ties to leave when he Intended Making Du'aa

Hadhrat A'mash narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was sitting in a gathering after the Fajr salaah when he said, "In the name of Allaah do I ask those who severe family ties to leave us because we intend making du'aa to our Rabb and the doors of the heavens are locked to those who sever family ties." (4)

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(1) Muslim (Vol.2 Pg.315). Bukhaari has also reported the narration in his Adab (Pg.11).
(2) Ahmad. Haythami (Vol.8 Pg.154) has commented on the chain of narrators.
(3) Bukhaari in his Adab (Pg.12).
(4) Tabraani. Haythami (Vol.8 Pg.151) has commented on the chain of narrators.
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Chapter Ten

The Chapter Concerning the Character of the Sahabah رضي الله تعالى عنهم and their Noble Traits

This chapter highlights the character and traits of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم and how they interacted with each other

The Noble Character of Rasulullaah ﷺ

The Statements of Hadhrat Aa'isha رضي الله تعالى عنها Concerning the Character of Rasulullaah ﷺ

Hadhrat Sa'd bin Hishaam reports that he once asked Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها, "Tell me about the character of Rasulullaah ﷺ." "Have you not read the Qur'aan?" she asked. "Of course, I have," he replied. Hadhrat Aa'isha رضي الله تعالى عنها then said, **"Rasulullaah ﷺ's character was the Qur'aan** (every noble character trait mentioned in the Qur'aan was to be found in the life of Rasulullaah ﷺ)."(1)

Another narration mentions that Hadhrat Qataadah رضي الله تعالى عنه said, "Indeed the Qur'aan brought every noble trait of good character." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه reports that when he asked Hadhrat Aa'isha رضي الله تعالى عنها about the character of Rasulullaah ﷺ, she replied, "His character was the Qur'aan. **He was pleased with what Allaah is pleased and disliked what Allaah dislikes.**" (3) Another narration from Hadhrat Zaid bin Baabnoos states that Hadhrat Aa'isha رضي الله تعالى عنها gave a similar reply when they asked her about the character of Rasulullaah ﷺ. This narration however states that Hadhrat Aa'isha رضي الله تعالى عنها asked, **"Have you read Surah Mu'minoon?" She then told them to read from the beginning of the Surah (from:) قَدْ أَفْلَحَ الْمُؤْمِنُوْن and then ten verses thereafter.** Thereafter she said, "Such was the character of Rasulullaah ﷺ."(4)

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Aa'isha رضي الله تعالى عنها stated, "There was none with better character than Rasulullaah ﷺ. Whenever any of his

(1) Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.35).
(2) Ibn Sa'd (Vol.1 Pg.90). Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.56) as has Ibn Sa'd (Vol.1 Pg.90) narrating from Hadhrat Masrooq.
(3) Ya'qoob bin Sufyaan
(4) Bayhaqi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.35).

companions or family called for him, he always responded by saying, 'At your service.' It was for this reason that Allaah revealed the verse:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝﴾ (سورة قلم: آيت ٤)

Verily, you *(O Rasulullaah ﷺ)* are *(firmly stationed)* upon an exalted *(flawless)* character. {Surah Qalam, verse 4}(1)

Hadhrat Qais bin Wahab reports from a man from the Banu Suraat tribe that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "Tell me about the character of Rasulullaah ﷺ." Hadhrat Aa'isha رضي الله تعالى عنها replied, "Have you not read in the Qur'aan where Allaah says:?" She then continued, "Rasulullaah ﷺ was once with his companions when I and Hafsah رضي الله تعالى عنها both prepared some food for him. When she beat me to sending the food, I sent my slave girl with instructions to overturn the platter. Consequently, when Hafsah رضي الله تعالى عنها was serving the food to Rasulullaah ﷺ, the slave girl overturned it and the food was all scattered about. Rasulullaah ﷺ gathered the food that had fallen on the ground and the Sahabah رضي الله تعالى عنهم ate it. When I sent my platter, Rasulullaah ﷺ handed it over to Hafsah رضي الله تعالى عنها saying, 'Take this platter in place of yours and eat whatever is in it.' I did not notice even a hint of displeasure on the face of Rasulullaah ﷺ."(2)

The statement of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه in this Regard

Hadhrat Khaarijah bin Zaid narrates that a group of people once came to his father Hadhrat Zaid bin Thaabit رضي الله تعالى عنه with the request, "Tell us something about the character of Rasulullaah ﷺ." Hadhrat Zaid bin Thaabit رضي الله تعالى عنه said, "I was Rasulullaah ﷺ's neighbour. When revelation would come to him, he would send for me and I would come to him to write it down. Whenever we spoke of worldly matters, he also spoke about it, whenever we spoke of the Aakhirah, he also spoke about it and whenever we spoke of food, he also spoke of the same (he was never aloof from us). I am narrating all this to you on behalf of Rasulullaah ﷺ."(3)

A Narration of Hadhrat Safiyya رضي الله تعالى عنها

Hadhrat Safiyya bint Huyay رضي الله تعالى عنها (Rasulullaah ﷺ's wife) says, "I have never seen anyone with better character than Rasulullaah ﷺ. I was riding on the back of his camel with him as we returned from Khaybar. It was at night and as I began to fall asleep, my head hit the back of the carriage. Rasulullaah ﷺ touched me gently as he said, 'Take it easy, dear lady. Take it easy, O daughter of Huyay (this is not the place to sleep).' When we reached a place called Sahbaa, he said to me,

(1) Abu Nu'aym in his Dalaa'il (Pg.57).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(3) Abu Nu'aym in his Dalaa'il (Pg.57). Tirmidhi and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.42) as has Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.17). Ibn Abu Dawood in his Masaahif, Abu Ya'la, Rooyaani and Ibn Asaakir have also reported a similar narration, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.185). Ibn Sa'd (Vol.1 Pg.90) has reported a similar narration as well.

'Do excuse me for what I had to do with your people (the Jews of Khaybar).' He then explained to me what they had said (and done) to him (because of which he was forced to act against them)." (1)

Narrations of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was one of the most compassionate people. I swear by Allaah that he never refused even a slave or a child who brought water to him on a freezing morning (to wash with it and then give it back to them for blessings). (Despite the intense cold) He would wash his face and arms with the water. Whenever anyone came to him with a request, he would listen attentively to the person and not move away until the person moved away. Whenever anyone took him by the hand, he would give his hand and not pull it away until the person himself let go." (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "After Rasulullaah ﷺ performed the Fajr salaah, the slaves of Madinah would come to him with their utensils of water. Rasulullaah ﷺ **would then dip his hands into every utensil brought** (so that the people may have the blessings of his blessed limbs). At times, people would come to him on **an extremely cold morning, but he would still dip his hands into the water."** (3)

Hadhrat Anas رضي الله تعالى عنه also reports, "Whenever Rasulullaah ﷺ shook hands with anyone or whenever anyone shook his hands, he would never pull his hand away until the person pulled his own hand away first. He would also not turn away from a person he was facing (when speaking) until the person himself turned away first. He was also never to be seen stretching out his feet towards a person sitting before him." (4)

Hadhrat Anas رضي الله تعالى عنه narrates, "I have never seen Rasulullaah ﷺ move his head away from anyone whispering into his ear until the person himself moved away. I have also never seen Rasulullaah ﷺ pull his hand away from anyone holding his hand until the person himself let go of Rasulullaah ﷺ's hand."(5)

Narrations of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه Concerning Rasulullaah ﷺ's Shaking Hands with the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "Whenever anyone took Rasulullaah ﷺ's hand (to shake it), he never pulled it away until the person himself let go. Rasulullaah ﷺ's feet were also never to be seen stretched out towards a person sitting in front of him. When someone shook his hand, Rasulullaah ﷺ always turned his full attention towards the person and would not turn away

(1) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.15) has commented on the chain of narrators.
(2) Abu Nu'aym in his Dalaa'il (Pg.57).
(3) Muslim (Vol.2 Pg.256).
(4) Ya'qoob bin Sufyaan, Tirmidhi and Ibn Maajah, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.39). Ibn Sa'd (Vol.1 Pg.99) has reported a similar narration.
(5) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.39).

until the person had finished what he had to say." (1)

Hadhrat Anas رضي الله تعالى عنه says, "Even if it were a child from amongst the common children of Madinah who took Rasulullaah ﷺ by the hand, he would not pull his hand away from hers so that she could take him wherever she wanted to." (2)

Another narration states that even the slaves girls of Madinah could take Rasulullaah ﷺ by the hand and take him wherever she needed him to go." (3)

Hadhrat Anas رضي الله تعالى عنه reports that a lady who was mentally deranged once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I need you to do something for me." Addressing her by her title, Rasulullaah ﷺ said, "Choose any of the streets (to explain it to me) so that I may address your problem (Rasulullaah ﷺ chose to speak to her privately in a place where people could see them so that no suspicions would be aroused). Rasulullaah ﷺ then stepped aside with her in one of the streets where she explained her problem to him." (4)

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه says, "When I once returned from a journey, Rasulullaah ﷺ took me by the hand and did not leave it until I let go of his hand." (5)

Rasulullaah ﷺ Always Chose the Easier of Two Options and only Took Revenge for the Sake of Allaah

Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever Rasulullaah ﷺ was faced with two options, he always chose the easier of the two (so that it would be easy for the Ummah to emulate) on condition that it did not entail sin. If it entailed sin, he was then the most abstinent of people. He also never took revenge for personal reasons. He had people punished only when anything forbidden by Allaah was violated, in which case he had the punishment meted for the sake of Allaah." (6)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ never hit any servant or woman. In fact, he never hit anything unless he was fighting in Jihaad in the path of Allaah. Whenever faced with two options, he always chose the easier of the two on condition that it did not entail sin. If it entailed sin, he was then the most abstinent of people. He also never took revenge for anything done against him. He had people punished only when anything forbidden by Allaah was violated, in which case he had the punishment meted for the sake of Allaah تبارك وتعالى."(7)

Hadhrat Aa'isha رضي الله تعالى عنها says, "**I never saw Rasulullaah ﷺ take revenge for any injustice done to himself.** He had people punished only when anything

(1) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.15).
(2) Ahmad and Ibn Maajah.
(3) Ahmad and Bukhaari in his Adab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.49).
(4) Muslim (Vol.2 Pg.256). Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.57).
(5) Tabraani. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.
(6) Maalik, Abu Dawood, Nasa'ee and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47). Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.57).
(7) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Muslim (Vol.2 Pg.256), Abu Nu'aym in his Dalaa'il, Abdur Razzaaq, Abd bin Humayd and Haakim have also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

forbidden by Allaah was violated, in which case he was amongst the most infuriated of people. Whenever faced with two options, he always chose the easier of the two on condition that it did not entail sin." (1)

Rasulullaah ﷺ was Never Rude, Noisy, Vulgar or one who Cursed

Hadhrat Abu Abdullaah Jadali says that when Hadhrat Aa'isha رضي الله تعالى عنها was questioned about the character of Rasulullaah ﷺ, he heard her reply, **"Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He was never noisy in the marketplaces and never fought evil with evil. In fact, he always forgave and overlooked."** (2)

Hadhrat Saalih narrates that when describing Rasulullaah ﷺ, Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "When he turned towards someone, he turned completely and when he turned away from someone, he also turned completely. May my parents be sacrificed for him! Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He was never noisy in the marketplaces." Another narration states that Hadhrat Abu Hurayrah رضي الله تعالى عنه added, "Never have I seen any like him before and never after." (3)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was never vulgar, never cursed people and never rude. The most he would tell someone when scolding him was, "What is the matter with him? May sand fall on his forehead!" (4)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports, "Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He always said, **'The best of you is the one with the best character.'"** (5)

Rasulullaah ﷺ's Sterling Character with his Servant Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates, "When Rasulullaah ﷺ arrived in Madinah, Abu Talha رضي الله تعالى عنه led me by my hand to Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Anas is an intelligent lad. Do let him serve you.' I therefore remained Rasulullaah ﷺ's servant at home and on journey. I swear by Allaah that for anything I did, he never said, 'Why did you do that in that way?' and when I failed to do something, he never once asked, 'Why did you not do that like this?'" (6)

In another narration, Hadhrat Anas رضي الله تعالى عنه reports, "Rasulullaah ﷺ had the very best of character. He once sent me to do something one day to which I blurted, 'By Allaah! I shall never do it!' In my heart however, I had resolved that I

(1) Tirmidhi in his Shamaa'il (Pg.25) as well as Abu Ya'la and Haakim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).
(2) Abu Dawood Tayaalisi and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Ibn Sa'd (Vol.1 Pg.90), Ahmad and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).
(3) Ya'qoob bin Sufyaan.
(4) Ahmad and Bukhaari.
(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36).
(6) Muslim (Vol.2 Pg.253).

would definitely carry out his instructions. After leaving, I passed by some children playing in the marketplace. (As I stood there watching them) Rasulullaah ﷺ suddenly grabbed hold of my neck from behind. As I looked at him, he was laughing as he said, 'Dear little Anas! Have you been to where I sent you?' 'Yes,' I replied, 'I am presently on my way there, O Rasulullaah ﷺ.'"

Hadhrat Anas رضي الله تعالى عنه reports further. He says, "By Allaah! Although I was in Rasulullaah ﷺ's service for nine years, he never said to anything I did, 'Why did you do that?' and when I failed to do something, he never once asked, 'Why did you not do that?'"

Another narration states that Hadhrat Anas رضي الله تعالى عنه said, "I **served Rasulullaah ﷺ for ten years. I swear by Allaah that he never once told me 'Oof!'** (synonymous to "Oh no!" or any other expression of displeasure). Not once did he ever ask me, **'Why did you do that?' or 'Why did you not do that?'"**[1]

Hadhrat Anas رضي الله تعالى عنه also narrates, "Although I served Rasulullaah ﷺ for ten years, he never once scolded me for something that I had delayed in carrying out or that I had bungled. Even when any member of his household scolded me, he would tell them, 'Leave him alone. **When something had been destined to happen, it will happen.'"**[2]

Hadhrat Anas رضي الله تعالى عنه says, "Although I served Rasulullaah ﷺ for ten years, **not once did he ever swear at me, hit me, scold me or even frown at me.** He never once scolded me for something that I had delayed in carrying out or that I had bungled and when any member of his household scolded me, he would tell them, 'Leave him alone. When something had been destined to happen, it will happen.'"[3]

Hadhrat Anas رضي الله تعالى عنه says, "When Rasulullaah ﷺ arrived in Madinah, I was a boy of eight. My mother took me to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Except for me, all the men and women of the Ansaar have given you a gift. I have nothing to offer you as a gift save for this son of mine. Please accept him from me to serve you as you see fit.' I **then served Rasulullaah ﷺ for ten years, during which time he never once hit me, never insulted me and never even frowned at me."** [4]

The Noble Character of the Sahabah رضي الله تعالى عنهم

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Regarding, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Ubaydah رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, **"There are three men** from the Quraysh who are the most handsome, have the best character and have the most

(1) Muslim (Vol.2 Pg.253). Bukhaari has also reported the narration in similar words.
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37). Ibn Sa'd (Vol.7 Pg.11) has reported a similar narration.
(3) Abu Nu'aym in his Dalaa'il (Pg.57).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).

resolute sense of modesty. When they speak to you, they can never be lying and when you speak to them, they will never regard you as a liar. They are Abu Bakr Siddeeq, Uthmaan bin Affaan and Abu Ubaydah bin Jarraah."(1)

Another narration states that Hadhrat Abdullaah bin Umar said, "There are three men from the Quraysh who are the most handsome, have the best character and have the strongest sense of modesty. They are Abu Bakr, Uthmaan and Abu Ubaydah."(2)

Rasulullaah Testifies to the Excellent Character of Hadhrat Abu Ubaydah

Hadhrat Hasan reports that Rasulullaah once said, "If I chose to do so, I could take each of my companions to task for aspects of their character except for Abu Ubaydah bin Jarraah."(3)

Rasulullaah says that the Character of Hadhrat Uthmaan is Closest to his Own

Hadhrat Abdur Rahmaan bin Uthmaan Qurashi that Rasulullaah once visited his daughter **as she was washing the head of (her husband) Hadhrat Uthmaan**. Addressing her, Rasulullaah said, "Beloved daughter! Treat Abu Abdullaah **(Hadhrat Uthmaan)** well because from all my companions, **his character is closest to my own.**" (4)

Hadhrat Abu Hurayrah reports that he once happened to go to Hadhrat Ruqayya who was the daughter of Rasulullaah and the wife of Hadhrat Uthmaan..She had a comb in her hand and she said, "Rasulullaah just left me after I had combed his hair. 'How do you find Abu Abdullaah (Hadhrat Uthmaan)?' he asked. When I replied that he was an excellent person, Rasulullaah said, 'Look after him well because from all my companions, his character is closest to my own.'"(5)

Rasulullaah's Comments about the Character of Hadhrat Ja'far, Hadhrat Zaid, Hadhrat Ali and Hadhrat Abdullaah bin Ja'far

Hadhrat Abdullaah who was the son of Rasulullaah's freed slave Aslam reports that Rasulullaah once said to **Hadhrat Ja'far**, **"You resemble me both in looks and in personality."** (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
(2) Tabraani, as quoted in *Isaabah* (Vol.2 Pg.253).
(3) Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.2 Pg.253). Haakim (Vol.2 Pg.266) has reported a similar narration.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.81).
(5) Tabraani. Haythami (Vol.9 Pg.81) has commented on the chain of narrators. Haakim and Ibn Asaakir have reported similar narrations, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.4).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.272).

Hadhrat Ali رضي الله تعالى عنه narrates, "Ja'far رضي الله تعالى عنه, Zaid رضي الله تعالى عنه and I once came to Rasulullaah ﷺ. Rasulullaah ﷺ said to Zaid رضي الله تعالى عنه, 'You are our brother and friend.' Zaid رضي الله تعالى عنه skipped with joy. Rasulullaah ﷺ then said to Ja'far رضي الله تعالى عنه, 'You resemble me both in looks and in personality'. Ja'far رضي الله تعالى عنه then skipped about even more than Zaid رضي الله تعالى عنه. Thereafter, Rasulullaah ﷺ said to me, 'You are from me and I from you.' I therefore skipped about more than Zaid رضي الله تعالى عنه and Ja'far رضي الله تعالى عنه."(1)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to Hadhrat Ja'far رضي الله تعالى عنه, "Your personality is like mine and your physical appearance also resembles my own. You are therefore from me. And you, O Ali. You are also from me and the father of my grandsons." (2)

Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Ja'far رضي الله تعالى عنه said, "I heard from Rasulullaah ﷺ such words that I would not trade even for red camels. I heard Rasulullaah ﷺ say, 'Ja'far most resembles my looks and my personality. As for you, O Abdullaah! From all of Allaah's creation, you most resemble your father (Ja'far رضي الله تعالى عنه).'"(3)

The Excellent Character of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Bahriyyah reports, "When my uncle Khidaash رضي الله تعالى عنه saw Rasulullaah ﷺ eating from a particular plate, he asked Rasulullaah ﷺ to give it to him. The plate then remained with us afterwards. Whenever Hadhrat Umar رضي الله تعالى عنه used to ask for it to be taken out, we would fill it with Zamzam water and give it to him. He would then drink from it and pour it over his head and face. However, it once occurred that a thief did us a grave injustice when he stole the plate along with other possessions of ours. Hadhrat Umar رضي الله تعالى عنه then came to us one day after the theft and asked us to take the plate out. 'O Ameerul Mu'mineen!' we submitted, 'It was stolen along with some other goods of ours.' Hadhrat Umar رضي الله تعالى عنه exclaimed, 'A pretty clever thief to steal Rasulullaah ﷺ's plate!' By Allaah! Hadhrat Umar رضي الله تعالى عنه neither swore the thief nor cursed him." (4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Uyaynah bin Hisn (bin Hudhayfah) bin Badr رضي الله تعالى عنه arrived (in Madinah), he stayed with his nephew Hadhrat Hurr bin Qais رضي الله تعالى عنه who happened to be amongst those that Hadhrat Umar رضي الله تعالى عنه kept close to him. **It was only the learned ones whom Hadhrat Umar رضي الله تعالى عنه kept in his company and with whom he consulted, regardless of whether they were young or old.** Hadhrat Uyaynah رضي الله تعالى عنه said to his nephew, "Dear nephew! Since you have some status in the eyes of the Ameer, please secure permission for me to see him." When Hadhrat Umar رضي الله تعالى عنه granted permission, Hadhrat Uyaynah رضي الله تعالى عنه called out, "Hey son of Khattaab! By Allaah! Neither do you give us much nor do you rule us with justice!" This outburst made Hadhrat Umar رضي الله تعالى عنه so angry that he was close to assaulting Hadhrat Uyaynah

(1) Ibn Abi Shaybah, Abu Ya'la and Bayhaqi, as quoted in *Muntaknab Kanzul Ummaal* (Vol.5 Pg.130).
(2) Tabraani. Haythami (Vol.9 Pg.272) has commented on the chain of narrators.
(3) Uqayli and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.222).
(4) Ibn Sa'd (Vol.7 Pg.57). Bushraan has also reported the narration in his Amaali, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

رضی اللہ تعالیٰ عنہ. Hadhrat Hurr رضی اللہ تعالیٰ عنہ then intervened saying, "O Ameerul Mu'mineen! Allaah had mentioned to His Nabi ﷺ:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ۝﴾ (سورة اعراف آيت ۱۹۹)

Adopt forgiveness, instruct *(others to do)* what is right and ignore the ignorant ones *(because it is futile to argue with them)*. {Surah A'raaf, verse 199}

This man is certainly from amongst the ignorant ones."

The narrator says, "By Allaah! When this verse was recited to him, Hadhrat Umar رضی اللہ تعالیٰ عنہ did not do a thing. It was his noble trait to immediately forsake anything for the instruction of the Qur'aan." (1)

Hadhrat Abdullaah bin Umar رضی اللہ تعالیٰ عنہ says, "I have never seen a time when Hadhrat Umar رضی اللہ تعالیٰ عنہ became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allaah, mention of fear for Allaah or by someone reciting a verse of the Qur'aan to him." (2)

Hadhrat Bilaal رضی اللہ تعالیٰ عنہ once asked Hadhrat Aslam, "How do you find Hadhrat Umar رضی اللہ تعالیٰ عنہ?" Hadhrat Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Hadhrat Bilaal رضی اللہ تعالیٰ عنہ advised him saying, **"If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes."**

Hadhrat Maalik Daar (one of Hadhrat Umar رضی اللہ تعالیٰ عنہ's slaves) says, "Hadhrat Umar رضی اللہ تعالیٰ عنہ once shouted at me and was about to strike me with his whip when I said, 'I urge you to remember Allaah!' He immediately threw down his whip saying, 'You have reminded me of a Great Being.'"(3)

The Excellent Character of Hadhrat Mus'ab رضی اللہ تعالیٰ عنہ and Hadhrat Abdullaah bin Mas'ood رضی اللہ تعالیٰ عنہ

Hadhrat Aamir bin Rabee'ah رضی اللہ تعالیٰ عنہ says, "Hadhrat Mus'ab bin Umayr رضی اللہ تعالیٰ عنہ was a friend of mine from the time he accepted Islaam up to the time that he was martyred at Uhud. May Allaah shower His mercy on him. He accompanied us on both migrations to Abyssinia and was my travelling companion. I must say that I have never seen a person with better character than him nor one who had fewer differences with people than he." (4)

Hadhrat Habba bin Juwayn reports that they were once with Hadhrat Ali رضی اللہ تعالیٰ عنہ when they started to mention some of the statements of Hadhrat Abdullaah bin Mas'ood رضی اللہ تعالیٰ عنہ. Praising him, someone said (to Hadhrat Ali رضی اللہ تعالیٰ عنہ), "O Ameerul Mu'mineen! We have never seen a man with better character, nor anyone who teaches as compassionately, nor anyone who is better company nor anyone more pious than Abdullaah bin Mas'ood رضی اللہ تعالیٰ عنہ." Hadhrat Ali رضی اللہ تعالیٰ عنہ asked, "I ask you to say in the name of Allaah whether this is the truth in your hearts." When they

(1) Bukhaari, Ibn Mundhir, Ibn Abi Haatim, Ibn Mardway and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).
(2) Ibn Sa'd.
(3) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).
(4) Ibn Sa'd (Vol.3 Pg.82).

expressed that it was, Hadhrat Ali رضي الله تعالى عنه remarked, "O Allaah! I make You the Witness that my opinion of him (Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه) is as these people have expressed or even better." Another narration states that in praise for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, the person even added, **"He reads the Qur'aan, regarding what it makes lawful as lawful and what it forbids as forbidden. He has a deep understanding of the Deen and has immense knowledge of the Sunnah."** (1)

The Noble Character of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Saalim says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه never cursed a single slave save for one whom he then set free (as compensation)." Hadhrat Zuhri says that as he was about to curse a slave, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "O Allaah! May Your cur..." He then did not complete the word (curse) and said, "That is a word that I hate to mention." (2)

The narration has already passed in the chapter entitled "The fervour that Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم had to Spend in the Path of Allaah"(3), in which Hadhrat Jaabir رضي الله تعالى عنه says, "Mu'aadh bin Jabal رضي الله تعالى عنه was amongst the most handsome of people, amongst those with the best character and the most open-handed."

Tolerance and Overlooking

The Tolerance of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم's Tolerance with the Person who Criticised the Manner in which he Distributed the Booty of the Battle of Hunayn

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports, "After the Battle of Hunayn Rasulullaah صلى الله عليه وسلم gave extra (booty) to some people. He gave Aqra bin Haabis رضي الله تعالى عنه and Uyaynah bin Hisn رضي الله تعالى عنه a hundred camels each and gave a lot to certain other people as well. Someone remarked, 'Allaah's pleasure was certainly not intended in this distribution.' I said, 'I am definitely going to report this to Rasulullaah صلى الله عليه وسلم!' When I reported it to Rasulullaah صلى الله عليه وسلم, he said, 'May Allaah shower His mercy on Moosa عليه السلام. Greater abuse than this was hurled at him but he exercised patience.'"

Another narration states: "Someone said, 'By Allaah! There is no justice in this distribution and Allaah's pleasure was certainly not intended.' I said, 'I am definitely going to report this to Rasulullaah صلى الله عليه وسلم!' When I reported it to Rasulullaah صلى الله عليه وسلم, he said, 'Who will exercise justice when Allaah and Rasool

(1) Ibn Sa'd (Vol.3 Pg.110).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).
(3) Under the subheading "The Narration of Hadhrat Jaabir رضي الله تعالى عنه Concerning the Generosity of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه".

ﷺ do not? May Allaah shower His mercy on Moosa عليه السلام. Greater abuse than this was hurled at him but he exercised patience." (1)

Rasulullaah ﷺ is Tolerant towards Dhu Khuwaysarah

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that when they were with Rasulullaah ﷺ while he was distribution the spoils of war, Dhu Khuwaysarah who belonged to the Banu Tameem tribe came to him. Dhu Khuwaysarah said, "O Rasulullaah ﷺ! Be just!" Rasulullaah ﷺ said, "Shame on you! Who will be just if I am not? May I be a failure and at a loss (if I do not exercise justice)! Who can possibly be just if I am not?" Hadhrat Umar bin Khattaab رضي الله عنه then asked, "O Rasulullaah ﷺ! Permit me to behead him!" "Leave him," Rasulullaah ﷺ replied, "because he has some friends before whose salaah you would look down on your own salaah and before whose fasts you would look down on your own fasts. Although they recite the Qur'aan, it does not pass even their collarbones. They pass through Islaam just as an arrow passes through prey and you find no trace of it on the arrow's head when you examine it closely. Even when you examine the thread (that fixes the head to the shaft), you find no trace (of the prey). Similarly, you find no trace of it even after examining the shaft and the feathers of the arrow although the arrow passed through the gut and blood of the prey. The outstanding feature of these people will be a dark-skinned man whose one arm will be hanging loose and will appear like a woman's breast or like a loose piece of flesh. They will make their appearance at a time when there will be disunity amongst the people."

Hadhrat Abu Sa'eed Khudri رضي الله عنه says further, "I testify that I had certainly heard these words from Rasulullaah ﷺ and I also testify that I was with Ali bin Abi Taalib رضي الله عنه when he fought against these people. Upon the instruction of Ali رضي الله عنه, a search was carried out for this man. When he was brought, I saw him to be exactly as Rasulullaah ﷺ had described him." (2)

Rasulullaah ﷺ is Tolerant with Hadhrat Umar رضي الله عنه at the Death of Abdullaah bin Ubay

Hadhrat Abdullaah bin Umar رضي الله عنه says that when Abdullaah bin Ubay died, his son approached Rasulullaah ﷺ with the request, "Give me your upper garment so that I may shroud my father in it. I also want you to lead the funeral prayer (Janaazah salaah) for my father and to seek Allaah's forgiveness for him." Rasulullaah ﷺ gave him the garment and told him, "Let me know when I should lead the prayer." When the son called for Rasulullaah ﷺ and he was about to go, Hadhrat Umar رضي الله عنه pulled Rasulullaah ﷺ back saying, "Did Allaah not forbid you from praying for the Munaafiqeen?" Rasulullaah ﷺ replied, "I have two choices because Allaah says:

(1) Bukhaari.
(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.362).

﴿اِسْتَغْفِرْ لَهُمْ اَوْلَا تَسْتَغْفِرْ لَهُمْ ؕ﴾ (سورة توبه آيت ۸۰)

'Seek forgiveness for them *(the Munaafiqeen)* or do not seek forgiveness for them.'" {Surah Taubah, verse 80}

Rasulullaah ﷺ then proceeded to lead the salaah, after which Allaah revealed the verse:

﴿وَلَا تُصَلِّ عَلٰى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا﴾ (سورة توبه آيت ۸٤)

Do not ever perform *(the funeral)* salaah for any of them who die. {Surah Taubah, verse 84}[1]

Hadhrat Umar رضي الله تعالى عنه says, "When Abdullaah bin Ubay died, Rasulullaah ﷺ was called for the Janaazah salaah and he proceeded. When Rasulullaah ﷺ stood before the corpse with the intention of leading the salaah, I turned around and stood in front of him saying, 'O Rasulullaah ﷺ! Will you perform the salaah for the enemy of Allaah, Abdullaah bin Ubay, the one who made all those (blasphemous) statements?' I then went on to recount the things he had said. Rasulullaah ﷺ continued smiling and it was only when I had gone too far that he said, 'Do move away from me, O Umar because I have been given a choice and have made mine. I have been told:

﴿اِسْتَغْفِرْ لَهُمْ اَوْلَا تَسْتَغْفِرْ لَهُمْ ؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝﴾

(سورة توبه آيت ۸۰)

'*(O Muhammad ﷺ!)* Seek forgiveness for them *(the Munaafiqeen)* or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allaah will never forgive them. This is because they disbelieved in Allaah and His Rasool ﷺ. Allaah does not guide the disobedient ones *(because they have no desire to be guided)*.' {Surah Taubah, verse 80}

If I knew that he would be forgiven if I sought forgiveness for him more than seventy times, I would certainly exceed seventy.' Rasulullaah ﷺ then proceeded to lead the salaah and stood by the grave until the funeral was over. I was greatly perplexed by my audaciousness before Rasulullaah ﷺ for Allaah and His Rasool ﷺ know best (what is right and what not). By Allaah! it was hardly much longer afterwards that Allaah revealed the following two verses:

﴿وَلَا تُصَلِّ عَلٰى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ۝ وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِى الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ۝﴾ (سورة توبه آيت ۸٤، ۸۵)

Do not ever perform *(the funeral)* salaah for any of them who die and do not stand over their graves *(to bury them or to visit their graves)*.

(1) Bukhaari and Muslim.

Undoubtedly they disbelieved in Allaah and His Rasool and died as disobedient people *(as Kuffaar)*. Their wealth and their children should not impress you. Allaah intends to punish them with these in this worldly life and *(Allaah intends)* that their souls depart *(from this world)* while they are Kaafiroon. {Surah Taubah, verses 84,85}

After this and up to the day he passed away, Rasulullaah never led the Janaazah salaah of any Munaafiq and never stood by any of their graves." [1]

Hadhrat Jaabir reports that when Abdullaah bin Ubay died, his son came to Rasulullaah saying, "O Rasulullaah! If you do not attend my father's funeral, people will always be insulting us." When Rasulullaah arrived (at the funeral), he found that the body had already been placed into the grave. Rasulullaah said, "Why did you not call me before you lowered him in the grave?" The body was then taken out and Rasulullaah **blew on it from head to foot** and also shrouded it with his own garment **(primarily because Abdullaah bin Ubay gave his garment to Rasulullaah's uncle Abbaas after the Battle of Badr).** [2]

Another narration states that Rasulullaah came to (the funeral) Abdullaah bin Ubay after he had been lowered into his grave. By the command of Rasulullaah, the body was then taken out and placing the body on his knees, Rasulullaah blew on the body and shrouded it with his own garment.[3]

Rasulullaah Shows Tolerance Towards the Jew who Cast a Spell over him

Hadhrat Zaid bin Arqam says that because a **Jew had cast a spell over Rasulullaah**, Rasulullaah was ill for several days. Hadhrat Jibra'eel then came to Rasulullaah saying, "One of the Jews has cast a spell over you. He has tied a few knots and placed them in a certain well. Send someone to fetch it." Rasulullaah sent Hadhrat Ali, who removed it from the well and brought it to Rasulullaah. When Rasulullaah untied the knots, it appeared as if he had been freed from bondage. **Until his death, Rasulullaah never even mentioned this to the Jew** and no anger could even be noticed on Rasulullaah's face. [4]

Hadhrat Aa'isha narrates that a spell was cast on Rasulullaah because **of which he would think that he had been to his wives when in reality he had not.** One of the narrators called Sufyaan says that this is the worst effect of witchcraft. Rasulullaah one day said to Hadhrat Aa'isha, "O Aa'isha! Allaah has given a reply to the question I posed to Him. Two (angels in the form of) men came to me. The one sat by my head and the other by my feet. The one by my head asked, 'What is the matter with this person?' 'He has been affected by

(1) Ahmad, Tirmidhi and Bukhaari.
(2) Ahmad and Nasa'ee.
(3) Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.378).
(4) Ahmad and Nasa'ee.

witchcraft,' replied the other. 'Who is responsible for the witchcraft?' the first one asked further. **'Labeed bin A'sam,'** came the reply. Labeed was a hypocrite belonging to the Banu Zurayq tribe and was an ally to the Jews. The angel enquired further, 'Upon what did he carry it out?' **'Upon a comb and the hairs it had removed,'** the other replied. 'Where is it now?' was the next question. The reply was, 'In the male spathe of a palm beneath a rock in the Dharwaan well.'"
Rasulullaah ﷺ then went to the well and had the thing removed. Rasulullaah ﷺ also said, "This was the very well I was shown with water appearing like that used to wash a henna-filled container and the palms of which appeared to be the heads of the Shayaateen." Hadhrat Aa'isha رضي الله تعالى عنها asked, "Why did you not publicise the event?" Rasulullaah ﷺ replied, **"Allaah had cured me from it and I do not wish to start a scandal against someone."** (1)
Another narration adds that Hadhrat Aa'isha رضي الله تعالى عنها said, **"It was for six months that Rasulullaah** ﷺ would think that he had been to his wives when in reality he had not. Two angels then came to him..." The rest of the Hadith continues (like the one above). (2)

Rasulullaah ﷺ Shows Tolerance Towards the Jewish Woman who Served him Poisoned Meat

Hadhrat Anas رضي الله تعالى عنه **reports that a Jewish woman once gave Rasulullaah** ﷺ **a poisoned goat meat, which he ate from.** When the woman was later brought before Rasulullaah ﷺ (when he discovered what she had done), he questioned her about it. "I wanted to kill you," she admitted. Rasulullaah ﷺ responded by saying, "Allaah would never give the power to kill me." "Are you not going to have her executed?" the Sahabah رضي الله تعالى عنهم asked. "No," replied Rasulullaah ﷺ. Hadhrat Anas رضي الله تعالى عنه says, "I could always notice the effect of the poison on Rasulullaah ﷺ's uvula." (3)
Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a Jewish woman once presented some goat meat to Rasulullaah ﷺ which was poisoned. "Hang on," Rasulullaah ﷺ cautioned the Sahabah رضي الله تعالى عنهم, "this is poisoned." Rasulullaah ﷺ then questioned the woman, "What made you do this?" Her response was, "I wanted to know that if you really are a Rasul, Allaah would inform you about it and if you are not, people could be rid of you." Rasulullaah ﷺ did not take any action against her. (4)
Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما adds that whenever Rasulullaah ﷺ **felt the effect of the poison, he would have his blood cupped.** In fact, when he was on a journey and about to enter the state of Ihraam on one occasion, he sensed its effect and had cupping done. (5)
Hadhrat Jaabir رضي الله تعالى عنه reports that a Jewish woman from Khaybar once poisoned

(1) Bukhaari.
(2) Muslim and Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.574).
(3) Bukhaari and Muslim.
(4) Bayhaqi, Abu Dawood, Ahmad and Bukhaari.
(5) Ahmad.

some roasted goat meat and presented it to Rasulullaah. Rasulullaah took a foreleg of the goat and started eating it while a group of Sahabah also joined him. Rasulullaah then said, "Take your hands off (the food)!" Rasulullaah then sent for the woman and when she arrived, her asked, "Did you poison this meat?" "Who told you about it?" she asked. Rasulullaah replied, **"This (foreleg) here in my hand informed me."** When she admitted that she did poison the meat, Rasulullaah asked her why she did it. She replied, "I said to myself that it would do you no harm if you really are a Rasul and if you are not, we would be rid of you." Rasulullaah forgave her and did not punish her.

However, some of the **Sahabah** **who had eaten from the meat passed away** and because he had also eaten from it, **Rasulullaah** **had blood cupped from his shoulder.** Hadhrat Abu Hind who was a freed slave of the Ansaar Banu Bayaadha tribe did the cupping using a horn and a blade. Another narration from Hadhrat Abu Salamah states that **Hadhrat Bishr bin Baraa bin Ma'roor** passed away (from the poisoning). The narration further states that (because of this death) Rasulullaah **then had the woman executed.** (1)

Hadhrat Marwaan bin Uthmaan bin Abu Sa'eed bin Mu'allaa narrates that when Rasulullaah was on his deathbed, the sister of Hadhrat Bishr bin Baraa bin Ma'roor came to visit him. Rasulullaah said to her, **"O Ummu Bishr! I can now feel my arteries shredding because of what I ate with your brother in Khaybar." (Because of this) Muslims believe that together with the mantle of Nabuwaat, Allaah also blessed Rasulullaah with the mantle of martyrdom.** (2)

Rasulullaah Expressed Tolerance towards a Man who Wished to Assassinate him

Hadhrat Ja'da bin Khaalid bin Simmah Jushami narrates that Rasulullaah once saw a man with a large belly and pointed towards the man's belly. Hadhrat Ja'da then heard Rasulullaah say, "It would have been better for you if that had been somewhere else (if you had spent on those without food rather than gorging yourself)." Thereafter, a man was brought and Rasulullaah was informed that the man had intended to assassinate Rasulullaah. "There is nothing to be feared," Rasulullaah said, "Had you tried it, Allaah would have never given you power over me." (3)

Rasulullaah Behaves Tolerantly Towards a Party of the Quraysh who Planned an Ambush

Hadhrat Anas narrates that during the time when the Treaty of Hudaybiyyah was being concluded, eighty armed men from Makkah approached

(1) Abu Dawood.
(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.208).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Khafaaji (Vol.2 Pg.25).

from Mount Tan'eem with the express purpose of ambushing Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم. However, they were captured when Rasulullaah ﷺ made a du'aa to Allaah. Rasulullaah ﷺ then forgave them, after which Allaah revealed the verse:

﴿وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝﴾ (سورة الفتح آيت ٢٤)

> It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}[(1)]

In a lengthy narration, Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه says, "As we remained there, thirty armed men left (Makkah) and attacked us by surprise. Rasulullaah ﷺ however prayed to Allaah and Allaah made them all deaf. (As they stood dumbstruck) We then got up and captured them. Rasulullaah ﷺ then asked them, "Have you men come under the protection of any treaty or has anyone granted you any amnesty?" When they replied in the negative, Rasulullaah ﷺ let them go. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝﴾ (سورة الفتح آيت ٢٤)

> It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}[(2)]

Rasulullaah ﷺ's Tolerance with the Daus Tribe

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Tufayl bin Amr رضي الله تعالى عنه of the Daus tribe once came to Rasulullaah ﷺ and said, "The Daus tribe are disobedient and refuse to accept (Islaam). Please curse them." Rasulullaah ﷺ then turned to face the Qibla and raised his hands (to pray), to which the Sahabah رضي الله تعالى عنهم remarked, "Those people will certainly be destroyed." Rasulullaah ﷺ then prayed, "O Allaah! Guide the Daus tribe and bring them (to us as Muslims). O Allaah! Guide the Daus tribe and bring them. O Allaah! Guide the Daus tribe and bring them." [(3)]

The Tolerance of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Za'raa رضي الله تعالى عنه reports that Hadhrat Ali bin Abu Taalib رضي الله تعالى عنه used to say, "My pure wives, pious progeny and myself have been the most tolerant people in youth and the most learned as adults. It is us that Allaah uses to eradicate dishonesty, to shatter the teeth of rabid dogs, to deliver you from your

(1) Ahmad, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.
(2) Ahmad and Nasa'ee., as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).
(3) Bukhaari and Muslim.

tyrants, to remove the shackles from your necks, to start off things and to terminate them." (1)

The narration has already passed(2) in which Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رضي الله تعالى عنه."

Compassion and Mercy

The Compassion of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم shortens the Salaah because of a Childs Cries and another Incident of his Compassionate Nature

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم once said, "I sometimes commence the salaah with the intention of lengthening it when I hear the cries of a child and then shorten the salaah because I know that the crying would pain the mother." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that a man once asked Rasulullaah صلى الله عليه وسلم, "Where is my father (who died as a Mushrik)?" "In the fire (of Jahannam)," came the reply. When Rasulullaah صلى الله عليه وسلم saw the grief on the man's face, he consoled him by saying, "Both my father(4) as well as yours are in the fire." (5)

The Incident of Rasulullaah صلى الله عليه وسلم and a Bedouin who Addressed him Very Harshly

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a Bedouin once came to Rasulullaah صلى الله عليه وسلم to seek assistance in paying some blood money. After giving him a handsome sum, Rasulullaah صلى الله عليه وسلم asked "Have I done you justice?" "Not at all," the man replied, "You have not done me any good." This angered some Muslims so much tnat they wanted to get up and hit the man. Rasulullaah صلى الله عليه وسلم however motioned to them to restrain themselves. When Rasulullaah صلى الله عليه وسلم later stood up and went to his room, he called the Bedouin to his room saying, **"You came to us asking for something and we gave it to you. You then made the remark that you did."** Rasulullaah صلى الله عليه وسلم then gave him some more and asked, "Have I done you justice?" This time the Bedouin said, "You have indeed. May Allah reward you amply on behalf of all my family and relatives."

Rasulullaah صلى الله عليه وسلم then said to him, "You came to us asking for something and we

(1) Abdul Ghani bin Sa'eed in his Idaahul Askaal, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.50).

(2) In the chapter entitled " Hadhrat Umar رضي الله تعالى عنه Consults with Men of knowledge" and under the subheading "Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Consult with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and the Good Comments that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه made about him".

(3) Bukhaari and Muslim, as quoted in Safwatus Safwa (Pg.66).

(4) Allaah knows best the condition of Rasulullaah صلى الله عليه وسلم's parents in the Aakhirah because certain narrations suggest that Allaah accepted Rasulullaah صلى الله عليه وسلم's intercession on their behalf.

(5) Muslim, as quoted in Safwatus Safwa (Pg.66).

gave it to you. You then made the remark that you did, thus causing hurt to the hearts of my companions. Now when you leave, tell them what you have just said before me so that the hurt may leave their hearts." The man agreed and when he again arrived (in the gathering), Rasulullaah ﷺ said, "Your friend here came to us asking for something and we gave it to him. He then made the remark that he did. We then called for him and again gave him something. He now believes that he is satisfied. Is that not true, dear Bedouin?" the Bedouin replied, "It certainly is. May Allah reward you amply on behalf of all my family and relatives."
Thereafter, Rasulullaah ﷺ said, "Indeed the example of this Bedouin and myself is like a person who had a camel. When the camel bolted from him and the people ran after it, all that they achieved was to make it run further away. The owner of the camel then said, "Leave me to my camel because I am more compassionate towards it and know it better. He then headed for the camel taking along with him some dates that had fallen to the ground. He then called for the camel and it responded and came to him. He then comfortably tied his carriage to it. Had I done as you wanted when he made the remark he did, he would certainly have been doomed for Jahannam." (1)

The Compassion of the Sahabah رضوان الله تعالى عنهم

Hadhrat Asma'ee reports that (when Hadhrat Umar رضى الله تعالى عنه became the Ameerul Mu'mineen) the people requested Hadhrat Abdur Rahmaan bin Auf رضى الله تعالى عنه to speak to Hadhrat Umar رضى الله تعالى عنه to be gentle with the people because even young damsels in their secluded quarters were overawed by him. When Hadhrat Abdur Rahmaan bin Auf رضى الله تعالى عنه had spoken to Hadhrat Umar رضى الله تعالى عنه, the Ameerul Mu'mineen said, "That is the only way I see appropriate to treat the people. By Allaah! If the people knew the gentleness, the mercy and the compassion I have for them, they would actually take the clothes off my back." (2)

Modesty

The Modesty of Rasulullaah ﷺ

The Statement of Hadhrat Abu Sa'eed Khudri رضى الله تعالى عنه Concerning the Modesty of Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri رضى الله تعالى عنه says, "Rasulullaah ﷺ was more modest than a virgin in her own secluded quarters." Another narration adds that whenever Rasulullaah ﷺ disliked something, it would be noticed on his face.(3)

Hadhrat Anas رضى الله تعالى عنه reports that Rasulullaah ﷺ said, "**Modesty is goodness**

(1) Bazzaar, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.404). Ibn Hibbaan in his Saheeh, Abush Shaykh and Ibn Jowzi in his Wafaa have also reported the narration, as quoted by Khafaji (Vol.2 Pg.78).

(2) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).

(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Tirmidhi has also reported the narration in his Shamaa'il (Pg.26) as has Ibn Sa'd (Vol.1 Pg.92) and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.17).

through and through." (1)

Rasulullaah ﷺ Dislikes Telling People what would Displease them

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once displeased when he saw some Sufrah (a fragrance usually worn by women that stains the clothing yellow) on a person. After the person had left, Rasulullaah ﷺ said (to the other Sahabah رضي الله تعالى عنهم), "Why do you people not instruct him to wash the Sufrah off?" Hadhrat Anas رضي الله تعالى عنه says, "It was never the habit of Rasulullaah ﷺ to tell a person on his face something that would displease him." (2)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever the news reached Rasulullaah ﷺ that someone had said something, he would never say, 'What is the matter with that person to say...?' He would rather say, 'What is the matter with some people who say...?'

The Statement of Hadhrat Aa'isha رضي الله تعالى عنها Concerning His Modesty with his Wives

Hadhrat Aa'isha رضي الله تعالى عنها said, "I have never seen the private parts of Rasulullaah ﷺ."(3)

The Modesty of the Sahabah رضي الله تعالى عنهم

Rasulullaah ﷺ's Statement about the Modesty of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه narrates that Rasulullaah ﷺ's wife Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Uthmaan رضي الله تعالى عنه both reported to him that Hadhrat Abu Bakr رضي الله تعالى عنه once sought permission to see Rasulullaah ﷺ who was lying down on his bed wearing a shawl belonging to Hadhrat Aa'isha رضي الله تعالى عنها. Remaining as he was, Rasulullaah ﷺ permitted Hadhrat Abu Bakr رضي الله تعالى عنه in and he left after completing the work he had with Rasulullaah ﷺ. Rasulullaah ﷺ was still in the same condition when Hadhrat Umar رضي الله تعالى عنه then asked permission to enter. Rasulullaah ﷺ allowed him in and after completing his work with Rasulullaah ﷺ, Hadhrat Umar رضي الله تعالى عنه also left. However, when Hadhrat Uthmaan رضي الله تعالى عنه sought permission to enter, Rasulullaah ﷺ sat up and urgently asked Hadhrat Aa'isha رضي الله تعالى عنها to ensure that her clothes were covering her properly. After Hadhrat Uthmaan رضي الله تعالى عنه had completed the work he had with Rasulullaah ﷺ, he then also left.

Hadhrat Aa'isha رضي الله تعالى عنها then asked, "O Rasulullaah ﷺ! Why is it that you became more anxious at the arrival of Uthmaan رضي الله تعالى عنه than you did at the arrival of both Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه?" Rasulullaah ﷺ replied, "Uthmaan رضي الله تعالى عنه is extremely bashful and I feared that if I let him under the condition that prevailed, he would have been unable to fulfil the need he had

(1) Bazzaar. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.
(2) Ahmad. Nasa'ee in his "Yowm wal Layl" and Abu Dawood have also reported the narration.
(3) Tirmidhi in his Shamaa'il (Pg.26).

come for." Many narrators reports that Rasulullaah ﷺ also said to Hadhrat Aa'isha رضي الله تعالى عنها, **"Why should I not be shy in front of that person in front of whom even the angels are shy?"** (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ was once sitting with Hadhrat Aa'isha رضي الله تعالى عنها behind him when Hadhrat Abu Bakr رضي الله تعالى عنه sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar رضي الله تعالى عنه sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik رضي الله تعالى عنه who entered after seeking permission to do so. Rasulullaah ﷺ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه sought permission to enter. Rasulullaah ﷺ then immediately covered his knees and told Hadhrat Aa'isha رضي الله تعالى عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضي الله تعالى عنها then asked, "O Nabi of Allaah ﷺ! When my father and his companions entered, you did not place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan رضي الله تعالى عنه came in?)."

Rasulullaah ﷺ replied, "Why should I not be shy in front of that person in front of whom even the angels are shy? I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasool ﷺ. Had he entered when you were close to me, he would neither speak nor raise his head until he left." (2)

A Narration of Hadhrat Hasan Concerning the Modesty of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه

Speaking about the extreme modesty of Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Hasan says, "Even though he was in a room behind a locked door, he would not remove his clothing to pour water over himself (when taking a bath). His modesty would prevent him from standing straight up (when bathing. He would therefore do so while sitting)." (3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Abu Bakr رضي الله تعالى عنه said, "Be modest in front of Allaah. **I cover my head out of modesty before Allaah even when I enter the toilet."** (4)

The Modesty of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه

Hadhrat Sa'd bin Mas'ood رضي الله تعالى عنه and Hadhrat Umaarah bin Ghuraab Yahsubi رضي الله تعالى عنه both narrate that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه once came to

(1) Ahmad, Muslim and Abu Ya'la. Ahmad and Hasan bin Urfa have reported a similar narration from Hadhrat Hafsah رضي الله تعالى عنها.

(2) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضي الله تعالى عنها, as quoted by Haythami (Vol.9 Pg.82).

(3) Ahmad (Vol.1 Pg.74), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.82). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.56).

(4) Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I do not like my wife to see my private parts." "Why is that so?' asked Rasulullaah ﷺ. Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied, "Because I feel shy and I dislike it." Rasulullaah ﷺ said to him, "Allaah has made her your garment and made you hers. **At times my wives see my private parts and I see theirs.** "You do that, O Rasulullaah ﷺ!" Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه asked in surprise. When Rasulullaah ﷺ confirmed that this was indeed so, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه said, "Who can there be after you (for me to follow)?" After he had left, Rasulullaah ﷺ said, "Verily Ibn Madh'oon رضي الله تعالى عنه is extremely bashful and one who always keeps his private area concealed." (1)

The Modesty of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abu Mijlaz reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "I bath in a dark room and do not stand up straight until I have picked up my clothes. This I do out of shyness for my Rabb." (2)

Hadhrat Abu Qataadah رضي الله تعالى عنه states that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه took a bath, he would do so in a dark room (sitting down) and bend over when getting his clothing without standing up straight. (3)

Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه always wore some clothing when sleeping for fear of his private area becoming exposed. (4)

Hadhrat Ubaadah bin Nusay reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once saw some people standing in water without their lower garments. To this, he exclaimed, "I prefer to die and be raised again, then to die and be raised again and again to die and be raised again rather than doing what these people are doing."(5)

The Modesty of Hadhrat Ashaj Abdul Qais رضي الله تعالى عنه

Hadhrat Ashaj Abdul Qais رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to him, **"You have two qualities that Allaah loves."** When he asked what they were, Rasulullaah ﷺ said, **"Tolerance and modesty."** Hadhrat Ashaj رضي الله تعالى عنه asked further, "Are these natural qualities within me or have they been developed afterwards?" "No," replied Rasulullaah ﷺ, "They have been naturally instilled within you." Hadhrat Ashaj رضي الله تعالى عنه then said, "All praise is for Allaah Who has instilled within me such qualities that He loves." (6)

Humility

The Humility of Rasulullaah ﷺ

The Incident of Rasulullaah ﷺ with Hadhrat Jibra'eel عليه السلام and Another Angel

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Jibra'eel عليه السلام was once

(1) Ibn Sa'd (Vol.3 Pg.287).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260). Ibn Sa'd (Vol.4 Pg.84) has reported a similar narration.
(3) Ibn Sa'd (Vol.4 Pg.84).
(4) Ibn Sa'd (Vol.4 Pg.82).
(5) Ibn Sa'd (Vol.4 Pg.84).
(6) Ibn Abi Shaybah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.5 Pg.140).

sitting with Rasulullaah ﷺ when he looked towards the sky. An angel suddenly descended to which Hadhrat Jibra'eel عليه السلام said, "Since he has been created, this angel has never descended until this moment." When the angel came down, he said, "O Muhammad ﷺ! Your Rabb has sent me to you. (Allaah asks whether) 'Is it a Nabi who is a king that I should make you or a Rasool that is a slave (of Allaah)?'" Advising Rasulullaah ﷺ, Hadhrat Jibra'eel عليه السلام said, "Adopt humility before your Rabb, O Muhammad ﷺ!" Rasulullaah ﷺ then replied, "I would rather be a Rasool who is a slave." (1)

Another narration from Hadhrat Aa'isha رضي الله تعالى عنها adds at the end, "After this, Rasulullaah ﷺ never ate in a reclining position and would say, **'I eat as a slave eats and sit as a slave sits.'"**

A similar narration(2) from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه has already passed.

A Narration of Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه

Hadhrat Abu Ghaalib says that he once asked Hadhrat Abu Umaamah رضي الله تعالى عنه to narrate to them a Hadith that he had heard from Rasulullaah ﷺ. Hadhrat Abu Umaamah رضي الله تعالى عنه replied, "Everything that Rasulullaah ﷺ said was (according to) the Qur'aan. **He made Dhikr in abundance, kept his lectures brief, lengthened his salaah and was never too stuck up, or proud to go with a poor or unimportant person to personally see to his needs."** (3)

A Narration of Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ made Dhikr in abundance, **never engaged in futilities,** rode a camel, wore woollen clothing and **even accepted the invitations of slaves.** If only you saw him (you would realise the extent of his humility) on the day the Battle of Khaybar was fought, he rode a donkey with reins made from the bark of a date palm." (4) Another narration(5) adds that Rasulullaah ﷺ also visited the ill and attended funerals.

The Narrations of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "Rasulullaah ﷺ used to ride a donkey, wear woollen clothes, **hold down a goat and milk it and personally serve guests."** (6)

(1) Ahmad, Bazzaar and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.19).
(2) In the chapter "Giving Back Wealth" and under the subheading "Rasulullaah ﷺ Refuses to Accept wealth given to him" followed by the subtitle "The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel عليه السلام and another Angel".
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.20). Bayhaqi and Nasa'ee have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45).
(4) Tayaalisi.
(5) Tirmidhi. Ibn Sa'd (Vol.1 Pg.95) has also reported the narration from Hadhrat Anas رضي الله تعالى عنه in more detail.
(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.20).

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, "**Rasulullaah ﷺ would sit on the floor, eat on the floor,** hold down a goat himself while milking it and even accept the invitation of a slave to partake of barley bread." Another narration states that even in the middle of the night **Rasulullaah ﷺ would accept the invitation to eat barley bread extended by a person from the upper part of Madinah."** (1)

Hadhrat Anas رضي الله عنه reports that Rasulullaah ﷺ would accept an invitation even if it were to eat barley bread and foul-smelling fat. Rasulullaah ﷺ also had a suit of armour that he pawned to a Jew and until the day he passed away, he did not have enough money to recover the armour from the man. (2)

A Narration of Hadhrat Umar bin Khattaab رضي الله عنه

Hadhrat Umar رضي الله عنه says that when a man called for Rasulullaah ﷺ three times, Rasulullaah ﷺ replied with the word "Labbaik" ('At your service') each time. (3)

The Incident of Rasulullaah ﷺ with a Woman

Hadhrat Abu Umaamah رضي الله عنه narrates that (during the time of Rasulullaah ﷺ) there was an immoral woman who was flirtatious with the men. She once passed by Rasulullaah ﷺ when he was busy eating Thareed. She shouted out, "Look at this man, sitting like a slave and eating like a slave!" Rasulullaah ﷺ remarked, "Which slave can be more devoted in his servitude (to Allaah) than I?" She then said further, "He eats without giving me anything to eat." "Do eat," Rasulullaah ﷺ said. "Give me with your hand," she demanded. When Rasulullaah ﷺ gave her, she made a further demand saying, "Give me from what is in your mouth." When Rasulullaah ﷺ complied and she ate the food, (its blessings were so profound that) the woman was overcome with modesty and she never flirted with a man for the rest of her life. (4)

The Incident of Rasulullaah ﷺ with a Man who was Shivering before him

Hadhrat Jareer رضي الله عنه reports that when a man once came before Rasulullaah ﷺ, he started to shiver. Rasulullaah ﷺ put him at ease saying, "Take it easy. I am not a king but merely the son of a woman from the Quraysh who used to eat dried meat." (5)

Another narration(6) from Hadhrat Abdullaah bin Mas'ood رضي الله عنه states that it was on the day the Muslims conquered Makkah that a man started shivering while talking to Rasulullaah ﷺ. The rest of the narration is like the one above.

Hadhrat Aamir bin Rabee'ah رضي الله عنه says, "I was proceeding with Rasulullaah

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.20).
(2) Tirmidhi in his Shamaa'il (Pg.23).
(3) Abu Ya'la. Haythami (Vol.9 Pg.20) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.45).
(4) Tabraani. Haythami (Vol.9 Pg.21) has commented on the chain of narrators.
(5) Tabraani. Haythami (Vol.9 Pg.20) has commented on the chain of narrators.
(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.293).

ﷺ to the Masjid when one of his shoe straps broke. I immediately got hold of the shoe to fix it when Rasulullaah ﷺ took it from my hand saying, **"You are giving me preferential treatment and I dislike being given preferential treatment."** (1)

Rasulullaah ﷺ Dislikes being treated Differently from his Companions

Hadhrat Abdullaah bin Jubayr Khuzaa'ee رضي الله عنه narrates that Rasulullaah ﷺ was once walking with his companions **when someone shaded him with a sheet.** When he saw the shadow, Rasulullaah ﷺ looked up and saw the sheet that was shading him. "What is this?" Rasulullaah ﷺ exclaimed as he took hold of the sheet and put it down. He then said, **"I am merely a human being like you (and therefore do not need preferential treatment)."** (2)

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Hadhrat Abbaas رضي الله عنه said, "I once said to myself, 'I wonder how long Rasulullaah ﷺ will still remain amongst us. (To ascertain this) I then proceeded to ask, 'O Rasulullaah ﷺ! Why do you not have a platform constructed for you?' Rasulullaah ﷺ replied, 'I prefer to remain amongst you (like one of you) with people trampling my heels and pulling at my shawl until the time when Allaah finally gives me comfort (and takes me away) from the people.'"(3)

In another narration from Hadhrat Ikramah رضي الله عنه, Hadhrat Abbaas رضي الله عنه says, "I shall definitely find out how long Rasulullaah ﷺ will still be staying amongst us. I then asked, 'O Rasulullaah ﷺ! I see that the people and the dust they kick up is causing you harm. Why do you not have a platform built for you from which you may address them? Rasulullaah ﷺ replied, 'I prefer to remain amongst you...' The reply is the same as above. Hadhrat Abbaas رضي الله عنه says further, "I then knew that Rasulullaah ﷺ would be with us for only a very short while." (4)

Narrations of Hadhrat Aa'isha رضي الله عنها Concerning what Rasulullaah ﷺ did at Home

Hadhrat Aswad reports that he once asked Hadhrat Aa'isha رضي الله عنها, "What would Rasulullaah ﷺ do when he entered the house?" Hadhrat Aa'isha رضي الله عنها replied, **"He would engage himself in some domestic chores** and would leave to perform salaah when the time for salaah arrived." (5)

Hadhrat Urwa رضي الله عنه narrates that someone once asked Hadhrat Aa'isha رضي الله عنها, "Would Rasulullaah ﷺ carry out domestic chores at home?" "Certainly," she replied, **"He would mend his shoes and stitch his clothes just as any of you does at home."** (6)

(1) Bazzaar. Haythami (Vol.9 Pg.21) has commented on the chain of narrators.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.21).
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.21).
(4) Daarmi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.180). Ibn Sa'd (Vol.2 Pg.193) has reported a similar narration.
(5) Ahmad. Bukhaari and Ibn Sa'd (Vol.1 Pg.91) have reported a similar narration.
(6) Bayhaqi.

Hadhrat Amrah reports that she once asked Hadhrat Aa'isha رضي الله تعالى عنها, "What would Rasulullaah ﷺ do at home?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Rasulullaah ﷺ was a human and would remove lice from his clothing, milk his goat and take care of himself." (1)

Narrations of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Jaabir رضي الله تعالى عنه concerning the Humility of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ never assigned to anyone the duty of making arrangements for his wudhu and also the duty of handing out the charity he gave. He would personally attend to these duties. (2)

Hadhrat Jaabir رضي الله تعالى عنه says, "When Rasulullaah ﷺ came to visit me, he was neither riding a mule nor a thoroughbred horse." (3)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ performed Hajj on an old carriage (atop his camel) which was covered in a sheet that was hardly worth four Dirhams. Despite this, he prayed, 'O Allaah! Make this a Hajj devoid of ostentation and boastfulness.'"(4)

The Humility of Rasulullaah ﷺ when he Victoriously Entered Makkah

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ entered Makkah (upon the Conquest of Makkah) and the people were crowding to have a look at him, he placed his head against his carriage out of humility. (5)

Hadhrat Anas رضي الله تعالى عنه says that when Rasulullaah ﷺ entered Makkah on the day Makkah was conquered, **he had his chin on his carriage out of humility.** (6)

Another narration states that when Rasulullaah ﷺ reached Dhu Tuwa, he stood on his carriage. **He wore his reddish, striped Yemeni shawl around his head with its end hanging over his face.** When Rasulullaah ﷺ saw the great victory that Allaah had blessed him with, he lowered his head so much in humility to Allaah that **his beard touched the centre of the carriage.** (7)

Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah رضي الله تعالى عنه from Carrying his goods and from Kissing his hands when Selling

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "I once entered the marketplace with Rasulullaah ﷺ. Rasulullaah ﷺ sat with some cloth merchants and bought a

(1) Bayhaqi and Tirmidhi in his Shamaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.44).
(2) Qazweeni, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.180).
(3) Bukhaari, as quoted in Safwatus Safwah (Vol.1 Pg.25).
(4) Tirmidhi in his Shamaa'il (Pg.24).
(5) Abu Ya'la. Haythami (Vol.6 Pg.169) has commented on the chain of narrators.
(6) Bayhaqi.
(7) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.293).

trouser for four Dirhams. The cloth merchants had with them a person would took measurements. Addressing this person, Rasulullaah ﷺ said, '**Let the benefit be for the buyer when taking measurements (give rather more than less).**' Rasulullaah ﷺ then took the trousers and when I attempted to carry them for him, he said '**The owner of an item has a greater right to carrying it unless he is too weak or unable to do so. In that case, his Muslim brother may lend him a hand.**' I then said, '**O Rasulullaah ﷺ! Do you wear trousers?**' He replied, '**Certainly. I wear them when on journey, when at home, during the night and during the day. I have been commanded to keep my private areas concealed and I find nothing more concealing than trousers.**'"(1)

Another narration adds that Rasulullaah ﷺ said, "Let the benefit be for the buyer when taking measurements." To this, the person taking measurements said, "I have never heard these words from any person before this." Hadhrat Abu Hurayrah رضي الله تعالى عنه said to him, "It is sufficient evidence of your ignorance and foolishness in Deen that you do not recognise your Nabi ﷺ!" The man immediately threw aside his scale and leapt up to grab the hand of Rasulullaah ﷺ in an effort to kiss it. However, Rasulullaah ﷺ pulled his hand away from the man saying, "What is this?! It is only the non-Arabs who do this with their kings. I am not a king but a man from amongst you." The man then took the measurements and let the benefit go to Rasulullaah ﷺ. Rasulullaah ﷺ then took the cloth. The rest of the narration is like the one mentioned above. (2)

The humility of the Sahabah رضي الله تعالى عنهم

Hadhrat Umar رضي الله تعالى عنه rides a camel on his journey to Shaam

Hadhrat Aslam reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam riding a camel, the people started talking amongst themselves (that he should have rather chosen a good horse for the journey). To this, Hadhrat Umar رضي الله تعالى عنه remarked, "Their gazes are on the conveyances of people (the Kuffaar) who have no portion (in the Aakhirah. They had rather look to the conveyances used by Rasulullaah ﷺ and the Muslims)." (3)

Hadhrat Umar رضي الله تعالى عنه Teaches Women to make Flour

Hadhrat Hishaam narrates that he once saw Hadhrat Umar رضي الله تعالى عنه pass by a woman who was busy making Aseedah (a paste made from flour and clarified butter). "That is not how Aseedah is made," said Hadhrat Umar رضي الله تعالى عنه. **He then took a wooden spoon and showed her how to make it saying, "This is how it is done."** (4)

(1) Tabraani in his Awsat and Abu Ya'la. Ahmad has reported a similar narration, as quoted in Naseemur Riyaadh (Vol.2 Pg.105).
(2) *Majma'uz Zawaa'id* (Vol.5 Pg.121). Tabraani and Abu Ya'la have also reported the narration but Haythami has commented on the chain of narrators.
(3) Ibn Asaakir and Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(4) Ibn Sa'd.

Hadhrat Hishaam bin Khaalid says that he heard Hadhrat Umar bin Khattaab رضي الله تعالى عنه say (as he taught some women to make Aseedah), "You should never add the flour until the water is hot. When the water gets hot, you should then add the flour gradually as you stir with a spoon because it will then mix well without forming lumps." (1)

Hadhrat Umar رضي الله تعالى عنه Goes Barefoot to the Masjid and Ridicules Himself in his Sermon

Hadhrat Zirr says that he saw Hadhrat Umar رضي الله تعالى عنه proceed barefoot for the Eid salaah. (2)

Hadhrat Umar Makhzoomi reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once made an announcement for the people to gather in the Masjid. The people got together and when a large number had gathered, Hadhrat Umar رضي الله تعالى عنه mounted the pulpit. After duly praising Allaah and sending salutations on Rasulullaah صلى الله عليه وسلم, he said, "O people! I have seen the time when I used to graze animals for my maternal aunts from the Banu Makhzoom tribe. (As wages) They would then give me a handful of dates and raisins. I would then spend the entire day doing this and what days they were?!"

When Hadhrat Umar رضي الله تعالى عنه descended from the pulpit, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "O Ameerul Mu'mineen! All you have done is ridicule yourself." "Shame on you, O Ibn Auf!" Hadhrat Umar رضي الله تعالى عنه exclaimed, "When I was alone by myself, the thought came to mind that since I am the Ameerul Mu'mineen, there must be none better than me. (By doing what I did) I wanted to teach myself who I really was." (3)

Another narration states that Hadhrat Umar رضي الله تعالى عنه added, "O people! I have seen the time when I had no source of livelihood apart from a few handfuls of raisins that my aunts from the Banu Makhzoom tribe would give me for bringing water for them." This narration ends with the words, "I found some pride in myself and therefore wished to humble myself (by telling the people what I did)." (4)

Hadhrat Umar رضي الله تعالى عنه Rides Behind a Young Boy on a Donkey

Hadhrat Hasan reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once left home on an extremely hot day with a shawl thrown over his head. When a young boy passed by riding a donkey, Hadhrat Umar رضي الله تعالى عنه asked, "Dear boy! Please give me a ride with you on the donkey." The boy immediately jumped off the donkey saying, "You may get on, O Ameerul Mu'mineen!" "No," said Hadhrat Umar رضي الله تعالى عنه, "you ride and I will ride behind you. You want me to have a comfortable place to ride when you are on a hard place (this cannot be)!" Hadhrat Umar رضي الله تعالى عنه then rode behind the boy. When they entered Madinah, the people stared

(1) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(2) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(3) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(4) Ibn Sa'd (Vol.3 Pg.293).

at them because Hadhrat Umar رضي الله تعالى عنه was still riding behind the boy. [1]

Hadhrat Umar رضي الله تعالى عنه Walks with a Boy to Protect him from other boys

Hadhrat Sinaan bin Salamah Hudhali says, "I once went out with some other boys to pick up dates (that had fallen to the ground). Hadhrat Umar رضي الله تعالى عنه suddenly appeared with a lash in his hand and when the boys saw him, they dispersed amongst the date palms. I stood where I was with the dates I had picked up collected in my lower garment. 'O Ameerul Mu'mineen,' I said, 'these are the dates that the wind has blown off.' He looked at what was in my garment but did not hit me. I then said further, 'O Ameerul Mu'mineen! The boys are now ahead of me and they take away all that I have.' 'Never,' Hadhrat Umar رضي الله تعالى عنه assured me, 'Walk ahead.' He then accompanied me to my home." [2]

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه allow People to Ride with them on their Animals

The grandfather of Hadhrat Maalik say that he saw Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه when they arrived from Makkah and camped at a place called Mu'arras (Dhul Hulayfah). When the party rode again to enter Madinah, every one of them took a youngster to ride with him. In this manner, they entered Madinah. Even Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه had someone riding with them. One of the narrator's students asked, "Did they do this because of humility?" The reply was, "Certainly. In addition to this, they also wished to benefit others (so that the person need not walk) **and did not want to be like other rulers (who feel it below their dignity to allow a commoner to ride with them)."** The narrator then proceeded to criticise the new trend (of rulers) to make youngsters walk behind them as they rode. [3]

The Humility of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Maymoon bin Mahraan reports from a man from Hamdaan that he saw Hadhrat Uthmaan رضي الله تعالى عنه riding a mule with his slave Naa'il riding behind him on the same animal. This was during the time that Hadhrat Uthmaan رضي الله تعالى عنه was Khalifah. [4]

Hadhrat Abdullaah Roomi says that Hadhrat Uthmaan رضي الله تعالى عنه himself fetched the water he needed for performing wudhu during the night. When someone suggested that he get one of the servants to do it for him, he refused saying, **"The night is theirs to have a rest."** [5]

The grandmother of Hadhrat Zubayr bin Abdullaah had been a servant of Hadhrat

(1) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(2) Ibn Sa'd (Vol.7 Pg.90).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
(5) Ibn Sa'd, Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).

Uthmaan رضي الله تعالى عنه. She says, "Hadhrat Uthmaan رضي الله تعالى عنه never awakened any members of the household (at night when he awoke for Tahajjud). The only time he would ask any of them to get him water for wudhu was if he found them awake. He also fasted perpetually." (1)

Hadhrat Hasan says, "I saw Hadhrat Uthmaan رضي الله تعالى عنه sleeping in the Masjid covered in a shawl. Although he was then the Ameerul Mu'mineen, there was none around him." (2)

The Humility of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Unaysa says, "The little girls of the locality would take their goats to Hadhrat Abu Bakr رضي الله تعالى عنه (for milking). (Not only would he do it for them but) He would also ask, 'Would you like me to milk for you like Ibn Afraa (someone from the Ansaar) does?'"(3)

The narrations of Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Ibn Musayyab have already passed in the chapter entitled "The Lives of the Khulafaa and Leaders". It is stated there(4) that Hadhrat Abu Bakr رضي الله تعالى عنه was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Why not! I swear by my life that I shall definitely still milk for you. **I hope that what I have entered into will never change the personality I always had."** He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

Episodes of the Humility of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه

The blanket merchant Hadhrat Saalih reports from his grandfather who says, "I saw (Ameerul Mu'mineen) Hadhrat Ali رضي الله تعالى عنه purchase dates for a Dirham and then carry them in his bag. When I or another man offered to carry it for him, he refused the offer saying, **'The father of a family has a greater right to carry their goods.'"**(5)

Hadhrat Zaadhaan reports that even as Ameerul Mu'mineen, Hadhrat Ali رضي الله تعالى عنه used to walk alone in the marketplace where **he would guide lost people,**

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.463).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.361).
(4) Under the subheadings "The Life of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه" and "His Life Before Becoming the Khalifah and Afterwards".
(5) Bukhaari in his Adab (Pg.81). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

announce lost items and assist the weak. When passing by traders and grocers, he would open the Qur'aan and recite to them:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا﴾ (سورة قصص آيت ٨٣)

> This *(Jannah)* is the Home of the Aakhirah, which We shall assign to those who do not desire pomp *(glory)* on earth nor corruption. {Surah Qasas, verse 83}

He would then say, "This verse was revealed with reference to rulers and people with authority over others who (despite their positions, they) exercise justice and are humble." (1)

Hadhrat Jurmooz narrates that he saw Hadhrat Ali رضي الله تعالى عنه emerge from his house wearing two reddish cloths made in Qatar, **a lower garment that reached halfway up his calves** and wrapped in a shawl of about the same size. He also carried a lash and walked with it in the marketplace, instructing people to be wary of Allaah and to trade in an amiable manner. He would also say, **"Weigh and measure in full and do not blow into the meat (to make it appear large)."**(2)

Hadhrat Abu Matar says, "I was once leaving the Masjid when I suddenly heard someone behind me shouting, **'Lift your lower garment because it shows greater wariness of your Rabb and also keeps the garment cleaner. You should also trim your hair if you are a Muslim.'** I then noticed that it was Hadhrat Ali رضي الله تعالى عنه holding a lash in his hand. He then went to the camel market where he said (to the traders), 'Never take oaths when selling because although oaths sell goods, they destroy blessings.'

When he went to a date seller, he found a servant weeping. When Hadhrat Ali رضي الله تعالى عنه asked her what the problem was, she informed him that her master refused to accept the dates that the date seller had sold to her for a Dirham. Addressing the seller, Hadhrat Ali رضي الله تعالى عنه instructed, 'Take back the dates and return her Dirham because she has no choice in the matter.' When it appeared as if the man would refuse, I said, 'Do you not know who this is?' He admitted that he did not. I then told him, 'He is Ameerul Mu'mineen Ali رضي الله تعالى عنه.' The man then readily poured out the dates into his own and returned the Dirham. Then he said, 'I want you to be pleased with me, O Ameerul Mu'mineen.' Hadhrat Ali رضي الله تعالى عنه replied, 'I shall be immensely pleased with you if you give people their dues in full.' As he then passed by the other date sellers, Hadhrat Ali رضي الله تعالى عنه said, **'Feed the poor and your earnings will increase.'**

Hadhrat Ali رضي الله تعالى عنه proceeded further to the fishmongers, whom he instructed with the words, **'Never sell in our markets fish that are found floating in the water (after dying).'** Thereafter, Hadhrat Ali رضي الله تعالى عنه arrived at the cloth market where all the cloth merchants were found. Addressing one of them, he said, 'Dear old man! Give me a good deal on an upper garment for three Dirhams.' When the

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).
(2) Ibn Sa'd (Vol.3 Pg.18). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.3 Pg.48).

man recognised him, Hadhrat Ali رضي الله تعالى عنه did not buy from him but went to another merchant. However, when he also recognised Hadhrat Ali رضي الله تعالى عنه, the Ameerul Mu'mineen did not buy from him either. Hadhrat Ali رضي الله تعالى عنه then purchased a garment from a youngster (who did not know him) for three Dirhams. When he wore it, the sleeves reached up to his wrists while the rest of it reached his ankles. When the owner of the store arrived, someone told him that his son had sold a garment to the Ameerul Mu'mineen for three Dirhams. Reprimanding the boy, he said, 'Why did you rather not take two Dirhams?' He then took one Dirham and went to Hadhrat Ali رضي الله تعالى عنه saying, 'Please accept this Dirham.' 'What for?' Hadhrat Ali رضي الله تعالى عنه enquired. 'My son sold you the garment for three Dirhams when it costs only two Dirhams.' Hadhrat Ali رضي الله تعالى عنه refused to accept it saying, **'He sold it with my happiness and I bought it with his happiness.'"**[1]

The Humility of Hadhrat Faatima رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها

Hadhrat Ataa reports that when Rasulullaah ﷺ's daughter Hadhrat Faatima رضي الله تعالى عنها kneaded dough, her plaits would hit against the bowl. [2]

Referring to Hadhrat Ummu Salamah رضي الله تعالى عنها, Hadhrat Mutallib bin Abdullaah says, "It was in the evening that the Arab widow came as the bride of the best of all Muslims (Rasulullaah ﷺ) **and later that night she was grinding flour."** [3]

Episodes of the Humility of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

Hadhrat Salaamah Ajali says, "One of my cousins from the countryside whose name was Qudaamah came to me with the request, 'I wish to meet **Salmaan Faarsi** رضي الله تعالى عنه and greet him. We left to see him and found him in Madaa'in **in command of an army of twenty thousand men.** When we reached him, he was sitting on a platform, **weaving baskets out of palm leaves.** We greeted him and I said, 'O Abu Abdullaah! This is my cousin who is visiting me from the countryside. He wishes to greet you.' Hadhrat Salmaan رضي الله تعالى عنه replied to the greeting saying:

"وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ"

I then continued to say, 'He also claims that he has a liking for you.' To this, Hadhrat Salmaan رضي الله تعالى عنه made the du'aa:

"اَحَبَّهُ اللّٰهُ"

'May Allaah love him'." [4]

Hadhrat Haarith bin Umayrah reports, "I once went to Hadhrat Salmaan رضي الله تعالى عنه

(1) Ibn Raahway, Ahmad in his *Zuhd*, Abd bin Humayd, Abu Ya'la, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).
(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.312).
(3) Ibn Sa'd (Vol.8 Pg.64).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.197).

and found him in his tannery scraping off some hide with his hands. When I greeted him with Salaam, he said, 'Remain where you are until I come out.' 'By Allaah!' I said, 'I do not think that you know who I am.' 'I certainly do,' he responded, 'My soul knew yours before I came to know you because all souls were a collective army (before coming to this world). Those that acquainted themselves for the pleasure of Allaah become friends and those who acquainted themselves for another besides Allaah will have enmity between themselves.'"[1]

Hadhrat Abu Qilaabah narrates that someone once came to Hadhrat Salmaan رضي الله تعالى عنه as he was busy making dough. "What is this?" the man said in surprise. Hadhrat Salmaan رضي الله تعالى عنه replied, "I had already sent the servant out on an errand and disliked giving him two jobs (so I decided to do this myself). The person then conveyed to Hadhrat Salmaan رضي الله تعالى عنه greetings from another person. "When did you arrive?" Hadhrat Salmaan رضي الله تعالى عنه enquired from the man. When the man explained when he came, Hadhrat Salmaan رضي الله تعالى عنه said, **"Remember well that had you not conveyed the greetings, it would remain an unfulfilled trust."** [2]

Hadhrat Amr the son of Abu Qurra Kindi says that his father once offered his sister in marriage to Hadhrat Salmaan رضي الله تعالى عنه. However, Hadhrat Salmaan رضي الله تعالى عنه refused the offer and instead married a freed slave woman named Buqayrah (who once belonged to Hadhrat Abu Qurra).

When the news reached Hadhrat Abu Qurra that there had been an argument between Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه, he went to Hadhrat Salmaan رضي الله تعالى عنه but was told that Hadhrat Salmaan رضي الله تعالى عنه was in his field. There Hadhrat Abu Qurra found Hadhrat Salmaan رضي الله تعالى عنه with a basket full of greens. He had put his staff through the handle of the basket and carried it over his shoulder. As they walked to Hadhrat Salmaan رضي الله تعالى عنه's house, Hadhrat Salmaan رضي الله تعالى عنه entered the house and said, "As Salaamu Alaykum." He then allowed Hadhrat Abu Qurra in. A bedding was spread out with **a few bricks at the head side** (as pillows). There were also a few odds and ends lying about. Hadhrat Salmaan رضي الله تعالى عنه said to Hadhrat Abu Qurra, **"You may sit on the bedding that your slave had prepared for herself."** [3]

Hadhrat Maymoon bin Mahraan reports that a man from the Abdul Qais tribe once saw Hadhrat Salmaan رضي الله تعالى عنه riding a donkey as commander of an army. **He wore trousers,** the legs of which fluttered about (in the wind). "Here comes the commander!" the soldiers called out (in derision). Hadhrat Salmaan رضي الله تعالى عنه said, **"Good and bad will be known only after today (in the Aakhirah)."** [4]

A man from the Abdul Qais tribe says, "I was with Hadhrat Salmaan رضي الله تعالى عنه when he was commanding an army. As he passed by two youngsters from the army

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.196). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.198) in detail where the words of Hadhrat Salmaan رضي الله تعالى عنه are quoted from Rasulullaah ﷺ.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201). Ibn Sa'd (Vol.4 Pg.64) and Ahmad have reported a similar narration, as quoted in Safwatus Safwah (Vol.4 Pg.64).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.198).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.199).

they laughed as they remarked, 'This is your commander!' 'O Abu Abdullaah!' I protested, 'Do you not see what they are saying?' 'Leave them alone,' he bade me, 'Good and bad are to be seen after today (in the Aakhirah). If you are able to live off the earth, do so rather than being commander over even two persons. Beware of the curse of the oppressed and those left with no options because there is no barrier to their curses (Allaah accepts it immediately).'"

Another narration states that when Hadhrat Salmaan رضي الله تعالى عنه was the governor of Madaa'in, he would go out to the people wearing his simple lower garment and shawl. When they saw him, the people would say, "Gurg Aamad! Gurg Aamad!" "What are they saying?" Hadhrat Salmaan رضي الله تعالى عنه asked. "They are comparing you to a toy of theirs," the people replied. To this, Hadhrat Salmaan رضي الله تعالى عنه remarked, "It does not matter (what they say). Good will be seen only after this day (in the Aakhirah)."

Hadhrat Huraym reports, "I once saw Hadhrat Salmaan رضي الله تعالى عنه riding a donkey that was unsaddled. He was wearing a garment made in Sumbulaan which was short for him and was narrow at the bottom. He was a long-legged and hairy man and the garment reached only up to his knees. When I saw some youngsters (mischievously) prodding his donkey on from the back, I rebuked them saying, 'Will you not get away from your Ameer?!' To this, Hadhrat Salmaan رضي الله تعالى عنه said, 'Leave them alone because good and evil will only be seen after this day.'"(1)

Hadhrat Thaabit reports that **Hadhrat Salmaan** رضي الله تعالى عنه was the governor of Madaa'in **when a man arrived from Shaam carrying figs.** Because Hadhrat Salmaan رضي الله تعالى عنه was wearing his simple lower garment and shawl, the man (not recognising Hadhrat Salmaan رضي الله تعالى عنه and thinking him to be a common labourer) called to him saying, **"Come and carry this!"** Hadhrat Salmaan رضي الله تعالى عنه obliged and when the people saw him and recognised who he was, they exclaimed, "This is the governor!" When the man pleaded that he did not recognise Hadhrat Salmaan رضي الله تعالى عنه (and wished to take the load back), Hadhrat Salmaan رضي الله تعالى عنه said to him, **"Leave it until I reach your destination."**

Another narration states that Hadhrat Salmaan رضي الله تعالى عنه **added, "I had already formulated an intention (to please Allaah by this service) and I am therefore unable to put this down until I reach your house."** (2)

Hadhrat Abdullaah bin Buraydah رضي الله تعالى عنه narrates that Hadhrat Salmaan رضي الله تعالى عنه used to **make things with his hands** and when he earned some money by selling them, **he would purchase some meat or fish. He would then invite some lepers to share the meal with him.** (3)

The Humility of Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه

Hadhrat Muhammad bin Seereen reports that whenever Hadhrat Umar bin Khattaab رضي الله تعالى عنه appointed a governor, he would write in the letter of

(1) Ibn Sa'd (Vol.4 Pg.63).
(2) Ibn Sa'd (Vol.4 Pg.63).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200).

appointment (the following instruction to the people of the area), "You should listen to him and obey him as long as he exercises justice." However, when Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Hudhayfah رضي الله تعالى عنه as governor of Madaa'in, he wrote the following in his letter of appointment: "Listen to him, obey him and give him whatever he asks you for."

Hadhrat Hudhayfah رضي الله تعالى عنه then left Hadhrat Umar رضي الله تعالى عنه with a donkey fitted with a carriage to carry his goods. When Hadhrat Hudhayfah رضي الله تعالى عنه arrived in Madaa'in and was received by the people of the area and the local farmers, he was sitting on the carriage with a piece of bread and a bone with some meat in his hand. After reading out to them the letter of appointment, the people submitted, "You may ask us whatever you want." **Hadhrat Hudhayfah رضي الله تعالى عنه said, "All I ask for is some food to eat and fodder for this donkey as long as I am with you."**

After staying there for some time, Hadhrat Umar رضي الله تعالى عنه sent for him to return. Upon receiving the news that Hadhrat Hudhayfah رضي الله تعالى عنه was approaching (Madinah), Hadhrat Umar رضي الله تعالى عنه hid himself beside the road at a place where he would not be seen. When he saw Hadhrat Hudhayfah رضي الله تعالى عنه return in exactly the same condition he had left in, Hadhrat Umar رضي الله تعالى عنه came out of his hiding place and embraced Hadhrat Hudhayfah رضي الله تعالى عنه saying, "You are my brother and I am yours." (1)

Hadhrat Ibn Seereen narrates, "When Hadhrat Hudhayfah رضي الله تعالى عنه arrived in Madaa'in, he arrived riding atop a carriage mounted on his donkey. He was eating a piece of bread with a bone with some meat." A narration of Hadhrat Talha bin Musarrif adds that at the time, Hadhrat Hudhayfah رضي الله تعالى عنه's legs were dangling on the side of the donkey. (2)

The Humility of Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه and Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه

Hadhrat Sulaym bin Abu Hudhayl says, "I mended clothes by the door of Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه. Whenever he came out of his house and mounted his mule, he would take his slave along with him on the animal." (3)

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه was once passing through the marketplace carrying a bundle of wood when someone said to him, "What makes you do this when Allaah has freed you from it (you can always get someone else to do it for you)?" Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه replied, "I wish to ward off pride because I have heard Rasulullaah ﷺ say, **'The person in whose heart is an iota of pride will not enter Jannah."** (4)

Hadhrat Ali رضي الله تعالى عنه says, "Three Factors form the Core of Humility"

Hadhrat Ali رضي الله تعالى عنه once said, **"Three factors form the core of humility.** (These

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.23).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.277).
(3) Tabraani. Haythami (Vol.9 Pg.373) has commented on the chain of narrators.
(4) Tabraani and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.345).

are:) That one is first to greet whoever one meets, that one is content with an inferior position in a gathering rather than one of superiority and that one dislikes ostentation and boastfulness." [1]

Humour and Jest

The Humour of Rasulullaah ﷺ

The Humour of Rasulullaah ﷺ Despite Always Speaking the Truth

Hadhrat Abu Hurayrah رضي الله عنه reports that the Sahabah رضي الله عنهم once asked, "O Rasulullaah ﷺ! You manage to joke with us?" Rasulullaah ﷺ replied, **"However, I speak only the truth (when I joke)."** [2]

Rasulullaah ﷺ's Jokes with his Wife رضي الله عنها

A man once asked Hadhrat Abdullaah bin Abbaas رضي الله عنه whether Rasulullaah ﷺ used to joke. When Hadhrat Abdullaah bin Abbaas رضي الله عنه replied that Rasulullaah ﷺ used to joke, the man enquired about the nature of Rasulullaah ﷺ's jokes. Hadhrat Abdullaah bin Abbaas رضي الله عنه replied, "Rasulullaah ﷺ once gave **one of his wives a large shawl** to wear saying, 'Wear it, thank Allaah and **drag it along like a bride's train.**" [3]

Rasulullaah ﷺ Jokes with Abu Umayr رضي الله عنه

Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ had the best of character. I had a brother called Abu Umayr who was just weaned off milk. Whenever Rasulullaah ﷺ came and saw him, Rasulullaah ﷺ would ask, "O Abu Umayr! How is Nughayr[4]?' This was the little red-beaked bird that Abu Umayr played with. At times, the time of salaah would arrive while Rasulullaah ﷺ was at our house. He would then have the mat he sat on spread out, swept and water sprinkled over it. Rasulullaah ﷺ would then stand up in salaah and we would stand behind him as he led the salaah. The mat was made of palm leaves." [5]

In another narration, Hadhrat Anas رضي الله عنه states, "Rasulullaah ﷺ would associate with us so much that he would even ask my little brother, 'O Abu Umayr! How is Nughayr?'"[6]

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ once visited Hadhrat Abu Talha رضي الله عنه (Hadhrat Anas رضي الله عنه's step-father) when he noticed that Hadhrat Abu Talha رضي الله عنه's son Abu Umayr was looking depressed. Rasulullaah ﷺ usually joked with him whenever he met him and asked, "Why is Abu Umayr looking so sad?" When Rasulullaah ﷺ was informed that the little bird with which the child played had died, Rasulullaah ﷺ affectionately asked, "O Abu Umayr! How

(1) Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(2) Tirmidhi in his Shamaa'il (Pg.17) and Bukhaari in his Adab (Pg.41).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).
(4) Diminutive form of the word "Nughar", which was the little bird the boy played with.
(5) Ahmad and many others, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.38).
(6) Bukhaari in his Adab (Pg.42) and Tirmidhi.

is Nughayr?" (1)

Rasulullaah ﷺ Jokes with Someone

Hadhrat Anas رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ to ask for transport. Rasulullaah ﷺ said to him, "We shall give you the child of a camel to ride." "O Rasulullaah ﷺ!" the man said in surprise, "What will I do with the **child of a camel** (it is too small to ride)?" Rasulullaah ﷺ replied, **"Is every camel not the child of another?"** (2)

Rasulullaah ﷺ Jokes with Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once jokingly called Hadhrat Anas رضي الله تعالى عنه saying, **"O two-eared one!"** (3)

Rasulullaah ﷺ Jokes with Hadhrat Zaahir رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that a man from the countryside called Zaahir رضي الله تعالى عنه used to give Rasulullaah ﷺ things from the countryside and when he left, Rasulullaah ﷺ would give him things from the city. Rasulullaah ﷺ used to say, "Zaahir is our countryside and we are his city." Although he was not a good looking person, Rasulullaah ﷺ liked him a lot. As he was busy selling his wares in the marketplace one day, Rasulullaah ﷺ **grabbed him from the back (and covered his eyes) so that he could not see.** "Release me!" Hadhrat Zaahir رضي الله تعالى عنه shouted, but when he turned and recognised Rasulullaah ﷺ, he started pressing his back closer to Rasulullaah ﷺ's chest. "Who will buy this slave?" Rasulullaah ﷺ announced. "O Rasulullaah ﷺ!" Hadhrat Zaahir رضي الله تعالى عنه said, "By Allaah! If you sell me, you will run at a loss." "Not at all," Rasulullaah ﷺ corrected, "You are not a loss in the sight of Allaah. In Allaah's sight, you are expensive." (4)

Rasulullaah ﷺ Jokes with Hadhrat Aa'isha رضي الله تعالى عنها and his Other Wives رضي الله تعالى عنهن

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه was once about to ask permission to enter Rasulullaah ﷺ's room, he heard (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها raising her voice at Rasulullaah ﷺ. When he entered, Hadhrat Abu Bakr رضي الله تعالى عنه grabbed her to give her a slap saying, "Are you raising your voice above that of Allaah's Rasool ﷺ?!" However, Rasulullaah ﷺ stopped him from taking action and Hadhrat Abu Bakr رضي الله تعالى عنه

(1) Ibn Sa'd (Vol.3 Pg.506).

(2) Ahmad, Abu Dawood and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Bukhaari has also reported the narration in his Adab (Pg.41), as has Ibn Sa'd (Vol.4 Pg.224) who has specified the person to be Hadhrat Ummu Ayman رضي الله تعالى عنها.

(3) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Tirmidhi has also reported the narration in his Shamaa'il (Pg.16), as have Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.142).

(4) Ahmad, Tirmidhi in his Shamaa'il and Ibn Hibbaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Abu Ya'la and Bazzaar have also reported the narration. Bazzaar and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.369).

left in anger. After Hadhrat Abu Bakr رضي الله تعالى عنه had left, Rasulullaah ﷺ said to Hadhrat Aa'isha رضي الله تعالى عنها, "Now what do you think of me after I rescued you from that man?" It was a few days later that Hadhrat Abu Bakr رضي الله تعالى عنه again sought permission to see Rasulullaah ﷺ. This time he found that the couple had reconciled and said to them, "Now enter me into your peace as you had entered me into your war." "We certainly will," Rasulullaah ﷺ said, "We certainly will."(1)

Hadhrat Aa'isha رضي الله تعالى عنها reports, "I once accompanied Rasulullaah ﷺ on one of his journeys when I was still a slim girl who had not put on much weight. Rasulullaah ﷺ instructed the others to go ahead and when they did, he said to me, "Come! Let's have a race." I then beat him in the race. Rasulullaah ﷺ let the matter rest until the time came when I had put on weight and forgotten about the incident. When I then accompanied him on a journey, he again instructed the others to proceed ahead. When they did so, he said to me, "Come! Let's have a race." This time he beat and he laughed as he said, "This is for that." (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once on a journey with his wives riding in front of him. Addressing the person who was reciting some poems to drive the camels on faster, Rasulullaah ﷺ said, "O Anjasha! Shame on you! Take it easy with the crystals (the women. Do not drive the camels too fast)." (3)

In another narration, Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Ummu Sulaym رضي الله تعالى عنها was with the wives of Rasulullaah ﷺ (on a journey) when Rasulullaah ﷺ came to them. (Noticing that the camels were being driven too fast) Rasulullaah ﷺ said (to the person driving them along), "O Anjasha! Move easily with the crystals." Hadhrat Abu Qilaabah says, "Rasulullaah ﷺ made a statement that if any of you made, it would be held against him; (the statement was), "Go easy with the crystals." (4)

Rasulullaah ﷺ Jokes with an Old Woman

Hadhrat Hasan reports that an old woman once came to Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Pray to Allaah to enter me into Jannah." Addressing her by her title, Rasulullaah ﷺ said, "Old women will not enter Jannah." When the lady turn away in tears, Rasulullaah ﷺ sent someone to give her the message that she would not enter Jannah as on old woman because Allaah says:

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝﴾ (سورة واقعه آيت ٣٥،٣٦)

Indeed We have created these damsels *(of Jannah)* very specially and We have made them all virgins... {Surah Waaqi'Ahmad, verses 35,36}

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).
(2) Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg.68).
(3) Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.47).
(4) Bukhaari in his Adab (Pg.41).

The Humour of the Sahabah رضي الله تعالى عنهم

Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه Jokes with Rasulullaah ﷺ

Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه reports, "I went to Rasulullaah ﷺ during the expedition to Tabook while he was in a (very small) leather tent. I greeted Rasulullaah ﷺ with Salaam and after he replied, I asked, 'May I enter?' When Rasulullaah ﷺ permitted me to enter, I asked, **'All of me, O Rasulullaah ﷺ?'** Rasulullaah ﷺ replied, 'All of you.' I then entered."

Hadhrat Waleed bin Uthmaan bin Abu Aaliyah explains that Hadhrat Awf bin Maalik رضي الله تعالى عنه joked "All of me" because the tent was very small. (1)

Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abu Sufyaan رضي الله تعالى عنه Joke with Rasulullaah ﷺ

Hadhrat Ibn Abu Mulaykah رضي الله تعالى عنه narrates that when Hadhrat Aa'isha رضي الله تعالى عنها only cracked a few jokes with Rasulullaah ﷺ, her mother said, "O Rasulullaah ﷺ! Many of our tribe's jokes come from the Kinaana tribe." **"In fact," Rasulullaah ﷺ remarked, "this tribe is the subject of many of our jokes."** (2)

Hadhrat Abul Haytham reports from someone that he heard Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه joking with Rasulullaah ﷺ in the house of his daughter Hadhrat Ummu Habeebah رضي الله تعالى عنها (who was one of Rasulullaah ﷺ's wives). Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "By Allaah! As soon as I left you alone (stopped fighting you), all the Arabs also left you, otherwise the horned ones and hornless ones would all still be fighting because of you." Rasulullaah ﷺ smiled as he said, "You and what you say, O Abu Handhala." (3)

The Sahabah رضي الله تعالى عنهم throw Melons at each other and the Statement of Hadhrat Ibn Seereen about their Humour

Hadhrat Bakr bin Abdullaah says, "Although the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ **used to (playfully) throw melons at each other,** they were still the most resolute men when matters were serious." (4)

Hadhrat Qurra narrates that he once said to Hadhrat Ibn Seereen, "Did the Sahabah رضي الله تعالى عنهم joke and play?" Hadhrat Ibn Seereen replied, "They were just like other people. In fact, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to say the following couplet in jest:

"He (is so miserly that) loves to drink wine from the money of his companions and dislikes to part with his own money" (5)

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).
(2) Bukhaari in his Adab (Pg.41).
(3) Zubayr bin Bakkaar and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).
(4) Bukhaari in his Adab (Pg.41).
(5) *Majma'uz Zawaa'id* (Vol.8 Pg.89).

Hadhrat Nu'aymaan رضي الله تعالى عنه Plays a Trick on Hadhrat Suwaybit رضي الله تعالى عنه

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once went on a trade journey to Busra. Accompanying him were Hadhrat Nu'aymaan رضي الله تعالى عنه and Hadhrat Suwaybit bin Harmala رضي الله تعالى عنه, both of whom were veterans of the Battle of Badr. Because Hadhrat Suwaybit رضي الله تعالى عنه was in charge of the goods, Hadhrat Nu'aymaan رضي الله تعالى عنه asked him for something to eat. Hadhrat Suwaybit رضي الله تعالى عنه refused saying that they would have to wait for Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Nu'aymaan رضي الله تعالى عنه who was a joker and full of tricks, went to the people (of the locality), with his camel in trail. "Who will buy from me an intelligent Arab slave?" he announced. When some people agreed to the sale, Hadhrat Nu'aymaan رضي الله تعالى عنه warned, "He is however a good talker and may claim to be a free person. If you intend letting him go on this pretext of his, then let me be and do not complicate matters for me (do not make the purchase)." "No!" the people insisted, "We shall buy him from you in exchange for ten young camels."

Hadhrat Nu'aymaan رضي الله تعالى عنه then returned, leading the camels (and the buyers) along with him. He then said to them, "There he is. Grab him!" Hadhrat Suwaybit رضي الله تعالى عنه pleaded, "He is lying! I am a free man." "He has already told us about you," the people said as they threw a rope around his neck and took him away. When Hadhrat Abu Bakr رضي الله تعالى عنه returned and was informed about what had happened, he went to the people with his companions, returned the ten camels to them and got Hadhrat Suwaybit رضي الله تعالى عنه back. Rasulullaah ﷺ was also informed about the incident and it kept him and the Sahabah رضي الله تعالى عنهم laughing for an entire year afterwards. (1)

Hadhrat Nu'aymaan رضي الله تعالى عنه plays a trick on a Bedouin

Hadhrat Rabee'ah bin Uthmaan رضي الله تعالى عنه narrates that a Bedouin once came to see Rasulullaah ﷺ and put his camel to sit in the courtyard of the Masjid. Some of the Sahabah رضي الله تعالى عنهم then suggested to Hadhrat Nu'aymaan bin Amr Ansaari رضي الله تعالى عنه who was referred to as An-Nu'aymaan, "We have a strong desire to eat some meat so why don't you slaughter that camel for us to eat. Rasulullaah ﷺ will then recompense the owner for it."

Hadhrat Nu'aymaan رضي الله تعالى عنه went ahead to slaughter it and when the Bedouin came out of the Masjid and saw his camel slaughtered, he screamed, "Oh dear! My camel has been slaughtered, O Muhammad!" Rasulullaah ﷺ came out and asked, "Who did that?" When the Sahabah رضي الله تعالى عنهم informed him that it was Hadhrat Nu'aymaan رضي الله تعالى عنه, Rasulullaah ﷺ searched for him. After making queries about his whereabouts, Rasulullaah ﷺ finally found him in the house of Hadhrat Subaagha bint Zubayr bin Abdul Muttalib رضي الله تعالى عنها. He was hiding in a

(1) Ahmad. Abu Dawood Tayaalisi and Rooyaani have reported a similar narration but with the roles of Hadhrat Suwaybit رضي الله تعالى عنه and Hadhrat Nu'aymaan رضي الله تعالى عنه reversed. Refer to *Isaabah* (Vol.2 Pg.98) for further details. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.162) and (Vol.3 Pg.573).

hole and covered himself with palm leaves and bark. Pointing his finger towards the hole, someone shouted as he said, "I have not seen him, O Rasulullaah ﷺ!" When Rasulullaah ﷺ got Hadhrat Nu'aymaan رضي الله تعالى عنه out of the hole, his face was messed with the palm bark that had fallen onto it. "What made you do that?" Rasulullaah ﷺ asked him. "O Rasulullaah ﷺ!" Hadhrat Nu'aymaan رضي الله تعالى عنه submitted, "The same people who led you to me were the ones who instructed me to do it." Rasulullaah ﷺ then smiled as he started wiping Hadhrat Nu'aymaan رضي الله تعالى عنه's face. Thereafter, Rasulullaah ﷺ recompensed the Bedouin for his camel. (1)

Hadhrat Nu'aymaan رضي الله تعالى عنه Plays a Trick on Hadhrat Makhramah bin Naufal رضي الله تعالى عنه

Hadhrat Abdullaah bin Mus'ab رضي الله تعالى عنه narrates that Hadhrat Makhramah bin Naufal bin Uhayb Zuhri رضي الله تعالى عنه was an extremely old blind man in Madinah who had already reached the age of a hundred and fifteen. One day he stood in the Masjid ready to urinate when the people started shouting at him. It was then that Hadhrat Nu'aymaan bin Amr bin Rifaa'ah bin Haarith bin Sawaad Najaari رضي الله تعالى عنه came to him and led him to the corner of the Masjid saying, "Sit here." There he made him sit and urinate. As Hadhrat Makhramah رضي الله تعالى عنه urinated, the people started to scream at him. When he had finished, Hadhrat Makhramah رضي الله تعالى عنه asked, "Shame on you people! Who was it that brought me here?" When he was informed that it was Hadhrat Nu'aymaan رضي الله تعالى عنه, Hadhrat Makhramah رضي الله تعالى عنه cursed him saying, "Take note! I swear by Allaah that if I ever get the upper hand over him, I will hit him most severely with this staff of mine."

After some time, Hadhrat Makhramah رضي الله تعالى عنه had forgotten about the incident when Hadhrat Nu'aymaan رضي الله تعالى عنه came to him. At the time, Hadhrat Uthmaan رضي الله تعالى عنه was performing salaah in the corner of the Masjid and it was his habit not to ever pay attention to anything else whilst performing salaah. Hadhrat Nu'aymaan رضي الله تعالى عنه asked Hadhrat Makhramah رضي الله تعالى عنه, "Are you still after Nu'aymaan?" "O yes," Hadhrat Makhramah رضي الله تعالى عنه said, "Where is he? Lead me to him." Hadhrat Nu'aymaan رضي الله تعالى عنه then led Hadhrat Makhramah رضي الله تعالى عنه to Hadhrat Uthmaan رضي الله تعالى عنه saying, "Here he is. Grab him!" Hadhrat Makhramah رضي الله تعالى عنه then took his staff into both hands and hit Hadhrat Uthmaan رضي الله تعالى عنه so hard that his head was severely injured. Someone then told Hadhrat Makhramah رضي الله تعالى عنه, "It was the Ameerul Mu'mineen that you hit!" When (Hadhrat Makhramah رضي الله تعالى عنه's tribe) the Banu Zuhra heard about the incident, they got together (to punish Hadhrat Nu'aymaan رضي الله تعالى عنه) but Hadhrat Uthmaan رضي الله تعالى عنه said, "May Allaah's mercy be far from him. Leave Nu'aymaan رضي الله تعالى عنه alone because he is a veteran of Badr." (2)

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.3 Pg.575). Zubayr bin Bakkaar has reported a similar narration, as quoted in *Isaabah* (Vol.3 Pg.570).
(2) *Isti'aab* (Vol.3 Pg.577) and *Isaabah* (Vol.3 Pg.570).

Generosity

The Generosity of Rasulullaah ﷺ

Statements of the Sahabah رضي الله تعالى عنهم Concerning the Generosity of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Rasulullaah ﷺ was the most generous of people. He was even more generous on Ramadhaan **when he met Hadhrat Jibra'eel عليه السلام every night and revised the Qur'aan with him.** In fact, Rasulullaah ﷺ was even more generous than the blowing wind (that benefits all and sundry)." (1)

Hadhrat Jaabir رضي الله تعالى عنه says, "Rasulullaah ﷺ never said 'No' to anything asked of him." (2)

In a lengthy Hadith from Hadhrat Abdullaah bin Abu Bakr, Hadhrat Abu Sa'eed رضي الله تعالى عنه says, "Rasulullaah ﷺ never refused anything asked of him." (3)

In another lengthy narration, Hadhrat Ali رضي الله تعالى عنه says, "When asked to do something, Rasulullaah ﷺ always said 'Yes' when he intended doing it and would remain silent when he did not intend doing it (when it was not to the benefit of the person asking). However, he never said 'No' to anything asked of him."(4)

Rasulullaah ﷺ's Generosity towards Hadhrat Rubayyi bint Mu'awwidh and to Hadhrat Ummu Sumbula رضي الله تعالى عنها

Hadhrat Rubayyi bint Mu'awwidh bin Afraa رضي الله تعالى عنها says, "(My father) Hadhrat Mu'awwidh bin Afraa رضي الله تعالى عنه sent me to Rasulullaah ﷺ with a Saa of fresh dates topped with slices of newly grown cucumbers because **Rasulullaah ﷺ loved cucumbers.** Rasulullaah ﷺ had then just received some jewels from Bahrain so he scooped up a handful of the jewels and gave them to me." Another narration states that Rasulullaah ﷺ filled her hand with either jewels or gold. (5) Rasulullaah ﷺ then told her, "Adorn yourself with these." (6)

Hadhrat Ummu Sumbula رضي الله تعالى عنها narrates that when she once presented a gift to Rasulullaah ﷺ, his wives refused to accept it, saying, "We cannot accept this." They however took it when Rasulullaah ﷺ instructed them to do so. In return, Rasulullaah ﷺ then allotted to her a piece of land between two mountains. It was this piece of land that Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه bought from

(1) Bukhaari, Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.69). Ibn Sa'd (Vol.2 Pg.195) has also reported the narration.
(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.42).
(3) Ahmad. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.
(4) Tabraani in his Awsat. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.13).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.13). Tirmidhi has also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56).

Hadhrat Hasan bin Ali رضي الله تعالى عنه.[1]

Other incidents about the generosity of Rasulullaah ﷺ have passed in the chapters concerning spending of wealth in the path of Allaah.

The Generosity of the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that a woman once came to Rasulullaah ﷺ saying, "I want to give this garment to the most generous of all Arabs." Pointing to Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه who was standing there, Rasulullaah ﷺ said, "Give it to this young man." It is for this reason that such garments are referred to as *Sa'eediyyah.* [2]

Other incidents about the generosity of the Sahabah رضي الله تعالى عنهم have passed in the chapters concerning spending of wealth in Jihaad and in the path of Allaah.

Preferring others Above Oneself

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "There passed a time when (we had so much concern for each other that) none of us (Sahabah رضي الله تعالى عنهم) thought himself more worthy of a Dinaar or a Dirham than his fellow Muslim brother. **Unfortunately, we are now in a time when Dinaars and Dirhams are more beloved to us than our fellow Muslim brothers."** The narration still continues further. [3]

Several incidents of preferring others above oneself have passed in the chapter dealing with spending on others despite being in need and other stories about the Ansaar. There, incidents were mentioned how they gave others despite their intense thirst and need for clothing (and other necessities).

Patience and Perseverance

Exercising Patience in Illness

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that he once visited Rasulullaah ﷺ when Rasulullaah ﷺ was suffering extreme fever and was covered in a blanket. Placing his hand on the blanket, Hadhrat Abu Sa'eed رضي الله تعالى عنه said, "What a high fever you have, O Rasulullaah ﷺ!" Rasulullaah ﷺ remarked, **"Thus are difficulties intensified for us and likewise are the rewards multiplied."** "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed رضي الله تعالى عنه asked, "Who are the people who suffer the most difficulties?" "The Ambiyaa," came the reply. "Who next?" Hadhrat Abu Sa'eed رضي الله تعالى عنه asked further. Rasulullaah ﷺ replied, **"The Ulema."** When Hadhrat Abu Sa'eed رضي الله تعالى عنه asked who was next, Rasulullaah ﷺ informed him, **"The pious people.** Some of them are so troubled by lice that they are killed and others are so impoverished that they own only the garment they wear. Despite all of this, they are as pleased with difficulties as any of you are pleased with bounties." [4]

(1) Tabraani. Haythami (Vol.9 Pg.14) has commented on the chain of narrators.
(2) Zubayr bin Bakkaar and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.189).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.285).
(4) Ibn Maajah, Ibn Abi Dunya and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.243). Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154), as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.370).

Hadhrat Abu Ubaydah bin Hudhayfah رضي الله تعالى عنه reports from his aunt Hadhrat Faatimah رضي الله تعالى عنها that she was with a few women who visited Rasulullaah ﷺ when he was suffering high fever. Because of the intensity of the fever, Rasulullaah ﷺ had a water bag hung overhead from a branch and lay beneath it so that drops of water fell on to his head. "O Rasulullaah ﷺ!" she said, "Why don't you pray to Allaah to cure you?" Rasulullaah ﷺ replied, "**Those who suffer the most difficulties are the Ambiyaa, then those closest to them, then those closest to them and then those closest to them.**" (1)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Rasulullaah ﷺ was once overcome with pain, he was in great suffering and turned from side to side on his bed. Hadhrat Aa'isha رضي الله تعالى عنها asked, "Would you not be angry with any of us if we had to do this?" Rasulullaah ﷺ replied, "Difficulties will continue harassing a Mu'min but whenever he is pricked by a thorn or suffers any other pain, a sin is forgiven and a stage (in the Aakhirah) is elevated." (2)

The Sahabah رضي الله تعالى عنهم Exercise Patience with Illness

The People of Quba and the Ansaar Patiently Bear Fever

Hadhrat Jaabir رضي الله تعالى عنه narrates that fever (in the human form Allaah had granted it) once sought permission to see Rasulullaah ﷺ. "Who is it?" Rasulullaah ﷺ asked. "Ummu Mildam(1)," was the reply. Rasulullaah ﷺ instructed it to go to the people of Quba and (when it did) only Allaah knows how many people were afflicted. When the people of Quba came to complain about it to Rasulullaah ﷺ, he asked, "You have a choice. If you wish, I shall pray to Allaah to remove it from you or if you prefer, it could (remain amongst you and thereby) be a means of purification for you (from sin)." "Can you really do this?" they asked. When Rasulullaah ﷺ conformed that he could, they bade him to let it stay. (3)

Hadhrat Salmaan رضي الله تعالى عنه narrates that when **fever** once sought permission to see Rasulullaah ﷺ, he asked who it was. It replied, "I am fever. I peel at flesh and suck blood." **"Go to the people of Quba,"** Rasulullaah ﷺ instructed. It then proceeded there and (after a while) the people of Quba came to Rasulullaah ﷺ with pale faces. When they complained about the fever to Rasulullaah ﷺ, he asked them, "You have a choice. If you wish, I shall pray to Allaah and He will remove it from you or if you prefer, you could leave it to remain amongst you and thereby be a means of removing all the sins you may have left." Their reply was, "Why not (why should we not want our sins forgiven)? Leave it, O Rasulullaah ﷺ!"(4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154). Ahmad and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.292).
(2) Ibn Sa'd, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154). Ahmad has reported a similar narration from reliable sources as confirmed by Haythami (Vol.2 Pg.292).
(3) This is the title Arabs give to fever.
(4) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.5 Pg.260). Abu Ya'la and Ibn Hibbaan have also reported the narration.

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that fever once came to Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Send me to those people or those of your companions who are most beloved to you." "Go to the Ansaar," Rasulullaah ﷺ said. It then went to them and floored them. The Ansaar then came to Rasulullaah ﷺ pleading, "O Rasulullaah ﷺ! Fever has afflicted us, so do pray to Allaah to cure us." Rasulullaah ﷺ then prayed and they were cured. A woman then ran behind Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Pray for me as well because I am from the Ansaar. Pray for me as you have prayed for them." Rasulullaah ﷺ replied, "What do you prefer? Would you rather have me pray for you and that you be cured or would you rather exercise patience (and remain with the illness) in which case it will be incumbent for you to enter Jannah?" She immediately submitted three times, "No! I swear by Allaah O Rasulullaah ﷺ that I would rather exercise patience." She then added, "By Allaah! I shall never jeopardise His Jannah for anything." (1)

One of the Sahabah رضي الله تعالى عنهم Patiently Bears with his Fever

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ once did not notice someone who regularly attended his gatherings. When Rasulullaah ﷺ asked what the matter was that the person was not to be seen, the Sahabah رضي الله تعالى عنهم informed Rasulullaah ﷺ that the man had been struck down by an intense fever. "Let us go an visit him," Rasulullaah ﷺ said to them. When Rasulullaah ﷺ entered the room, the young man started to cry. "do not cry," Rasulullaah ﷺ consoled him, **"because Jibra'eel عليه السلام has just informed me that fever is my Ummah's share of Jahannam (if they suffer it in this world, they will not be subjected to Jahannam in the Aakhirah, Inshaa Allaah)."** (2)

The Patience of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Abu Safar reports that when some people came to visit Hadhrat Abu Bakr رضي الله تعالى عنه during his illness, they said, "O Khalifah of Rasulullaah ﷺ! Should we not summon a physician to see you?" "He has already been to see me," Hadhrat Abu Bakr رضي الله تعالى عنه informed them. "And what did he say to you?" they asked. (Referring to Allaah) Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He said, 'I do as I please'." (3)

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه narrates that when Hadhrat Abu Dardaa رضي الله تعالى عنه fell ill, his friends came to visit him. "What is the problem?" they asked. "My sins," he replied. "What do you wish for?" they enquired further. "I wish for Jannah," was his reply. "Should we summon a physician for you?" they asked.

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(1) Tabraani. Haythami (Vol.2 Pg.306) has commented on the chain of narrators. Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160). Bukhaari has also reported the narration in his Adab (Pg.73).

(3) Tabraani. Haythami (Vol.2 Pg.302) has commented on the chain of narrators.

Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "It is He (Allaah) Who has made me lay here (with this illness)." (1)

The Patience Hadhrat Mu'aadh رضي الله تعالى عنه and his Family Exercised During the Plague

Hadhrat Abdur Rahmaan bin Ghanam reports that when the plague struck Shaam, Hadhrat Amr bin Al Aas رضي الله تعالى عنه announced, "This plague is a punishment, so flee from it to the valleys and ravines." When news of this statement reached Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه, he became incensed and said, "Amr bin Al Aas is wrong! I was a companion of Rasulullaah صلى الله عليه وسلم at a time when Amr was more astray than the camel his family owns. This plague is the du'aa of your Nabi صلى الله عليه وسلم (2), the mercy of your Rabb (3) and the way in which many pious people lost their lives in the past."

When this news reached Hadhrat Mu'aadh رضي الله تعالى عنه, he prayed, "O Allaah! Grant the family of Mu'aadh their share in full." His two daughters then passed away in the plague and his son Abdur Rahmaan was also afflicted. Advising his son, Hadhrat Mu'aadh رضي الله تعالى عنه recited the verse:

﴿اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝﴾ (سوره بقره: آيت١٤٧)

The truth is from your Rabb so never be among those who doubt. {Surah Baqarah, verse 147}

To this, his son replied with the following verse of the Qur'aan:

﴿سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ۝﴾ (سوره صفات: آيت١٠٢)

If Allaah wills, you will soon find me to be among the patient ones. {Surah Saaffaat, verse 102}

The plague then struck Hadhrat Mu'aadh رضي الله تعالى عنه himself (and it showed up first) on the back of his hand. "This," Hadhrat Mu'aadh رضي الله تعالى عنه said, "is more beloved to me than red camels." When he saw a man weeping beside him, he asked, "What makes you weep?" The man replied, "I am crying over the knowledge I used to gain from you (which I shall no longer be gaining after your demise)." "Do not cry," Hadhrat Mu'aadh رضي الله تعالى عنه consoled him, "because although Hadhrat Ibraheem عليه السلام was in a place where there was no knowledge to be learnt, Allaah gave him the knowledge. **After I die, seek knowledge from four men (viz.) Abdullaah bin Mas'ood رضي الله تعالى عنه, Abdullaah bin Salaam رضي الله تعالى عنه, Salmaan رضي الله تعالى عنه and Abu Dardaa رضي الله تعالى عنه."** (4)

Another narration states that Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه and Hadhrat Abu Maalik Ash'ari رضي الله تعالى عنه were all struck by the plague on the same day. Hadhrat

(1) Ibn Sa'd (Vol.3 Pg.141), Ibn Abi Shaybah, Ahmad in his *Zuhd* and Abu Nu'aym in his *Hilya* (Vol.1 Pg.34), as quoted in *Kanzul Ummaal* (Vol.2 Pg.153).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218). Ibn Sa'd (Vol.7 Pg.118) has reported a similar narration.
(3) Rasulullaah صلى الله عليه وسلم made du'aa to Allaah to accord the status of a martyr to any person of his Ummah who died in a plague.
(4) Someone who dies in a plague is a martyr in the sight of Allaah.

Mu'aadh رضي الله تعالى عنه said, "This is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. O Allaah! Grant the family of Mu'aadh their full share of this mercy."

The night was not yet over when his only son Abdur Rahmaan was struck by the plague. Abdur Rahmaan was the most beloved person to Hadhrat Mu'aadh رضي الله تعالى عنه and it was with his name that Hadhrat Mu'aadh رضي الله تعالى عنه received his title (of Abu Abdur Rahmaan). Returning from the Masjid, Hadhrat Mu'aadh رضي الله تعالى عنه found his son restless and asked, "O Abdur Rahmaan! How are you?" In reply, his son said, "Beloved father, "The truth is from your Rabb so never be among those who doubt." Hadhrat Mu'aadh رضي الله تعالى عنه said to him, "If Allaah wills, you will soon find me to be among the patient ones." Abdur Rahmaan passed away that night and Hadhrat Mu'aadh رضي الله تعالى عنه buried him the following morning.

Hadhrat Mu'aadh رضي الله تعالى عنه was also afflicted with the plague and when the pangs of death struck him, they struck more severely than they did any other person. Each time he regained consciousness from his coma, he opened his eyes and said, "O Rabb! You may strangle as often as you please because I swear by Your honour that You know how much my heart loves You." (1)

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Other Muslims Persevere Through the Plague

Hadhrat Shahr bin Howshab reports from a man from his tribe called Raaba that when the plague started to spread, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. Abu Ubaydah prays that Allaah grant him his full share of it." Hadhrat Abu Ubaydah رضي الله تعالى عنه was then struck with the plague and passed away.

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was then appointed commander over the troops and he later addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. Mu'aadh prays that Allaah grant his family their full share of it." His son Abdur Rahmaan was then struck by the plague and passed away. Hadhrat Mu'aadh رضي الله تعالى عنه then prayed to Allaah that the plague strike him and it did (the first signs appearing) on his palm. The narrator says, "I saw Hadhrat Mu'aadh رضي الله تعالى عنه looking at his palm and then turning it around saying, 'I swear by Allaah that I would not like to exchange you for anything in this world.'"

After Hadhrat Mu'aadh رضي الله تعالى عنه passed away, Hadhrat Amr bin Al Aas رضي الله تعالى عنه was appointed commander. When he stood up to address the people, he said, "O people! When this plague strikes, it spreads like wildfire so seek shelter from it in the mountains." To this, Hadhrat Abu Waathilah Hudhali رضي الله تعالى عنه remarked, "You are wrong! By Allaah! I was in the company of Rasulullaah ﷺ when you were worse than this donkey of mine!" Hadhrat Amr رضي الله تعالى عنه's response was, "By

(1) Ibn Khuzaymah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.325). Ahmad and Bazzaar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.312).

Allaah! I shall not reply to what you are saying but I swear by Allaah that we shall not be staying on here."

The narrator continues, "Hadhrat Amr رضي الله تعالى عنه then left, the people scattered and Allaah removed the plague from them. When the opinion of Hadhrat Amr bin Al Aas رضي الله تعالى عنه reached (Ameerul Mu'mineen) Hadhrat Umar bin Khattaab رضي الله تعالى عنه, he said "I swear by Allaah that he did not condemn it." (1)

The Statement of Hadhrat Mu'aadh رضي الله تعالى عنه Concerning the Plague of Amwaas

Hadhrat Abu Qilaabah narrates that when the plague struck Shaam, Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "This is a scourge that has come so flee from it to the mountains and ravines." When this statement reached Hadhrat Mu'aadh رضي الله تعالى عنه, far from confirming it, he said, "Not at all! It is martyrdom, a mercy and the du'aa of your Nabi ﷺ." Hadhrat Abu Qilaabah narrates further, "While I knew that it was a form of martyrdom and a mercy, I did not know how it was the du'aa of Rasulullaah ﷺ until I was informed that while performing salaah one night, Rasulullaah ﷺ thrice made du'aa saying, 'Then let it be fever or a plague.' The following morning, one of his family members asked, 'O Rasulullaah ﷺ! I overheard you making a du'aa last night.' 'You heard it?' Rasulullaah ﷺ asked. 'I certainly did,' came the reply. Rasulullaah ﷺ then explained, **'I asked my Rabb not to let my Ummah perish through drought and this du'aa was accepted. I then prayed to Allaah never to allow an enemy to overpower them and annihilate them (this was also granted). I also prayed to Him never to let my Ummah fragment into groups, waging wars against each other. This du'aa however was refused. It was then that I thrice said, 'Then let it be fever or a plague'.**" (2)

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه's Joy at the Plague

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and his family were unaffected by the plague of Amwaas when he prayed to Allaah saying, "O Allaah! Grant the family of Abu Ubaydah their share." When a sore erupted on his little finger, Hadhrat Abu Ubaydah رضي الله تعالى عنه started looking at (thinking that it was a sign of the plague) but he was assured that it meant nothing. He then said, "I wish that Allaah blesses it because when he blesses something little, it becomes a lot." (3)

Hadhrat Haarith bin Abu Umayrah Haarithi narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه sent him to ask Hadhrat Abu Ubaydah رضي الله تعالى عنه how he was when the plague struck him. Hadhrat Abu Ubaydah رضي الله تعالى عنه showed Hadhrat Haarith a sore

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.240). Haakim (Vol.1 Pg.276) has also reported the narration. Ahmad has also reported the narration from reliable sources as confirmed by Haythami (Vol.2 Pg.311).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.78).

(3) Ahmad. Haythami (Vol.2 Pg.311) has commented on the chain of narrators.

that had erupted on his palm. It looked very serious to Hadhrat Haarith and gave him a fright. Hadhrat Abu Ubaydah رضي الله تعالى عنه then swore in the name of Allaah that he would not want to trade it even for red camels. (1)

Patiently Bearing Loss of Sight

The Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ Patiently Bear the Loss of Sight

Hadhrat Zaid bin Arqam رضي الله تعالى عنه Exercises Patience when he Loses his Sight

Hadhrat Zaid bin Arqam رضي الله تعالى عنه says, "When I developed a cataract, Nabi ﷺ came to visit me. He asked, 'O Zaid! What would you do if you lost your eye?' 'I shall exercise patience and look forward to the rewards (from Allaah),' I replied. Rasulullaah ﷺ then said, **'If after losing your eye you exercise patience and anticipate the rewards, your reward will be Jannah.'"**(2)

Hadhrat Anas رضي الله تعالى عنه narrates that he accompanied Rasulullaah ﷺ to visit Hadhrat Zaid bin Arqam رضي الله تعالى عنه when he was suffering from an eye ailment. Rasulullaah ﷺ said to him, "O Zaid! If you lose your eye and exercise patience and anticipate the rewards, you will meet Allaah without a single sin against your name." (3)

Hadhrat Zaid bin Arqam رضي الله تعالى عنه narrates that Rasulullaah ﷺ once visited him when he was ill. Rasulullaah ﷺ said, "No harm will come to you from this illness but what will you do if you reach old age after my demise and then lose your eyesight?" Hadhrat Zaid رضي الله تعالى عنه replied, "I shall then exercise patience and anticipate the rewards." "In that case," Rasulullaah ﷺ remarked, "you shall enter Jannah without reckoning." Hadhrat Zaid رضي الله تعالى عنه later did go blind after Rasulullaah ﷺ's demise. (4) Another narration adds that after the demise of Rasulullaah ﷺ, Hadhrat Zaid رضي الله تعالى عنه did go blind but Allaah restored his eyesight before he passed away. May Allaah shower his mercies on him. (5)

A Sahabi رضي الله تعالى عنه Exercises Patience upon the Loss of his Eyesight

Hadhrat Qaasim bin Muhammad narrates that when some people visited a Sahabi رضي الله تعالى عنه who had lost his eyesight, he said, "I **wanted my sight only to see Rasulullaah ﷺ**. However, since Rasulullaah ﷺ has passed away, it would not even please me to use them to see a gazelle from the gazelles of Tabaala (a place in Yemen)." (6)

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(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74).
(3) Bukhaari in his Adab (Pg.78).
(4) Ahmad. Haythami (Vol.2 Pg.308) has commented on the chain of narrators.
(5) Abu Ya'la and Ibn Asaakir. Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).
(6) Tabraani. Haythami (Vol.2 Pg.309) has commented on the chain of narrators.

Exercising Patience Upon the Demise of Children, Family and Friends

Rasulullaah ﷺ's Patience Upon the Demise of his Son Ibraheem رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "I saw (Rasulullaah ﷺ's son) Ibraheem رضي الله تعالى عنه surrendering his soul in front of Rasulullaah ﷺ. With his eyes filled with tears, Rasulullaah ﷺ said, 'Although the eyes weep and the heart grieves, we shall say only that which pleases Allaah. **O Ibraheem! I swear by Allaah that we are deeply saddened by your demise.**'"(1)

Hadhrat Makhool narrates that Rasulullaah ﷺ was leaning on Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه as he entered the room where (his son) Ibraheem رضي الله تعالى عنه was surrendering his soul. When the boy passed away, Rasulullaah ﷺ's eyes filled with tears. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Is this not what you forbade people from doing? When the Muslims see you weep, they will also weep." When his tears stopped, Rasulullaah ﷺ said, "This (these tears) is because of mercy (soft-heartedness) and whoever is not merciful will not have mercy shown to him. What we have been forbidding people from doing is from wailing and **from praising attributes of a (deceased) person that he never possessed.** Had it not been for Allaah's promise to gather people together (for reckoning), for the fact that death is a well travelled path and for the fact that the last of us will meet with the first of us, we would have felt grief more severe than this. Because of our sorrow over his death our eyes weep and our hearts grieve but we shall never say anything that will anger our Rabb. The balance of his suckling will be done in Jannah." (2)

Rasulullaah ﷺ's Patience upon the Death of his Grandson

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه narrates that they were with Rasulullaah ﷺ one day when one of his daughters sent for him with the message that her son was dying. Rasulullaah ﷺ instructed someone saying, "Go and inform her that to Allaah belongs all that He takes and all that He gives and He has decreed a fixed term for everything. Instruct her to exercise patience and to look forward to the rewards (from Allaah for her patience)." The messenger returned to Rasulullaah ﷺ saying, "She is beseeching you to come in the name of Allaah." Rasulullaah ﷺ got up to leave and a few of the Sahabah رضي الله تعالى عنهم went with him. Amongst them were Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. Hadhrat Usaamah رضي الله تعالى عنه says, "I also accompanied them and when the child was given to Rasulullaah ﷺ, he was quivering in the throes of death (making a sound) as if the soul was in an old water bag. As Rasulullaah ﷺ's

(1) Bukhaari in his Adab (Pg.78). Ibn Sa'd (Vol.2 Pg.85) has reported a similar narration.
(2) Ibn Sa'd (Vol.1 Pg.90).

eyes welled with tears, Sa'd رضي الله تعالى عنه asked, 'What is this (tears), O Rasulullaah ﷺ!' Rasulullaah ﷺ replied, **'This is the mercy that Allaah has placed in the hearts of His servants and it is only upon His merciful servants that Allaah showers His mercy.'"**(1)

Rasulullaah ﷺ's Patience Upon the Martyrdom of his Uncle Hadhrat Hamzah رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that as Rasulullaah ﷺ stood by the body of Hadhrat Hamzah bin Abdul Muttalib رضي الله تعالى عنه when he was martyred, the sight was more painful than any he had ever witnessed because the body had been savagely mutilated. Rasulullaah ﷺ said words similar in effect to: "May Allaah shower His mercy on you. As far as I know, you were **one who maintained family ties and always did good works.** By Allaah! If it were not for the added grief it would cause your family, I would prefer to leave you in this condition so that Allaah may resurrect you from the bellies of wild animals (that will eat your corpse)." Rasulullaah ﷺ then added, "Take note! I swear by Allaah that to avenge you, I shall have seventy of the Kuffaar mutilated as they have done to you." It was then that Hadhrat Jibra'eel عليه السلام arrived with the following verse:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ۝﴾

(سورت نحل آیت ۱۲۶،۱۲۷)

When you claim retribution *(for a wrong done to you)*, then avenge yourself in proportion to the aggression *(wrong)* done against you *(and not any more)*. But if you exercise patience *(without taking revenge)*, then this is definitely best for the patient ones. {Surah Nahl, verse 126}

Rasulullaah ﷺ then paid the expiation (for not fulfilling the oath) and restrained himself from taking action. (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ saw what was done to (his uncle) Hadhrat Hamzah رضي الله تعالى عنه, he remarked, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." When the sight grieved him too deeply, Rasulullaah ﷺ said, "If I get the upper hand over them (the Mushrikeen), I shall mutilate thirty of them." It was then that Allaah revealed the verse:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ۝ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ۝﴾

(سوره نحل: آیت۱۲۶، ۱۲۷)

When you claim retribution *(for a wrong done to you)*, then avenge yourself in proportion to the aggression *(wrong)* done against you *(and*

(1) Ibn Sa'd (Vol.1 Pg.88) and in more detail in (Vol.1 Pg.89).
(2) Tayaalisi, Ahmad, Abu Dawood, Tirmidhi, Ibn Maajah, Abu Awaanah and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.8 Pg.118).

not any more). But if you exercise patience *(without taking revenge),* then this is definitely best for the patient ones. Be patient! Your patience is only from Allaah *(only Allaah can give you the ability to exercise patience).* Do not grieve over them *(the Kuffaar when they refuse to accept Islaam)* and do not be saddened by their plotting (against you because Allaah will see to them). {Surah Nahl, verses 126,127}.

Rasulullaah ﷺ then gave instructions for the body of Hadhrat Hamzah رضي الله تعالى عنه to be turned towards the Qiblah and performed the Janaazah salaah with nine *Takbeers.* All the other martyrs were then brought to Rasulullaah ﷺ. Each time a martyr was brought, he was placed beside Hadhrat Hamzah رضي الله تعالى عنه and Rasulullaah ﷺ would perform the Janaazah salaah for the martyr and Hadhrat Hamzah رضي الله تعالى عنه. **In this manner, Rasulullaah ﷺ performed the Janaazah salaah seventy-two times for Hadhrat Hamzah رضي الله تعالى عنه.** Rasulullaah ﷺ then stood by the Sahabah رضي الله تعالى عنهم until the martyrs were buried. After the above verse was revealed, Rasulullaah ﷺ forgave the Mushrikeen and forsook the idea of mutilation. (1)

Rasulullaah ﷺ's Grief upon the Demise of Hadhrat Zaid bin Haaritha رضي الله تعالى عنه

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه says, "When my father (Hadhrat Zaid bin Haaritha رضي الله تعالى عنه) was martyred, I went to see Rasulullaah ﷺ. When he saw me, Rasulullaah ﷺ started weeping. When I again went to him the next day, he said, 'Even today I felt the grief I feel when I saw you yesterday.'"(2)

Hadhrat Khaalid bin Shumayr رضي الله تعالى عنه reports that when Hadhrat Zaid bin Haaritha رضي الله تعالى عنه was martyred and Rasulullaah ﷺ went to the Sahabah رضي الله تعالى عنهم, Hadhrat Zaid رضي الله تعالى عنه's daughter burst out crying in front of Rasulullaah ﷺ. When Rasulullaah ﷺ then started weeping profusely, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه asked, "What is this, O Rasulullaah ﷺ?" "This," replied Rasulullaah ﷺ, "is the longing a friend has for his friend." (3)

Rasulullaah ﷺ's Grief upon the Demise of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ kissed Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه after his demise, his eyes were flowing with tears. (4) In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "I actually saw Rasulullaah ﷺ's tears flowing on the cheek of Uthmaan bin Madh'oon رضي الله تعالى عنه."(5) (6)

(1) Bazzaar and Tabraani. Haythami (Vol.6 Pg.119) has commented on the chain of narrators. Haakim (Vol.3 Pg.197) has reported a similar narration.
(2) Tabraani. Haythami (Vol.6 Pg.120) has commented on the chain of narrators.
(3) Ibn Abi Shaybah, Ibn Manee, Bazzaar, Baawardi, Daar Qutni in his Afraad and Sa'eed bin Mansoor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).
(4) Ibn Sa'd (Vol.3 Pg.32).
(5) Tirmidhi, as quoted in *Isaabah* (Vol.2 Pg.464).
(6) Ibn Sa'd (Vol.3 Pg.288).

The Sahabah رضي الله تعالى عنهم Exercise Patience on the Occasions of Death

Hadhrat Ummu Haaritha رضي الله تعالى عنها Exercises Patience upon the Demise of her Son

Hadhrat Anas رضي الله تعالى عنه reports that Hadhrat Haaritha bin Suraaqa رضي الله تعالى عنه was killed during the Battle of Badr. Although he was a non-combatant, he was killed by a stray arrow. His mother came there asking, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. "Shame on you!" Rasulullaah ﷺ exclaimed, "Are you mad? There are eight levels of Jannah and your son had reached *Firdous* which is the highest of them all." (1)

Another narration(2) states that she said, "I shall exercise patience if he is Jannah. If not, I shall exert myself in crying." "O Ummu Haaritha!" Rasulullaah ﷺ consoled her, "There are many levels of Jannah and your son had reached *Firdous* which is the highest of them all." Yet another narration states that Rasulullaah ﷺ said, "O Ummu Haaritha! There is not only one Jannah. There are many levels of Jannah and he is in *Firdous* which is the highest of them all." She then said, "I shall then exercise patience." (3)

Another narration from Hadhrat Anas رضي الله تعالى عنه states that Hadhrat Ummu Haaritha رضي الله تعالى عنها said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, "There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!" (4)

Hadhrat Ummu Khallaad رضي الله تعالى عنها Exercises Patience upon the Demise of her Son

Hadhrat Muhammad bin Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates that when the Muslims fought the (Jewish) Banu Qurayzah tribe, a man from the Ansaar called Khallaad رضي الله تعالى عنه was martyred. When someone went to inform her that he had been martyred, she went (to receive his body) while wearing her veil. Someone remarked, "Khallaad has been killed and you are wearing a veil?!" She replied, "I may have lost Khallaad but I have not lost my modesty." When Rasulullaah ﷺ was informed of this, he said, "Take note that he (Hadhrat Khallaad رضي الله تعالى عنه) shall receive the rewards of two martyrs." When someone

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.274).
(2) Bayhaqi (Vol.9 Pg.167). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.273). Haakim (Vol.3 Pg.208) and Ibn Sa'd (Vol.3 Pg.68) have also reported a similar narration.
(3) Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.275).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.26).

asked the reason for this, Rasulullaah ﷺ replied, "Because he was killed by the Ahlul Kitaab." (1)

Hadhrat Abu Talha رضي الله تعالى عنه and Hadhrat Ummu Sulaym رضي الله تعالى عنها Exercise Patience upon the Demise of their Son

Hadhrat Anas رضي الله تعالى عنه reports that (his mother) Hadhrat Ummu Sulaym رضي الله تعالى عنها once came to his father Abu Anas saying, "Today I have come with news that you will dislike." His response was: "You are always coming with news from that Bedouin that I dislike." She said, "He is a Bedouin whom Allaah has selected and made a Nabi." "What is the news you have brought?" he asked. "Wine has been forbidden," she replied. To this he said, "Then this is where we separate." He then died as a Mushrik.

When Hadhrat Abu Talha رضي الله تعالى عنه approached Hadhrat Ummu Sulaym رضي الله تعالى عنها (with a marriage proposal), she said, "I cannot marry you when you are a Mushrik." "No," exclaimed Hadhrat Abu Talha رضي الله تعالى عنه, "By Allaah! That is not your motive." "Then what is my motive?" asked Hadhrat Ummu Sulaym رضي الله تعالى عنها. "Your motive is gold and silver," he replied. "In that case," retorted Hadhrat Ummu Sulaym رضي الله تعالى عنها, "I make you and the Nabi of Allaah ﷺ witness to the fact that if you accept Islaam, I shall be content with you giving me only your acceptance of Islaam (as dowry. I want nothing else)." "Who will stand guarantee for me to this agreement?" Hadhrat Abu Talha رضي الله تعالى عنه asked. Hadhrat Ummu Sulaym رضي الله تعالى عنها then said, "O Anas! Get up and go with your uncle."

Hadhrat Anas رضي الله تعالى عنه got up and with Hadhrat Abu Talha رضي الله تعالى عنه's hand on his shoulder, they proceeded. When they got close to where Rasulullaah ﷺ was and he heard their voices, he remarked, "Here is Abu Talha with the radiance of Islaam sparkling between his eyes." Hadhrat Abu Talha رضي الله تعالى عنه greeted Rasulullaah ﷺ and then professed:

"اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ"

I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the Rasul of Allaah

Rasulullaah ﷺ then married him (to Hadhrat Ummu Sulaym رضي الله تعالى عنها) on the condition of his accepting Islaam. Hadhrat Abu Talha رضي الله تعالى عنه later fathered a son who was the apple of his father's eye. However, when the child started to walk, Allaah decided to take the child away.

(Still unaware that the child had passed away) Hadhrat Abu Talha رضي الله تعالى عنه came to Hadhrat Ummu Sulaym رضي الله تعالى عنها asking, "How is my son, O Ummu Sulaym?" "Better then he had been (because death has relieved him of his illness)," she replied. She then said further, "Why don't you have your supper because it is already late." After serving him his supper, she asked, "O Abu Talha! When a trust is given to some people for safekeeping and the owners of the trust send a

(1) Ibn Sa'd (Vol.3 Pg.83). Abu Nu'aym has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157), as has Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.454).

message after some time that they require it back, can those who have it in trust refuse to return it?" "Not at all," replied Hadhrat Abu Talha رضي الله تعالى عنه. Hadhrat Ummu Sulaym رضي الله تعالى عنها then said, "Your son has left this world." "Where is he now?" Hadhrat Abu Talha رضي الله تعالى عنه asked. When she informed him that the child was in the inner room, Hadhrat Abu Talha رضي الله تعالى عنه went there, opened the face and recited:

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

"To Allaah we belong and to Him shall we return"

He then went to inform Rasulullaah ﷺ about the statement of Hadhrat Ummu Sulaym رضي الله تعالى عنها, to which Rasulullaah ﷺ said, "I swear by the Being Who has sent me with the truth that because of her patience at the demise of her child, Allaah has already placed another son in her womb."

After Hadhrat Ummu Sulaym رضي الله تعالى عنها had delivered the child, Rasulullaah ﷺ said, "O Anas! Go and tell your mother that after cutting the umbilical cord, she should not feed anything to the baby without first sending for me." Hadhrat Anas رضي الله تعالى عنه says, "She then gave the baby in my arms and I took it to Rasulullaah ﷺ. When I placed the baby before Rasulullaah ﷺ, he asked for three Ajwa dates. When I brought them, he removed the stones, chewed on them and then opened the child's mouth to place it inside. The child immediately started turning it about in his mouth, to which Rasulullaah ﷺ remarked, 'The Ansaar certainly love dates.' Thereafter, Rasulullaah ﷺ said to me, 'Go and tell your mother, 'May Allaah bless you in this child and make him obedient and pious.'"'[1]

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه's son was ill and passed away one day when he was out. When he returned, Hadhrat Abu Talha رضي الله تعالى عنه asked, "How is my son?" Hadhrat Ummu Sulaym رضي الله تعالى عنها replied, "He is calmer than he had been." She then served him supper and after he had completed, the couple engaged in sexual relations. It was only afterwards that she told him to bury the child. The next morning when Hadhrat Abu Talha رضي الله تعالى عنه informed Rasulullaah ﷺ about what had happened, Rasulullaah ﷺ asked, "Did you have relations with your wife last night?" After receiving a positive reply, Rasulullaah ﷺ prayed, "O Allaah! Bless them." Hadhrat Ummu Sulaym رضي الله تعالى عنها then gave birth to a son.

Hadhrat Abu Talha رضي الله تعالى عنه then instructed Hadhrat Anas رضي الله تعالى عنه to carefully take this child to Rasulullaah ﷺ. Ummu Sulaym رضي الله تعالى عنها also sent some dates with the baby and when Rasulullaah ﷺ took the child, he asked, "Has something come with him?" When the Sahabah رضي الله تعالى عنهم informed him that some dates had also come, Rasulullaah ﷺ asked for them. After chewing them, Rasulullaah ﷺ took it from his mouth, placed it in the child's mouth and rubbed it on the child's palate (called Tahneek). Rasulullaah ﷺ then named the child

(1) Bazzaar. Haythami (Vol.9 Pg.291) has commented on the chain of narrators. Another narration of Bazzaar states that Hadhrat Ummu Sulaym رضي الله تعالى عنها said to Hadhrat Abu Talha رضي الله تعالى عنه, "How can I marry you when you worship the wood which that slave of mine brings?" Ibn Sa'd (Vol.8 Pg.316) has reported a similar narration.

Abdullaah.[1]

Another narration states that Rasulullaah ﷺ said, "Allaah shall bless them in their night." Hadhrat Sufyaan reports that a man from the Ansaar mentioned, "I saw nine of their (Hadhrat Ummu Sulaym رضي الله تعالى عنها and Hadhrat Abu Talha رضي الله تعالى عنه's) children all of whom were proficient scholars of the Qur'aan." [2]

Hadhrat Abu Bakr رضي الله تعالى عنه Exercises Patience upon the Demise of his son Abdullaah رضي الله تعالى عنه

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه was struck by an arrow in the battle for Taa'if. (After healing) His wound reopened forty days after the demise of Rasulullaah ﷺ, causing him to pass away. When he went to (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Dear daughter! By Allaah! It seems as if a goat was pulled by the ear and removed from our house." She said, "All praise belongs to Allaah who has strengthened your heart and kept you firm on what is right." After leaving, he again came to her saying, "Dear daughter! Are you not afraid that Abdullaah may have been buried while he was still alive?" Hadhrat Aa'isha رضي الله تعالى عنها declared, "Dear father!

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

To Allaah we belong and to Him shall we return."

Hadhrat Abu Bakr رضي الله تعالى عنه then said, "I seek protection from Allaah the All Hearing and All Knowing from the accursed Shaytaan! Dear daughter! Each and every person has influences. One comes from an angel and the other from Shaytaan."

When a delegation from the Thaqeef tribe (the people of Taa'if) came to Hadhrat Abu Bakr رضي الله تعالى عنه, he still had with him the arrow (that killed his son). Taking it out, he asked them, "Does any of you recognise this arrow?" Hadhrat Sa'd bin Ubayd رضي الله تعالى عنه of the Banu Ajlaan tribe replied, "It is I who made that arrow, who attached its feathers and head and who shot it." Hadhrat Abu Bakr رضي الله تعالى عنه said, "It was this arrow that killed my son Abdullaah. All praise belongs to that Allaah Who honoured him (with martyrdom) at your hand and Who did not disgrace you (with death as a Kaafir) at his hand. Allaah is indeed the greatest Protector." [3]

Another narration[4] states that Hadhrat Abu Bakr رضي الله تعالى عنه said, "The good that Allaah grants is indeed vast to both of you."

The Patience of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Dharr رضي الله تعالى عنه

Hadhrat Amr bin Sa'eed رضي الله تعالى عنه narrates that whenever a child was born to Hadhrat Uthmaan رضي الله تعالى عنه, he would ask for the child while it was still wrapped

(1) Bukhaari (Vol.2 Pg.822).
(2) Bukhaari (Vol.1 Pg.174).
(3) Haakim (Vol.3 Pg.477).
(4) Bayhaqi (Vol.9 Pg.89).

(after birth). He would then smell the child. When asked why he did this, Hadhrat Uthmaan رضي الله تعالى عنه replied, "I like to do this because should anything happen to the child, there would be love for the child in my heart (I would then be rewarded for the greater patience I would need to exercise)." (1)

Someone once said to Hadhrat Abu Dharr رضي الله تعالى عنه, "None of your children seem to stay alive?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "All praise belongs to Allaah Who takes them away from this temporary home (this world) and stores them as a treasure (for me) in the eternal abode (of the Aakhirah)." (2)

The patience of Hadhrat Umar رضي الله تعالى عنه upon the Demise of his Brother Hadhrat Zaid رضي الله تعالى عنه

Hadhrat Umar bin Abdur Rahmaan bin Zaid bin Khattaab narrates that whenever a calamity befell Hadhrat Umar رضي الله تعالى عنه, he would console himself saying, "When I was struck with the calamity of the death of (my brother) Zaid bin Khattaab, I managed to exercise patience (why should I not do so now?)." When Hadhrat Umar رضي الله تعالى عنه one day saw the person who killed his brother Hadhrat Zaid رضي الله تعالى عنه, he said to him, "It is a pity that you killed my brother. I think of him every time the wind blows." (3)

The Patience of Hadhrat Safiyyah رضي الله تعالى عنها upon the Death of her Brother Hadhrat Hamzah رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that when Hadhrat Hamzah رضي الله تعالى عنه was martyred, (his sister) Hadhrat Safiyyah رضي الله تعالى عنها, unaware of what had happened, came looking for him. When she met (her nephew) Hadhrat Ali رضي الله تعالى عنه and (her son) Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said to Hadhrat Zubayr رضي الله تعالى عنه, "Tell your mother (that her brother has been martyred)." "No," replied Hadhrat Zubayr رضي الله تعالى عنه, "You go ahead and tell your aunt." "How is Hamzah?" Hadhrat Safiyyah رضي الله تعالى عنها asked. The two men made it seem to her that they knew nothing. She then approached (her nephew) Rasulullaah صلى الله عليه وسلم who said, "I fear for her sanity (if she knew the truth)." Rasulullaah صلى الله عليه وسلم placed his hand on her chest and made du'aa. (Then when he informed her) She wept as she said:

"إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ"

To Allaah we belong and to Him shall we return."

Rasulullaah صلى الله عليه وسلم then stood by the mutilated body and said, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." Thereafter Rasulullaah صلى الله عليه وسلم gave instructions for all the martyrs to be brought forward and he started performing the Janaazah salaah for them. Nine bodies were brought and laid beside that of Hadhrat Hamzah رضي الله تعالى عنه. Rasulullaah صلى الله عليه وسلم performed the salaah with seven Takbeers. The bodies

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).
(3) Haakim (Vol.3 Pg.227), Bayhaqi (Vol.9 Pg.98).

were then taken away while that of Hadhrat Hamzah رضي الله تعالى عنه was left. Thereafter, another nine bodies were brought and Rasulullaah ﷺ performed the Janaazah salaah for them with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah رضي الله تعالى عنه was left behind. Yet again, another nine bodies were brought and Rasulullaah ﷺ performed the Janaazah salaah for them also with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah رضي الله تعالى عنه was left behind. This continued until Rasulullaah ﷺ had performed the Janaazah salaah for them all. (1)

Hadhrat Zubayr bin Awaam رضي الله تعالى عنه narrates, "A woman came running during the Battle of Uhud and would have seen the dead bodies when Rasulullaah ﷺ called out, '(Stop) The woman! (Stop) The woman!' Rasulullaah ﷺ disliked that women should see the bodies. When I guessed that she was my mother Safiyya رضي الله تعالى عنها, I ran to her and reached her before she could reach the dead. She was a strong woman and struck me in the chest saying, 'Get away from me. The ground does not belong to you!' I said, 'Rasulullaah ﷺ has emphatically prohibited you form going there.' She then halted in her tracks and took out two sheets saying, 'I have brought these two sheets for my brother Hamzah. The news of his death has already reached me and I want you to bury him in these.'

We then took the sheets to enshroud Hamzah رضي الله تعالى عنه in but found next to him someone from the Ansaar who was also killed and mutilated as Hamzah رضي الله تعالى عنه was. Because we felt difficult to enshroud Hamzah رضي الله تعالى عنه in two sheets while the Ansaari had none, we decided that one sheet would be used for Hamzah رضي الله تعالى عنه and the other for the Ansaari. After measuring the two sheets, we found the one to be larger than the other. (To decide who would have which sheet) We then drew lots between the two and enshrouded each one in the sheet that fell to his lot." (2)

Discussing the martyrdom of Hadhrat Hamzah رضي الله تعالى عنه, it is reported that when Hadhrat Safiyyah bint Abdul Muttalib رضي الله تعالى عنها came to see her brother, Hadhrat Zubayr رضي الله تعالى عنه met her saying, "Dear mother! It is the instruction of Rasulullaah ﷺ that you return." She said, "Why should I? I have already heard that my brother's body has been mutilated. This has taken place for the sake of Allaah and we are pleased with it (with Allaah's decree). I shall definitely exercise patience and look forward to the rewards from Allaah." When Hadhrat Zubayr رضي الله تعالى عنه reported her words to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Let her go." She then went to the body of Hadhrat Hamzah رضي الله تعالى عنه and prayed for his forgiveness. Rasulullaah ﷺ then gave instructions for him to be buried. (3)

(1) Haakim (Vol.3 Pg.197). Ibn Abi Shaybah and Tabraani have reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.170). Bazzaar has also reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.118).

(2) Bazzaar, Ahmad and Abu Ya'la. Haythami (Vol.6 Pg.118) has commented on the chain of narrators.

(3) Ibn Is'haaq, as quoted in *Isaabah* (Vol.4 Pg.349).

The Patience of Hadhrat Ummu Salamah رضي الله تعالى عنها upon the Demise of her Husband

Hadhrat Ummu Salamah رضي الله تعالى عنها says, "(My husband) Abu Salamah رضي الله تعالى عنه once came to me from Rasulullaah ﷺ saying, 'I have heard from Rasulullaah ﷺ something that gives me great pleasure. Rasulullaah ﷺ said that whenever a Muslim is afflicted with any calamity, he will be rewarded and granted something better in return if he recites:

"اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ"

'To Allaah we belong and to Him shall we return'

followed by the du'aa:

"اَللّٰهُمَّ آجِرْنِىْ فِىْ مُصِيْبَتِي وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا"

'O Allaah! Reward me in my calamity and replace me with something better'

I learnt the du'aa from him and when Abu Salamah رضي الله تعالى عنه passed away, I recited:

"اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ"

'To Allaah we belong and to Him shall we return.'

"اَللّٰهُمَّ آجِرْنِىْ فِىْ مُصِيْبَتِي وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا"

'O Allaah! Reward me in my calamity and replace me with something better'

I then thought to myself, 'Where will I get someone better than Abu Salamah رضي الله تعالى عنه?' However, after completing my Iddah, I was one day dying a piece of leather when Rasulullaah ﷺ sought permission to see me. After washing the Qaridh leaves (used for dying) from my hands, I permitted him in and placed for him a leather cushion stuffed with the bark of a palm. Rasulullaah ﷺ sat on it and then proposed for my hand in marriage. After Rasulullaah ﷺ had spoken, I said, 'O Rasulullaah ﷺ! I have no reason for not wanting to marry you. However, I am a woman who is extremely possessive and I fear that you may see something in me (because of my possessiveness) that would cause Allaah to punish me. In addition to this, I am not young anymore and I have children.' **Rasulullaah ﷺ replied, 'As for your possessiveness, Allaah will soon dispel it. As for your age, I am affected by advanced age just as you are. As for your children, they shall be my children as well.'** I then accepted, saying, 'I shall then hand myself over to the Rasool of Allaah ﷺ.' **Allaah really did replace Abu Salamah رضي الله تعالى عنه for me with someone better, with Rasulullaah ﷺ."**[1]

The Patience Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه Exercised Upon the Death of his Wife

Hadhrat Aa'isha رضي الله تعالى عنها says that they were returning from Hajj or Umrah and were welcomed at Dhul Hulayfah where the children of the Ansaar normally met

(1) Ahmad, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.91). Ibn Sa'd (Vol.8 Pg.63,64) has reported a similar narration.

their families. When the people met Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and gave him the news of his wife's death, he covered his face and started to weep. "May Allaah forgive you," Hadhrat Aa'isha رضي الله تعالى عنها said to him, "You are a companion of Rasulullaah ﷺ and are one of the first people to enter the fold of Islaam. Why would you be weeping over a woman?" Hadhrat Usayd رضي الله تعالى عنه uncovered his face and said, "You are right. I swear by my life that after the death of Sa'd bin Mu'aadh رضي الله تعالى عنه, I have no right to weep over anyone else especially after what Rasulullaah ﷺ said about him." "What did Rasulullaah ﷺ say about him?" Hadhrat Aa'isha رضي الله تعالى عنها asked. Hadhrat Usayd رضي الله تعالى عنه then informed her that Rasulullaah ﷺ said, "The Arsh (Throne of Allaah) actually shook at the death of Sa'd bin Mu'aadh." Hadhrat Aa'isha رضي الله تعالى عنها says, "At that time, Usayd bin Hudhayr رضي الله تعالى عنه was walking between Rasulullaah ﷺ and I." (1)

Another narration states that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه said, "Have I no right to weep when I heard Rasulullaah ﷺ say, 'The pillars of the Arsh shook with the death of Sa'd bin Muaa'dh." (2) Yet another narration states that he said, "Why should I not weep when I heard Rasulullaah ﷺ say..." The rest of the narration is the same as the one above. (3)

The Patience of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه upon the death of his Brother Hadhrat Utba رضي الله تعالى عنه

Hadhrat Awn reports that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard about the death of his brother Hadhrat Utba رضي الله تعالى عنه, he started to weep. When asked what made him weep, he replied, "He was my real brother and my companion with Rasulullaah ﷺ. However, despite this, I would not have liked to die before him because for him to pass away and for me to anticipate the rewards for (my patience at) losing him is dearer to me than for me to pass away and for him to anticipate the rewards for (his patience at) losing me." (4)

Hadhrat Khaythama رضي الله تعالى عنه narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه received the news of the death of his brother Hadhrat Utba رضي الله تعالى عنه, his eyes welled with tears as he said, **"This (weeping) is because of the mercy that Allaah has placed (in the heart) that man has no control of."** (5)

The Patience of Hadhrat Abu Ahmad bin Jahash رضي الله تعالى عنه upon the death of his Sister Hadhrat Zaynab bint Jahash رضي الله تعالى عنها

Hadhrat Abdullaah bin Abu Saleet رضي الله تعالى عنه narrates, "I saw Abu Ahmad bin Jahash رضي الله تعالى عنه carrying the funeral bier of (his sister) Zaynab bint Jahash رضي الله تعالى عنها. He was blind and in tears. As the people started crowding about the bier, I heard Hadhrat

(1) Ibn Abi Shaybah, Ahmad, Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42). Ibn Sa'd (Vol.3 Pg.12) and Haakim (Vol.3 Pg.289) have reported a similar narration.
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.118).
(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.309).
(4) Abu Nu'aym in his *Hilya* (Vol.4 Pg.253).
(5) Ibn Sa'd (Vol.4 Pg.94).

Umar رضي الله تعالى عنه say, 'O Abu Ahmad t! Move away from the bier so the people will not hurt you.' However, Abu Ahmad رضي الله تعالى عنه replied, 'O Umar! It is from her that I received every good. This (carrying her bier) cools the heat of the grief I am feeling.' 'Then hold on tight,' Hadhrat Umar رضي الله تعالى عنه said, 'Hold on tight.'"(1)

The Patience of the Muslims upon the death of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ahnaf bin Qais رضي الله تعالى عنه says, "I once heard Hadhrat Umar رضي الله تعالى عنه say, 'The Quraysh are leaders and when any of them enter a door, an entire group of people enter with them.' I however did not fully understand what he meant until he was stabbed. On his deathbed, he instructed Suhayb رضي الله تعالى عنه to lead the salaah for three days and also gave instructions for food to be served to the people until his successor was appointed. When the people returned from the funeral, the food was served and the tablecloths laid out. However, because of their grief, the people refrained from eating. Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه then said, 'O people! We ate and drank after the demise of Rasulullaah ﷺ and we also ate and drank after the demise of Hadhrat Abu Bakr رضي الله تعالى عنه. Now it is also necessary for us to eat this food." He then stretched out his hand and ate. The people followed suit. I then understood what Hadhrat Umar رضي الله تعالى عنه said about the Quraysh being leaders." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Advise People to Exercise Patience upon the Deaths of Close Relatives

Hadhrat Abu Uyaynah رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه consoled a person, he said, "There is no calamity when there is patience and no benefit when there is impatience. What precedes death is simple while that which follows it is difficult. If you think of the loss of Rasulullaah ﷺ, your tragedy will seem light and Allaah will inflate your reward." (3)

Hadhrat Sufyaan reports that when consoling Hadhrat Ash'ath bin Qais رضي الله تعالى عنه upon the death of his son, Hadhrat Ali رضي الله تعالى عنه said, "It is the right of your family relationship that you should grieve but if you exercise patience, Allaah shall replace the loss of your son. If you are patient, fate will take its course and you will be rewarded. However, if you are irritated, fate will still take its course and you will be sinful." (4)

Exercising Patience upon Misfortunes in General

An Ansaari Woman Perseveres with her Epilepsy

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once in

(1) Ibn Sa'd (Vol.8 Pg.80).
(2) Ibn Sa'd (Vol.4 Pg.19), as quoted in *Kanzul Ummaal* (Vol.7 Pg.67). Tabraani has reported a similar narration but Haythami (Vol.5 Pg.196) has commented on the chain of narrators.
(3) Ibn Abi Khaythamah, Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

Makkah when a woman from the Ansaar came to him saying, "O Rasulullaah ﷺ! There is this wretch (evil spirit) that overpowers me (please cure me)." Rasulullaah ﷺ said to her, "If you persevere with this problem, you will appear on the Day of Qiyaamah without any sins and will have no reckoning to give." She replied, "I swear by the Being Who has sent you with the truth, I prefer to persevere until I meet Allaah." She then added, "However, I fear that the wretch would strip me naked." Rasulullaah ﷺ then prayed for her and whenever she feared that the spirit was approaching, she would cling on to the shroud of the Kabah and say to it, "Get away!" It would then leave her. (1)

Hadhrat Ataa رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said to him, "Should I not show you a woman who shall be amongst the inhabitants of Jannah?" "Please do," Hadhrat Ataa رضي الله تعالى عنه responded. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then said, "There was this black woman who once approached Rasulullaah ﷺ with the request, 'Please pray for me because I suffer from epilepsy and (in the fit my clothing opens up and) my body becomes exposed.' Rasulullaah ﷺ said to her, 'If you want, you can persevere and earn yourself Jannah, otherwise I can pray to Allaah to cure you.' 'Not at all,' she replied, 'I shall rather persevere (and be assured of Jannah), but do pray to Allaah that my body does not become exposed.' Rasulullaah ﷺ then made du'aa for her. (2) Another narration adds that Hadhrat Ataa رضي الله تعالى عنه then saw the lady holding on to the shroud of the Kabah. She was called Ummu Zufar رضي الله تعالى عنها and she was a tall black woman. (3)

The Incident of a Man with a Woman who had been a Prostitute during the Period of Ignorance

Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه narrates that a woman who had been a prostitute during the Period of Ignorance once passed by a man who stretched out his hand towards her. "Stop!" she cautioned, "Allaah has obliterated Shirk and brought Islaam (I am therefore no longer a prostitute)." He then left her and turned away. However, as he continued looking at her, he struck his face on a wall (and was injured). He then went to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ said, "You are a person for whom Allaah intends good. **When Allaah had good intentions for a person, He hastens the punishment for his sins in this world (so that he suffers no punishment in the Aakhirah)**. On the other hand, when Allaah does not intend good for a person, He holds back the punishment (in this world) until the person receives his punishment in full on the Day of Qiyaamah (when the punishment will be much worse)." (4)

(1) Bazzaar.
(2) Ahmad, Bukhaari and Muslim.
(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.155).

The statement of Hadhrat Umar رضي الله تعالى عنه that everything which Affects a Mu'min is a Calamity if he does not Like it

Hadhrat Abdullaah bin Khalifah narrates that he was once with Hadhrat Umar رضي الله تعالى عنه when the strap of his sandal broke. Hadhrat Umar رضي الله تعالى عنه recited:

"انّا للّٰه و انّا اليه راجعون"

"To Allaah we belong and to Him shall we return"

Thereafter (to explain why he said this), Hadhrat Umar رضي الله تعالى عنه said, **"Everything that is unpleasant to you is regarded as a calamity."** [1]

Hadhrat Sa'eed bin Musayyib narrates that when the front portion of Hadhrat Umar رضي الله تعالى عنه's shoe broke, he exclaimed:

"انّا للّٰه و انّا اليه راجعون"

"To Allaah we belong and to Him shall we return"

"O Ameerul Mu'mineen!" the people enquired, "You are reciting () for a mere front portion of a shoe?" Hadhrat Umar رضي الله تعالى عنه replied, "When anything that he finds unpleasant happens to a Mu'min, it is regarded as a calamity." [2]

Hadhrat Umar رضي الله تعالى عنه Commands Hadhrat Abu Ubaydah رضي الله تعالى عنه to Persevere Against the Enemy and The Perseverance of Hadhrat Uthmaan رضي الله تعالى عنه until he was Martyred

Hadhrat Aslam reports that Hadhrat Abu Ubaydah رضي الله تعالى عنه once wrote to Hadhrat Umar bin Khattaab رضي الله تعالى عنه, informing him that the Romans were launching a massive military offensive and also stating the grave dangers they (the Muslim army) faced. In his reply after duly praising Allaah, Hadhrat Umar رضي الله تعالى عنه wrote, **"Whenever any difficulty afflicts a Mu'min, Allaah creates ease afterwards and no difficulty can overpower two eases**[3]**. Allaah states in His book:**

﴿يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَ صَابِرُوْا وَ رَابِطُوْا قف وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝﴾

(سورت آل عمران آیت ۲۰۰)

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds *(especially ensuring that the borders of Muslim countries are well guarded)* and fear Allaah so that you may be successful (in reaching your goal). {Surah Aal Imraan, verse 200} [4]

Hadhrat Abdur Rahmaan bin Mahdi says that **Hadhrat Uthmaan** رضي الله تعالى عنه possessed

(1) Ibn Sa'd, Ibn Abi Shaybah, Abd bin Humayd, Ibn Mundhir and Bayhaqi.
(2) Marwazi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).
(3) Here Hadhrat Umar رضي الله تعالى عنه was referring to the verses of the Qur'aan where Allaah states:, meaning that every difficulty is followed by two eases.
(4) Maalik, Ibn Abi Shaybah, Ibn Abi Dunya, Ibn Jareer, Hakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

two virtues that neither Hadhrat Abu Bakr رضي الله تعالى عنه nor Hadhrat Umar رضي الله تعالى عنه had. One was **his perseverance** until it led to his martyrdom and the other was that he **united the Muslims on one standard version of the Qur'aan.**(1)

Gratitude

The Gratitude of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم Prolongs his Sajdah in Gratitude to Allaah

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports, "Rasulullaah صلى الله عليه وسلم once left the Masjid and headed for his room on the upper storey. After entering, he faced towards the Qiblah and fell into Sajdah. He prolonged his Sajdah so much that I thought his soul had been taken. I therefore went close to him and sat down. Raising his head from the ground, he asked, 'Who is there?' When I told him that I was Abdur Rahmaan, he asked further, 'What is the matter?' 'O Rasulullaah صلى الله عليه وسلم!' I explained, 'You Sajdah was so long that I feared Allaah may have taken your soul in it.' Rasulullaah صلى الله عليه وسلم said, 'Jibra'eel عليه السلام just came to me saying that Allaah says, **'Whoever invokes My mercy on you (recites Durood), I shall shower My mercies on him and whoever invoked peace on you (sends Salaams), I shall bless him with peace.' I therefore made Sajdah to Allaah in gratitude.'"**(2)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه says, "I once approached Rasulullaah صلى الله عليه وسلم and found him standing and performing salaah. He continued standing until dawn broke and made such a long Sajdah that I thought his life had been taken. Afterwards he asked, 'Do you know what that (long Sajdah) was for?' 'Allaah and His Rasool صلى الله عليه وسلم know best,' I submitted. After repeating the question three or four times, Rasulullaah صلى الله عليه وسلم explained, 'I performed as much salaah as my Rabb had ordained for me when my Rabb appeared and addressed me. At the end of the conversation, he asked me, 'What shall I do with your Ummah?' 'O my Rabb,' I declared, 'you know best what You shall do with them.' After repeating the question three or four times, Allaah again asked, 'What shall I do with your Ummah?' When I again submitted that He knew best, Allaah said, 'I shall never make you grieve over your Ummah.' I then **fell into Sajdah because my Rabb is appreciative and loves** those **who show gratitude.'"**(3)

Hadhrat Abdur Rahmaan Abu Bakr رضي الله تعالى عنه narrates that when he once went to visit Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم was busy receiving revelation. When the revelation stopped. Rasulullaah صلى الله عليه وسلم asked Hadhrat Aa'isha رضي الله تعالى عنها to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah صلى الله عليه وسلم sat on one side until the person addressing them had completed his talk. Thereafter,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.58).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.287).
(3) Tabraani. Haythami (Vol.2 Pg.288) has commented on the chain of narrators.

Rasulullaah ﷺ recited Surah Tanzeel Sajdah (Surah) and made such a long Sajdah that people living as far as two miles away arrived there as people started telling each other about the Sajdah. Hadhrat Aa'isha رضي الله تعالى عنها sent a message to her family telling them to come because she was seeing Rasulullaah ﷺ do something she had never seen him do before.

After Rasulullaah ﷺ had lifted his head (from Sajdah), Hadhrat Abu Bakr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! You prolonged your Sajdah so much?" Rasulullaah ﷺ replied, "I prostrated to my Rabb out of gratitude for the Ummah He has granted me. **There shall be seventy thousand of them who shall enter Jannah without reckoning."** Hadhrat Abu Bakr رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! You have an Ummah that is large and extremely pure. You should have asked for more for them." This he repeated two or three times when Hadhrat Umar رضي الله تعالى عنه added, "May my parents be sacrificed for you, O Rasulullaah ﷺ! You have asked a great gift for your Ummah." (1)

The Gratitude Rasulullaah ﷺ showed when he saw a man Suffering from a Terminal Disease

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما narrates that when Rasulullaah ﷺ once passed by a **man suffering from a terminal disease, he dismounted from his animal and made Sajdah.** When Hadhrat Abu Bakr رضي الله تعالى عنه passed by the man, he also dismounted and made Sajdah and Hadhrat Umar رضي الله تعالى عنه followed suit when he passed by. (2)

Rasulullaah ﷺ Thanks Allaah for Returning his Family Members Safely from an Expedition

Hadhrat Ali رضي الله تعالى عنه reports that when Rasulullaah ﷺ once dispatched an expedition comprising of his family members, he prayed, "O Allaah! If You return them to me safely, I owe it to You to thank You as You ought to be thanked." It was not long afterwards that they came back safely and Rasulullaah ﷺ said, "All praise belongs to Allaah for all the bounties of Allaah." "O Rasulullaah ﷺ!" Hadhrat Ali رضي الله تعالى عنه asked, "Did you not say that if Allaah returned them safely, you owed it to Him to thank Him as He ought to be thanked?" "Did I not just do that?" Rasulullaah ﷺ replied. (3)

The Gratitude of the Sahabah رضي الله تعالى عنهم

The Gratitude of a man To Whom Rasulullaah ﷺ gave a Single Date

Hadhrat Anas رضي الله تعالى عنه reports that when a beggar once came to Rasulullaah ﷺ, he gave instructions for a date to be given to the man. The beggar however (thinking it to be too little) threw it away. Another beggar then arrived and again

(1) Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

Rasulullaah ﷺ gave instructions for a date to be given to him. The man exclaimed (in joy), **"Subhaanallaah! A date from Rasulullaah ﷺ!"** Rasulullaah ﷺ then said to one of the servants, "Go to Ummu Salamah and instruct her to give this man the forty Dirhams she has with her."

Hadhrat Hasan narrates that when a beggar once came to Rasulullaah ﷺ and he gave him a date, the beggar exclaimed (in derision), "Subhaanallaah! A Nabi from the Ambiyaa giving a mere date as Sadaqah!" Rasulullaah ﷺ said to him, "Don't you know that there are multitudes of atoms in that[1]?" Thereafter, another man came to beg. When Rasulullaah ﷺ gave him a date as well, he exclaimed (in joy), "A date from a Nabi from the Ambiyaa! I shall never part with this date as long as I live and shall always anticipate its blessings." Rasulullaah ﷺ then instructed the people to be good to the man and he soon became a wealthy man. [2]

The Gratitude Hadhrat Umar رضي الله تعالى عنه Showed to Allaah for Elevating his Status and his Words Concerning Patience and gratitude

Hadhrat Sulaymaan bin Yasaar narrates that when Hadhrat Umar رضي الله تعالى عنه once passed by a place called *Dajnaan,* he said, "I once saw myself grazing animals in this place for (my father) Khattaab. By Allaah! As far as I know, he was a stern and harsh man. (By the grace of Allaah) I then became the guide of the Ummah of Muhammad ﷺ." He then recited the following couplets (which mean):

"There is nothing in the things you see besides superficial enjoyment
While wealth and children are temporary, all that shall remain is Allaah"

He then spurred his camel on saying, *"Howb!"* [3]

Hadhrat Umar رضي الله تعالى عنه once said, "When I come to the conveyance of gratitude and the conveyance of patience, I care not which of the two I ride." [4]

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning a Leper and Another Man

Hadhrat Ikramah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once passed by a **leper who was also blind, deaf and dumb.** Addressing the people with him, Hadhrat Umar رضي الله تعالى عنه asked, "Do you see any of Allaah's bounties in this man?" When the people replied that they saw none, Hadhrat Umar رضي الله تعالى عنه said, **"Why not? Do you not see that he is able to urinate with ease without the urine holding back or coming out with difficulty? This is and extremely great bounty from Allaah."** [5]

(1) Here Rasulullaah ﷺ was referring to the verse of the Qur'aan that states: Whoever (sincerely) does an atom's weight of good will see it (its consequences when he is rewarded for it). {Surah Zilzaal, verse 7}
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).
(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(5) Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

Hadhrat Ibraheem reports that Hadhrat Umar رضي الله تعالى عنه once heard a man say, "O Allaah! I wish to spend my wealth and my life in Your path." To this, Hadhrat Umar رضي الله تعالى عنه said, **"Why doesn't any of you remain silent, exercising patience when in difficulty and expressing gratitude when enjoying prosperity?"** (1)

What Hadhrat Umar رضي الله تعالى عنه said to a man Who Greeted him, His Letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and his Statement Concerning People who are Grateful

Hadhrat Anas رضي الله تعالى عنه reports that after a man greeted Hadhrat Umar رضي الله تعالى عنه and he had replied to the greeting, Hadhrat Umar رضي الله تعالى عنه asked him, "How are you?" "I only have the praises of Allaah to sing before you," the man replied. "That is exactly what I wanted from you," said Hadhrat Umar رضي الله تعالى عنه. (2)

Hadhrat Hasan Basri narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه: "Be content with the sustenance Allaah provides for you in this world because Allaah gives more sustenance to some of His servants and less to others to test all of them. **He tests those whom He has given plenty to see whether they are grateful.** His gratitude to Allaah fulfils the duty he owes to Allaah for the sustenance and bounties Allaah has blessed him with." (3)

Hadhrat Umar رضي الله تعالى عنه once said, **"The grateful ones always received more from Allaah so seek more from Allaah. This is because Allaah says:**

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (سورة ابراهيم آيت ٧)

If you show gratitude *(for the favours I grant you)*, then I will definitely grant you *(many)* more." {Surah Ibraheem, verse 7} (4)

Hadhrat Uthmaan رضي الله تعالى عنه shows Gratitude for not Encountering some people who Were Involved in Evil

Hadhrat Sulaymaan bin Moosa narrates that Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه was once called to deal with some people who were involved in some evil activity. However, when Hadhrat Uthmaan رضي الله تعالى عنه went to them, he found that they had already dispersed even though the effects of their evil was still visible. Hadhrat Uthmaan رضي الله تعالى عنه praised Allaah for not encountering them and (as a token of gratitude) he freed a slave. (5)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning Bounties and Gratitude

Hadhrat Ali رضي الله تعالى عنه once said, "Every bounty should be followed by gratitude and

(1) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).
(2) Maalik, Ibn Mubaarak and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(3) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

gratitude is followed by an increase (in the bounty). Gratitude and an increase in bounties are directly proportional to each other. Therefore, Allaah will never stop increasing the bounties on His servant until the servant stops being grateful (in which case they stop)." (1)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once said, "It never occurs that Allaah opens the door of **gratitude** and closes the door of increasing **bounties.** It also never occurs that Allaah opens the door of **du'aa** and closes the door of **acceptance.** Similarly, it never occurs that Allaah opens the door of **Taubah** and closes the door of **forgiveness.** I shall recite this from Allaah's Book. Allaah says:

﴿ادْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾ (سورة مؤمن آيت ٦٠)

"Supplicate *(make du'aa)* to Me and I shall respond." {Surah Al Mumin, verse 60}

Allaah also says:

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (سورة ابراهيم آيت ٧)

"If you show gratitude *(for the favours I grant you)*, then I will definitely grant you *(many)* more." {Surah Ibraheem, verse 7}

Allaah says further:

﴿فَاذْكُرُونِيٓ أَذْكُرْكُمْ﴾ (سورة بقرة آيت ١٥٢)

"So think of Me and I will think of you." {Surah Baqarah, verse 152]

Allaah also says:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا﴾

(سورة النساء آيت ١١٠)

Whoever commits a *(minor)* sin or wrongs himself *(by committing a major sin)* and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful." {Surah Nisaa, verse 110}(2)

The Statements of Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Asmaa رضي الله تعالى عنها Concerning Gratitude

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "When a night or a day passes without people seeing me suffer any difficulty, I see this as an extremely great bounty from Allaah." Another narration quotes him as saying, **"The person who sees Allaah's bounties only in food and drink has a limited understanding and has his punishment ever present."** (3)

Hadhrat Aa'isha رضي الله تعالى عنها once said, "Gratitude is binding on the person who

(1) Bayhaqi.
(2) Ibn Maajah and Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.152) and Abu Nu'aym in his *Hilya* (Vol.1 Pgs.210,220).

drinks even plain water that enters his **body without difficulty and then exits without difficulty."** (1)

When (her son) Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was martyred, Hadhrat Asmaa bint Abu Bakr رضي الله تعالى عنها happened to lose something that Rasulullaah ﷺ gave her and which she kept in a bag. When she finally **found it** after some searching, she **fell into Sajdah** (in gratitude to Allaah). (2)

Fervour for Earning Rewards

The Fervour of Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that when the Muslims went for the Battle of Badr, every three of them had to share a camel (to ride in turns because of a shortage of transport). Hadhrat **Abu Lubaabah** رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه shared a camel with Rasulullaah ﷺ and when it was Rasulullaah ﷺ's turn to walk, they both offered to walk instead. However, Rasulullaah ﷺ refused saying, "Neither are you two stronger than I nor am I less in need of rewards than you." (3)

The Fervour of the Sahabah رضي الله تعالى عنهم to earn Rewards

The Sahabah رضي الله تعالى عنهم Exert themselves to Stand in Salaah to earn rewards

Hadhrat Muttalib bin Abu Wadaa'ah رضي الله تعالى عنه reports that when Rasulullaah ﷺ once saw a person performing salaah while sitting down, he said, "The salaah of a sitting person is half (in reward) of the salaah of a standing person." Thereafter the Sahabah رضي الله تعالى عنهم exerted themselves greatly to perform salaah while standing (despite suffering extreme hunger and weakness at times). (4)

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ arrived in Madinah, he was suffering with high fever and the other Muslims were also suffering of the same. When Rasulullaah ﷺ entered the Masjid one day and found the people sitting and performing salaah (because of their illness), he said, "The salaah of a sitting person is half (in reward) of the salaah of a standing person." (5)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ and his companions (from Makkah) arrived in Madinah, they were so afflicted by the fever in Madinah that they became extremely ill. Eventually they were able to perform salaah only while sitting down. Allaah however, cured Rasulullaah ﷺ from the condition. When Rasulullaah ﷺ left his room one day and found the Sahabah رضي الله تعالى عنهم sitting and performing salaah, he said, "Take

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.152).
(2) Tabraani. Haythami (Vol.2 Pg.290) has commented on the chain of narrators.
(3) Ah and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.261). Bazzaar has also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.69).
(4) Tabraani. Haythami (Vol.2 Pg.150) has commented on the chain of narrators.
(5) Ahmad, reporting from reliable sources as confirmed by Haafidh in his Fat'hul Baari (Vol.3 Pg.395).

note that the salaah of a sitting person is half (in reward) of the salaah of a standing person." Thereafter the Sahabah رضي الله تعالى عنهم exerted themselves greatly to perform salaah while standing despite their extreme weakness and illness solely in aspiration for the additional rewards. (1)

The Incident of Hadhrat Rabaa'ah bin Ka'b رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Rabaa'ah bin Ka'b رضي الله تعالى عنه says, "I was Rasulullaah ﷺ's servant and served him all day until he performed the Isha salaah. I would then sit by his door when he entered his room saying to myself, 'Perhaps Rasulullaah ﷺ will need something.' I would then remain sitting there hearing Rasulullaah ﷺ say, 'Subhaanallaahi wa Bi-hamdihi,' until I would get tired or until my eyes overwhelmed me and I would fall asleep right there. Seeing my fervour to serve him and feeling that he owed something to me, Rasulullaah ﷺ one day asked me, 'O Rabaa'ah bin Ka'b! Ask from me and I shall give you.' 'O Rasulullaah ﷺ!' I submitted, 'Allow me to think about it and then I shall inform you.'

I then addressed myself saying, 'The things of this world are temporary and will soon come to an end. In any case, I have my (preordained) sustenance in this world which is sufficient for me and will come to me (it is therefore futile to ask Rasulullaah ﷺ for some worldly thing). I shall therefore ask Rasulullaah ﷺ for something of benefit for my life in the Aakhirah because he enjoys an exalted status with Allaah.' I then approached Rasulullaah ﷺ and he asked, 'What have you decided, O Rabee'ah?' 'I have made a decision, O Rasulullaah ﷺ,' I said, **'My request to you is to intercede on my behalf that Allaah frees me from Jahannam.'** Rasulullaah ﷺ asked, 'Who told you to say this, O Rabee'ah?' I explained to him saying, 'O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that no one told me what to say. You asked me to ask from you and because you enjoy a high status in Allaah's sight, I though the matter over. Realising that the things of this world are temporary and will soon come to an end and that I have my (preordained) sustenance in this world which will come to me I decided to ask you for something of benefit for my life in the Aakhirah.' Rasulullaah ﷺ remained silent for a long while after which he said, **'I shall do that but do assist me against your carnal self by making Sajdah in abundance.'"**(2)

In another narration, Hadhrat Rabee'ah رضي الله تعالى عنه says, "I used to spend the night in the service of Rasulullaah ﷺ, bringing him his water for wudhu and seeing to his other needs. When he once asked me to make a request, I said, 'I request your company in Jannah.' 'Anything else?' he asked. When I insisted that this was all, he said, 'Then assist me against your carnal self by making Sajdah in abundance.'"(3)

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.224).
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.335). Tabraani, Muslim and Abu Dawood have reported a similar narration in brief.
(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.213).

Hadhrat Abdul Jabbaar bin Haarith رضي الله تعالى عنه Seeks rewards for his Companionship with Rasulullaah ﷺ

Hadhrat Abdul Jabbaar bin Haarith bin Maalik Hadasi Manaari رضي الله تعالى عنه narrates, "I was part of a delegation to Rasulullaah ﷺ from the land of *Saraat*. When I came to Rasulullaah ﷺ, I greeted him with the traditional Arab greeting saying, 'May you have a good morning!' Rasulullaah ﷺ said, 'Allaah has given Muhammad ﷺ and his Ummah another greeting. They greet each other with the words of Salaam.' I then said: 'اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ'. Rasulullaah ﷺ replied by saying, 'وَعَلَيْكَ اَلسَّلَامُ'. When he asked what my name was, I informed him that I was Jabbaar bin Haarith. I then accepted Islaam and pledge my allegiance to Rasulullaah ﷺ. After I had pledge my allegiance someone said to Rasulullaah ﷺ. 'This Manaari is one of the accomplished horsemen of his tribe.' Rasulullaah ﷺ then gave me a horse and I remained fighting by his side.

When Rasulullaah ﷺ one day missed the neighing of the horse he had given me, he asked, 'Why do I not hear the neighing of the Hadasi's horse?' 'O Rasulullaah ﷺ!' I explained, 'I was told that its neighing was disturbing you so I had it castrated (to quieten it).' **It was then that Rasulullaah ﷺ forbade castrating horses.** Someone once suggested to me to request Rasulullaah ﷺ for a note (of guaranteeing for something) as my cousin Tameem Daari رضي الله تعالى عنه had done. 'Did he ask for something of this world or for something of the Aakhirah?' I asked. When I was told that it was for something of this world, I said, 'It was from this world that I have turned away. I shall rather ask Rasulullaah ﷺ to assist me tomorrow when I appear before Allaah.'"(1)

The Statement of Rasulullaah ﷺ Concerning Hadhrat Amr bin Taghlib رضي الله تعالى عنه and Hadhrat Amr رضي الله تعالى عنه's Response

Hadhrat Amr bin Taghlib رضي الله تعالى عنه reports that when Rasulullaah ﷺ gave something to some people and not to others, it appeared as if they were upset. Rasulullaah ﷺ then said, "I give to some people only for fear of their impatience and agitation. Then there are those whom I hand over to the goodness and independence Allaah has placed in their hearts. Amongst these people is Amr bin Taghlib." Hadhrat Amr bin Taghlib رضي الله تعالى عنه said, "I would not trade these words of Rasulullaah ﷺ even for red camels." (2)

The Incident of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه with a Man who Performed Tawaaf with his Mother

Hadhrat Amr bin Hammaad reports that Hadhrat Ali رضي الله تعالى عنه and Hadhrat Umar

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.215).
(2) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.361). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.518).

رضي الله تعالى عنهما were leaving from performing Tawaaf when they saw a Bedouin carrying his mother on his back reciting the following couplets (which mean):
"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me"
He then called out, "لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ" Addressing Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, **"O Abu Hafs! Let us go back to perform Tawaaf so that the mercy descending (on the Bedouin) may encompass us as well."** They then started performing Tawaaf as the Bedouin repeated:
"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me
لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ (At your service, O Allaah, I am at your service)"
At the same time, Hadhrat Ali رضي الله تعالى عنه reciting the following couplets (which mean):
"Allaah is Most Appreciative if you care for your mother
He shall then grant you in abundance for your little effort"[1]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Looks forward to the Rewards for his Stolen Camel and for Freeing Its Shepherd and Marries to Earn rewards

Hadhrat Maymoon bin Mahraan reports that people from Haroora who were associated with Najdah (one of the leaders of the Khawaarij) once passed by a camel belonging to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and took it along with them. The shepherd tending to it went to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "O Abu Abdur Rahmaan! Look forward to the rewards for your camel." "What has happened to her?" asked Hadhrat Abdullaah رضي الله تعالى عنه. The shepherd replied, "The people from Haroora who are associated with Najdah passed by and took her along with them." "But how," Hadhrat Abdullaah رضي الله تعالى عنه asked, "did they take the camel away and leave you alone?" "They took me along as well but I managed to escape from them," the shepherd replied.
Hadhrat Abdullaah رضي الله تعالى عنه asked him further, "What made you leave them and come to me (when you would no longer be a slave if you escaped)?" "Because I love you more than them," the man replied. Hadhrat Abdullaah رضي الله تعالى عنه then enquired, "Will you swear by the Being besides Whom there is no god that you love me more than them?" When the shepherd swore on oath, Hadhrat Abdullaah رضي الله تعالى عنه said, "Then I look forward to the reward for (freeing) you together with that of the camel." By so saying, he set the slave free.
It was a while later when someone came to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "Do you still want that camel of yours." The person even took the name of the camel and continued, "She is there being sold in the marketplace." "Give me my shawl," Hadhrat Abdullaah رضي الله تعالى عنه said and he stood up as he placed the

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

shawl over his shoulders. He then sat down again and removed the shawl saying, "I had been looking forward to the rewards for (losing) her and will therefore not go out and get her back." (1)

Hadhrat Amr bin Dinaar narrates that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه made up his mind not to marry, (his sister) Hadhrat Hafsah رضي الله تعالى عنها said to him, **"Get married because if your children pass away, you will be rewarded (for your patience) and if they live, they will make du'aa for you."** (2)

The Words of Hadhrat Ammaar رضي الله تعالى عنه on the Way to the Battle of Siffeen

Hadhrat Abdur Rahmaan bin Abza رضي الله تعالى عنه reports that en route to Siffeen when he was on the bank of the Euphrates River, Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه said, "O Allaah! If I knew that you would be pleased with me for throwing myself off a mountain and rolling down as I fall, I would certainly do so. O Allaah! If I knew that you would be pleased with me for kindling a large fire and throwing myself into it, I would certainly do so. O Allaah! If I knew that you would be pleased with me for throwing myself into the water and drowning, I would certainly do so. O Allaah! I am fighting only to please You and I am certain that you will never make me unsuccessful as long as I do things to please You." (3)

The Statement of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Concerning his Actions after the Demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه once said, "For me to do a good deed today is more beloved to me than two liked deeds done during the time of Rasulullaah صلى الله عليه وسلم because **when we were with Rasulullaah صلى الله عليه وسلم, our only concern was the Aakhirah and not this world. Today, however, the world has fallen for us."** (4)

Exertion in Worship

The Exertion of Our Guide Rasulullaah صلى الله عليه وسلم

Hadhrat Alqama narrates that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "was Rasulullaah صلى الله عليه وسلم in the habit of specially setting aside certain days (for worship)?" "Not at all," Hadhrat Aa'isha رضي الله تعالى عنها replied, "His deeds were perpetual, but which any of you is capable of doing what Rasulullaah صلى الله عليه وسلم did?" (5)

Hadhrat Mughierah bin Shu'ba رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم stood in salaah **until his feet cut open."** When someone asked him, "Did Allaah not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300).Siraaj in his Taareekh and Abu Nu'aym have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.348).
(2) Ibn Sa'd (Vol.4 Pg.125).
(3) Ibn Sa'd (Vol.3 Pg.258). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.143).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.287). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.354).
(5) Bukhaari and Muslim, as quoted in Safwatus Safwah (Pg.74).

forgive all your past and future errors?" he replied, **"Should I then not be a grateful servant?"** (1)

More narration of this nature will appear in the chapter concerning salaah, Inshaa Allaah.

The Exertion of the Sahabah رضي الله تعالى عنهم

The exertion of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Zubayr bin Abdullaah reports from his grandmother whose name was Zuhaymah that **Hadhrat Uthmaan** رضي الله تعالى عنه **fasted perpetually** and stood in **salaah throughout the night** save for a portion at the beginning of the night when he slept.(2)

Hadhrat Mujaahid narrates that the level of worship Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reached was unmatched. In fact, when a flood prevented people from performing Tawaaf, **Hadhrat Abdullaah bin Zubayr** رضي الله تعالى عنه **performed several circuits swimming.** (3)

Hadhrat Qatan bin Abdullaah narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه would fast for seven days continuously to the extent that his intestines dried up. Another narration from Hadhrat Hishaam bin Urwa states that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه would fast for seven days continuously and it was only when he became extremely old that he reduced it to three days. (4)

Incidents about these two great men and others will soon appear in the chapter concerning salaah, Inshaa Allaah.

Bravery

The Bravery of Our Guide Rasulullaah صلى الله عليه وسلم

Statements of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Bravery of Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم was the most handsome of people, the most generous and the bravest. When a frightening sound scared the people of Madinah one night, they ventured towards the sound. However, **Rasulullaah** صلى الله عليه وسلم **beat them to it and was already returning from the place when he met them.** He was riding Hadhrat Abu Talha رضي الله تعالى عنه's bare-backed horse with a sword dangling from his neck. He assured the people saying, "There is nothing to be alarmed about. There is nothing to be alarmed about." Although the horse was known to be a lazy one, Rasulullaah صلى الله عليه وسلم commented, "He was like an ocean

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58). Ibn Sa'd (Vol.1 Pg.384) has reported a similar narration.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.226).
(4) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.226).

(moving speedily and fluidly. This happened by the blessings of Rasulullaah ﷺ)."(1)

Another narration states that when an alarm was raised in Madinah, Rasulullaah ﷺ borrowed Hadhrat Abu Talha رضي الله تعالى عنه's horse whose name was Mandoob. Rasulullaah ﷺ mounted the horse (and after investigating) he reassured the people saying, "We have seen nothing alarming but have found this horse to be like an ocean." Hadhrat Anas رضي الله تعالى عنه also said, "Whenever the battle grew furious, we always sought refuge with Rasulullaah ﷺ."(2)

Hadhrat Ali رضي الله تعالى عنه says, **"During the Battle of Badr, we sought refuge from the Mushrikeen by the side of Rasulullaah ﷺ because he was the most furious of fighters."** (3)

Rasulullaah ﷺ's Bravery During the Battle of Hunayn and the Statement of Hadhrat Baraa رضي الله تعالى عنه in this Regard

Hadhrat Abu Is'haaq reports that a man from the Qais tribe once asked Hadhrat Baraa bin Aazib رضي الله تعالى عنه, "Did you people desert Rasulullaah ﷺ during the Battle of Hunayn?" Hadhrat Abu Is'haaq then heard Hadhrat Baraa رضي الله تعالى عنه reply, "However, Rasulullaah ﷺ did not desert. The Hawaazin tribe were ace archers. When we attacked them, they were defeated but when we occupied ourselves with collecting the booty, they intercepted us with a torrent of arrows. I then saw Rasulullaah ﷺ still on his white mule with Abu Sufyaan رضي الله تعالى عنه holding its reins. Rasulullaah ﷺ was saying,'أَنَا النَّبِيُّ لَا كَذِبْ (I am a Nabi without a lie)'." Another narration states that Rasulullaah ﷺ said:

"أَنَا النَّبِيُّ لَا كَذِبْ. أَنَا ابْنُ عَبْدِالْمُطَّلِبْ"

"I am a Nabi without a lie. I am the son of Abdul Muttalib"

Yet another narration states that Rasulullaah ﷺ then dismounted the mule. (4) Hadhrat Baraa رضي الله تعالى عنه also narrates, "Rasulullaah ﷺ then descended from his mule and prayed for assistance saying:

"أَنَا النَّبِيُّ لَا كَذِبْ. أَنَا ابْنُ عَبْدِالْمُطَّلِبْ. اَللّٰهُمَّ نَزِّلْ نُصْرَتَكَ"

"I am a Nabi without a lie. I am the son of Abdul Muttalib. O Allaah! Send down Your assistance"

Hadhrat Baraa رضي الله تعالى عنه says further, "When the battle grew furious, we took refuge with Rasulullaah ﷺ and it was only the bravest ones who could fight by his side." (5)

In the chapter concerning the bravery of the Sahabah رضي الله تعالى عنهم in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr , Umar, Ali, Talha, Zubayr, Sa'd, Hamzah, Abbaas, Mu'aadh, Ibn Umar, Mu'aadh bin Afraa, Abu

(1) Bukhaari and Muslim.
(2) Muslim.
(3) Ahmad and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37).
(4) Bukhaari. Muslim and Nasa'ee have reported a similar narration.
(5) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.328).

Dujaanah, Qataadh, Salamah bin Akwa , Abu Hadrad , Khaalid bin Waleed, Baraa bin Maalik, Abu Mihjin, Ammaar bin Yaasir, Amr bin Ma'dikarib and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهم.

Piety and Scrupulousness

The Piety and Scrupulousness of Our Guide Rasulullaah ﷺ

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports that one night Rasulullaah ﷺ found a date lying by his side and ate it. When he was unable to sleep that night, one of his wives asked, "O Rasulullaah ﷺ! You stayed awake all night?" Rasulullaah ﷺ replied, "I ate a date that I found at my side and because we had the **Sadaqah dates with us, I feared that this could be one of those."** [1]

The Piety and Scrupulousness of the Sahabah رضي الله تعالى عنهم

The Piety and Scrupulousness of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Muhammad bin Seereen says that besides Hadhrat Abu Bakr رضي الله تعالى عنه, he knows of **no one who forcibly vomited out the food he had just eaten.** Once after eating some food he had been served, someone informed him that the food had been provided by Hadhrat Ibn Nu'aymaan رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Were you feeding me the incantation fares of Ibn Nu'aymaan?!" He then forced himself to vomit. [2]

Hadhrat Abdur Rahmaan bin Abu Layla reports that Hadhrat Ibn Nu'aymaan رضي الله تعالى عنه was an extremely handsome Sahabi. (During the Period of Ignorance) Some people once came to him asking if he knew anything that would help cure a woman who always miscarries. "Oh yes, I do," he replied. When they asked him what it was, **he recited to them an incantation (which means):**

"O disobedient womb!
Be still and stop spoiling blood
You are depriving her of bearing many children
If only these many children were in the disobedient womb
Because then she would bear them and recover"

In exchange for this, the people gave him a goat and some butter (after he had already become a Muslim). He then brought some of the meat to Hadhrat Abu Bakr رضي الله تعالى عنه, who ate. However, (after being informed of the incident) Hadhrat Abu Bakr رضي الله تعالى عنه stood up and forced himself to vomit. He then reprimanded, "Why do you people bring me food without informing me where it has come from?!" [3]

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
(2) Ahmad in his *Zuhd.*
(3) Baghawi, reporting from reliable sources as confirmed in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).

Hadhrat Zaid bin Arqam رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه had a slave who earned an income for him. When the slave brought some food one night and Hadhrat Abu Bakr رضي الله تعالى عنه ate a morsel, the slave asked, "What has happened to you that you have not questioned me tonight (about the source of the food) when you usually do so every night?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "It was extreme hunger that made me do it. Where did you get it from?" The slave explained, "During the Period of Ignorance, I passed by some people and (to assist them out of some difficulty, I) recited some incantations for them. They had promised to pay me and it was only today that I happened to pass by them as they were celebrating a wedding. They then gave me this food." "You would have killed me!" Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed as her thrust his fingers in his mouth to vomit out the food. However, the food would not come out (because he had eaten it when he was very hungry). When someone suggested that it would come out only with water, Hadhrat Abu Bakr رضي الله تعالى عنه asked for a bowl of water and he continued vomiting out the water until the food also came out. "May Allaah have mercy on you," someone remarked, "All this trouble merely for that morsel?" Hadhrat Abu Bakr رضي الله تعالى عنه said, "I would have taken it out even if it cost me my life because I heard Rasulullaah ﷺ say, **'The fire of Jahannam is most deserving of a body nourished by that which is unlawful.' I therefore feared that any part of my body should receive nourishment from that morsel."** (1)

The Piety and Scrupulousness of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه

Hadhrat Zaid bin Aslam reports that Hadhrat Umar رضي الله تعالى عنه once drank some milk and finding the taste queer, he asked the person who brought it, "Where did you get this milk from?" The person explained, "We were passing by a watering place where some zakaah camels were being watered. The herders then milked the camels for us and I put some in this water bag of mine (from which you just drank)." Hadhrat Umar رضي الله تعالى عنه then thrust his fingers into his throat and vomited the milk out. (2)

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه says, "We stuck close to Hadhrat Umar رضي الله تعالى عنه to learn piety and scrupulousness from him." (3)

Hadhrat Sha'bi narrates that Hadhrat Ali رضي الله تعالى عنه was once out in Kufa when he stopped by a house and asked for water. When a little girl came out with a jug and a napkin, Hadhrat Ali رضي الله تعالى عنه asked, "Dear girl! Whose house is this?" When she informed him the person's name and that he was a coin evaluator, Hadhrat Ali رضي الله تعالى عنه said, "**I have heard Rasulullaah ﷺ say that one should never drink from the well of a coin evaluator and never take shade under anything**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.31). From his Afraad, Bukhaari has reported a part of the narration, as quoted in Safwatus Safwah (Vol.1 Pg.95). Hasan bin Sufyaan and Deenowri in his Mujaalasah have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).
(2) Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(3) Ibn Sa'd (Vol.4 Pg.418).

belonging to a tax collector." (1)

The Piety and Scrupulousness of Hadhrat Mu'aadh رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Yahya bin Sa'eed narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه had two wives. (He was so particular about treating them equally that) When it was the turn of the one (to be with him), he would not even make wudhu in the house of the other. It so happened that both of them passed away on the same day from the plague that struck in Shaam. Because the people were extremely busy that day, both ladies had to be buried in one grave. Hadhrat Mu'aadh رضي الله تعالى عنه (still scrupulous about being just between them) then drew lots to decide which of the two would be placed first in the grave.

Another narration states that Hadhrat Mu'aadh رضي الله تعالى عنه had two wives and would not even drink water from the house of one of them if it was the turn of the other to be with him. (2)

Hadhrat Tawoos says, "I testify that I heard Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه say, 'I testify that I heard Hadhrat Umar رضي الله تعالى عنه recite the Talbiya(3).' We were standing on Arafaat when a man asked, 'Tell me when Hadhrat Umar رضي الله تعالى عنه left Arafaat.' Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه (because of his cautiousness) replied, 'I do not know.' The people were very surprised by this cautiousness of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.(4)

Tawakkul (Trust in Allaah)

The Tawakkul of Our Guide Muhammad Rasulullaah صلى الله عليه وسلم

The Incident of a Bedouin who Wanted to Kill Rasulullaah صلى الله عليه وسلم as he Slept Beneath a Tree

Hadhrat Jaabir رضي الله تعالى عنه narrates that he accompanied Rasulullaah صلى الله عليه وسلم on an expedition to Najd. On the way back, it was the time for their siesta when they came to a valley filled with thorny trees. As the Sahabah رضي الله تعالى عنهم dispersed to take shade beneath the trees, Rasulullaah صلى الله عليه وسلم also found some shade beneath a tree and hung his sword on it. Hadhrat Jaabir narrates further, "We had slept only a short while when Rasulullaah صلى الله عليه وسلم called for us. When we responded to his call, we found a Bedouin sitting with him. Rasulullaah صلى الله عليه وسلم said, 'This person drew my sword while I was asleep. When I awoke, it was already drawn and in his hand as he said, 'Who will save you from me?' 'Allaah!' I replied. When he again asked, 'Who will save you from me?' I again replied, 'Allaah!' He then sheathed the sword and sat down. Rasulullaah صلى الله عليه وسلم did not punish the man

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.165).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(3) Talbiya means to recite the entire du'aa repeated in Hajj and Umrah, starting with the words:.
(4) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.229).

despite what he had done. (1)

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ had been fighting the Muhaarib and Ghatfaan tribes in Nakhlah (in Najd). It was at a time when the enemy found the Muslims in negligence when a man from them named Ghowrath bin Haarith approached Rasulullaah ﷺ with a sword. Standing over Rasulullaah ﷺ's head, he asked, **"Who will save you from me?" "Allaah!"** Rasulullaah ﷺ replied. The sword fell from the man's hand and Rasulullaah ﷺ took hold of it saying, "Now who will save you from me?" Rasulullaah ﷺ asked. Ghowrath begged, "Do be a good captor." "Do you testify that there is none worthy of worship but Allaah?" Rasulullaah ﷺ asked. "No," Ghowrath replied, "But I pledge that I shall never fight against you and neither join forces with anyone who fights against you." Rasulullaah ﷺ then let him go. When he returned to his comrades, he said to them, "I have come to you from the best of people." The narration then continues to explain the Salaatul Khowf. (2)

The Tawakkul of the Sahabah رضي الله تعالى عنهم

The Tawakkul of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه

Hadhrat Yahya bin Murrah narrates, "When Hadhrat Ali رضي الله تعالى عنه used to go to the Masjid at night to perform Nafl salaah, we would also go with to guard him. After completing his salaah, he would ask us, 'What are you sitting here for?' When we informed him that we were there to guard him, he asked, 'Is it against the inhabitants of the heavens that you are guarding me or against the inhabitants of the earth?' 'Only from the inhabitants of the earth,' we submitted. He then said, **'Nothing happens on earth until it is decided in the heavens.** There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good) passes him by would never have come to him in the first place.'"(3)

Hadhrat Qataadah رضي الله تعالى عنه reports that Hadhrat Ali رضي الله تعالى عنه was extremely restless throughout the last night he spent in this world. This made his family very concerned and after secretly convening, they arrived at a decision and asked him in the name of Allaah (not to leave the house). However, he said to them, "Two angels are assigned to each and every person to protect him from that which is not destined for him (and this happens as long as what is predestined does not come to him). However, when something predestined comes his way, the two angels leave him to it." Hadhrat Ali رضي الله تعالى عنه then proceeded to the Masjid and he was assassinated. (4)

(1) Bukhaari and Muslim.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.85).
(3) Abu Dawood and Ibn Asaakir.
(4) Abu Dawood and Ibn Asaakir.

Hadhrat Abu Mijlaz narrates that a man from the Muraad tribe once came to see Hadhrat Ali رضي الله تعالى عنه when he was busy performing salaah in the Masjid. (After Hadhrat Ali رضي الله تعالى عنه completed the salaah) The man said to him, "Appoint some guards because the people of the Muraad tribe are planning to assassinate you." However, he said to them, **"Two angels are assigned to each and every person to protect him from that which is not destined for him. However, when something predestined comes his way, the two angels leave him to it. One's appointed term is a fortified shield (because nothing can violate it)."** (1)

Hadhrat Yahya bin Katheer and others report that when people offered to guard Hadhrat Ali رضي الله تعالى عنه, he said, "A person's appointed term guards him." (2)

Hadhrat Muhammad Baaqir reports that two men presented their dispute to Hadhrat Ali رضي الله تعالى عنه for judgement. When he sat at the base of a wall, one of the men cautioned, "O Ameerul Mu'mineen! That wall is going to fall." Hadhrat Ali رضي الله تعالى عنه reassured him saying, "Continue. Allaah suffices as a protector." When Hadhrat Ali رضي الله تعالى عنه had passed judgment and stood up, the wall fell down. (3)

The Tawakkul of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abu Dhabiyya reports that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was on his deathbed, Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه visited him. "What is the problem?" Hadhrat Uthmaan رضي الله تعالى عنه asked. "My problem is my sins," Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied. Hadhrat Uthmaan رضي الله تعالى عنه asked further, "What do you wish for?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "For the mercy of my Rabb." Hadhrat Uthmaan رضي الله تعالى عنه then asked, "Should I not have a physician see you?" (Referring to the fact that Allaah is the greatest of curers,) Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "It was the physician (Allaah) Who gave me the illness."

Hadhrat Uthmaan رضي الله تعالى عنه further asked, "Should I then not have an allowance fixed." "I have no need for an allowance," Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه assured him. "But it would belong to your daughters after your demise," Hadhrat Uthmaan رضي الله تعالى عنه explained. "Do you fear that my daughters would suffer poverty after my death?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asked in surprise. He then continued, **"I have instructed my daughters to recite Surah Waaqi'ah every night because I have heard Rasulullaah صلى الله عليه وسلم say that poverty shall never ever afflict the person who recites Surah Waaqi'ah every night."** (4)

Incidents similar to this concerning Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه have passed in the chapter concerning exercising patience during illness.

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(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.88).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75).
(3) Abu Nu'aym in his Dalaa'il (Pg.211).
(4) Ibn Asaakir, as quoted in the *Tafseer* if Ibn Katheer (Vol.4 Pg.281).

Being Content with Allaah's Decision

The Statements of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in this Regard

Hadhrat Umar رضي الله تعالى عنه once said, "I care not how my morning goes, whether it be in a manner that I like or in a manner that I dislike because I know not whether goodness is in what I like or in what I dislike." (1)

Hadhrat Hasan reports that someone once said to Hadhrat Ali رضي الله تعالى عنه, "Abu Dharr رضي الله تعالى عنه says that he prefers poverty to riches and illness to good health." To this, Hadhrat Ali رضي الله تعالى عنه remarked, "May Allaah have mercy on Abu Dharr. My opinion is that the person who relies on Allaah's good choice for him will never wish to be in a condition other than that which Allaah has chosen for him. This is the highest level of contentment with the decision of Allaah." (2)

It was also Hadhrat Ali رضي الله تعالى عنه who said, "Whoever is happy with what Allaah decides will have Allaah's decision pass over him together with being rewarded. On the other hand, whoever is unhappy with what Allaah decides will still have Allaah's decision pass over him but his deeds will be laid to waste." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "On the Day of Qiyaamah, each and every person will wish that in this world he had only that much of food which he could subsist on. The conditions a person experiences each morning and evening in this world will be detrimental to him only if his heart is filled with anger and discontentment. Furthermore, it is better for any on you to bite on a coal and burn himself rather than say about anything that Allaah had decreed, 'If only that had not happened.'"(4)

Taqwa (5)

Hadhrat Ali رضي الله تعالى عنه Addresses the People in a Graveyard and His Statement Concerning Taqwa

Hadhrat Kumayl bin Ziyaad says that he was once with Hadhrat Ali رضي الله تعالى عنه when they reached a graveyard. **Turning towards the graves, Hadhrat Ali رضي الله تعالى عنه said,** "O inhabitants of the grave! O inhabitants of the place of decay! O inhabitants of the place of loneliness! What news have you! The news from us is that your wealth has already been distributed, your children have become orphans and your wives have remarried. That is the news that we have. What news have you?" Hadhrat Ali رضي الله تعالى عنه then turned and said, "O Kumayl! Had they been permitted to

(1) Ibn Mubaarak, Ibn Abi Dunya in his Faraj and Askari in his Mawaa'idh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).
(5) Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

respond, they would have told us **that the best provision is Taqwa.**" He then started weeping as he continued, "O Kumayl! The grave is a box containing one's actions and it is only at the time of death that one finds out about it." (1)

Hadhrat Qais bin Abu Haazim reports that Hadhrat Ali رضي الله تعالى عنه once said, "Give more importance to having your deeds accepted than to Taqwa because while a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?" (2) Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "When a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?" (3)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Concerning Taqwa

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The knowledge that Allaah has accepted even a single deed of mine is more beloved to me than the earth full of gold."(4)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "How grand is the sleep of the intelligent ones (who prepare for the Aakhirah) and their days without fasting! How won't they object to the waking nights and fasts of the foolish ones (who have no concern for the Aakhirah). An atom's weight of good that a person with Taqwa and conviction carries out is greater, more rewarding and more likely to be accepted than a mountain's weight of worship carried out by the negligent ones." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "For me to know with certainty that Allaah has accepted even one salaah of mine is more beloved to me than the entire world and its contents because Allaah says:

﴿إِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ۝﴾ (سوره مائده: آیت ۲۷)

Allaah accepts only from those with Taqwa. {Surah Maa'idah, verse 27}(6)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Whenever a person leaves out something for the pleasure of Allaah, Allaah grants him something much better from sources he does not expect. However, when someone is careless and takes things without knowledge (of the legality of sources), Allaah afflicts him with difficulties from sources he does not expect." (7)

Fear for Allaah (8)

The fear of Our Guide Muhammad Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once remarked, "O Rasulullaah صلى الله عليه وسلم! I see that your hair is getting white?" Rasulullaah

(1) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(2) Abu Nu'aym in his *Hilya* and Ibn Asaakir.
(3) Abu Nu'aym in his *Hilya* and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(4) Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).
(6) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.43).
(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(8) This refers to the fear one has for displeasing Allaah because of one's intense love for Allaah.

ﷺ replied, "Surahs Hood, Waaqi'ah, Mursalaat, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat[1] have given me these white hairs." Another narration states that when Hadhrat Umar commented that Rasulullaah ﷺ was getting white hairs very early, Rasulullaah ﷺ said, "Surah Hood and its companions, namely Waaqi'ah, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat have given me these white hairs." [2]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "How can I possibly enjoy life when the one **with the horn** (the angel Hadhrat Israafeel عليه السلام) already has it **between his lips with his head bent** forward and straining his ears in anticipation of the command (to blow the horn to announce the Day of Qiyaamah)." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "What should we say?" Rasulullaah ﷺ replied, "You should recite:

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ، عَلَى اللّٰهِ تَوَكَّلْنَا"

'Allaah is Sufficient for us and He is the best of all Guardians. It is solely in Allaah that we trust'. [3]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ fell unconscious when he heard someone recite the verse:

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَّجَحِيْمًا ۝﴾ (سورة مزمل آيت ١٢)

Verily We have *(in store for them in Jahannam)* handcuffs, the Blazing fire... {Surah Muzammil, verse 12}[4]

The Fear of the Sahabah رضي الله تعالى عنهم

An Incident of a Young Ansaari رضي الله تعالى عنه

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah ﷺ, he went to the house. As Rasulullaah ﷺ entered, he embraced the Ansaari رضي الله تعالى عنه, who then expired (in Rasulullaah ﷺ's arms). Rasulullaah ﷺ then said, "Enshroud your companion because fear has ruptured his liver." [5]

Hadhrat Hudhayfah رضي الله تعالى عنه has reported a similar narration with the addition that when the youngster saw Rasulullaah ﷺ, he stood up, embraced Rasulullaah ﷺ and then fell down dead. Rasulullaah ﷺ then said, "Enshroud your companion because fear for Jahannam has ruptured his liver. I swear by the Being Who controls my life that Allaah has saved him from it. **Whoever aspires for something shall seek it and whoever fears something shall run away from it."** [6]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after it was revealed to

(1) These are Surahs 11,56, 77, 78 and 81 respectively.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
(3) Ahmad and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).
(5) Haakim and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.223).
(6) Ibn Abi Dunya and Ibn Qudaamah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Rasulullaah ﷺ, he one day recited to the Sahabah رضي الله تعالى عنهم the verse:

﴿يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

(سورة تحريم آيت ٦)

O you who have Imaan! Save yourselves and your families from the Fire *(of Jahannam),* the fuel of which is people and stones. {Surah Tahreem, verse 6}

A young Sahabi رضي الله تعالى عنه then fell unconscious. When Rasulullaah ﷺ placed his hand on the Sahabi رضي الله تعالى عنه's heart, it was racing. Rasulullaah ﷺ said to him, "Dear boy! Recite 'Laa Ilaaha Illallaah'." When he recited it, Rasulullaah ﷺ gave him the glad tidings of Jannah. The other Sahabah رضي الله تعالى عنهم then asked, "Does this apply to all of us (or is it exclusively for him)." Rasulullaah ﷺ replied, "Have you not read the verse:

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾ (سورة ابراهيم آيت ١٤)

This *(promise)* is for him who fears standing before Me *(on the Day of Qiyaamah)* and who fears My warning *(of punishment).* {Surah Ibraheem, verse 12}[1]

The Statements of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه Concerning Fear and Hope

Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar رضي الله تعالى عنه once fell ill, Rasulullaah ﷺ went to visit him. "How are you feeling, O Umar?" Rasulullaah ﷺ asked. "I have hope (in Allaah's mercy) as well as fear (for Allaah's punishment)." Rasulullaah ﷺ then said, **"Whenever fear and hope are coupled in the heart of a Mu'min, Allaah grants him his hope and saves him from his fear."** [2]

Hadhrat Hasan narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once said, "Do you not see that Allaah mentions the verses of ease together with those of hardship and the verses of difficulty together with those of ease so that a Mu'min may be hopeful (in Allaah's mercy) as well as fearful (for Allaah's punishment)? In this manner, he will never have such hopes in Allaah that are unfounded and will also not throw himself into destruction." [3]

Other incidents concerning the fear that Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه had for Allaah have passed in the chapter entitled "The Fear that the Khulafaa had for Allaah".

The Statements that Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Imraan bin Husayn رضي الله تعالى عنه Made about Fear

Hadhrat Abdullaah bin Roomi reports that the news reached him that Hadhrat

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.194).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(3) Abush Shaykh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Uthmaan رضي الله تعالى عنه once said, "If I were between Jannah and Jahannam, not knowing into which of the two I will be ordered to go, I would prefer to be turned into ashes before knowing towards which of them I would be heading." (1)

Hadhrat Qataadah narrates that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه once said, "I wish that I was a mere sheep whom my owners would slaughter and then eat my flesh and my gravy."

Hadhrat Qataadah narrates that Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "I wish that I were some sand on the top of a hill that the wind would blow away on a windy day." (2)

Hadhrat Qataadah also narrates that Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "I wish that I were some sand that the wind would blow away." (3)

The Fear of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Aamir bin Masrooq narrates that someone once mentioned in the presence of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "I do not want to be amongst the 'As'haabul Yameen' but wish to be amongst the 'Muqarrabeen(4) '." To this, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه remarked, "However, you have here a person (myself) who wishes not to even be resurrected after dying (let alone wanting to be amongst a certain group)."

Another narration from Hadhrat Hasan states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If I were placed between Jannah and Jahannam and then told, 'Choose between either entering one of these or becoming dust', I would rather be turned to dust." (Because of his humility, he felt unworthy of entering Jannah) (5)

The Fear of Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه said, "By Allaah! If you people knew what I know, you will neither make advances to your wives nor find rest on your beds. By Allaah! I wish that the day Allaah created me, He should have created me as a tree that is felled and whose fruit is eaten." (6)

Hadhrat Hizaam bin Hakeem reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once stated, "If you people knew what you will see after death, you would neither derive pleasure out of eating nor out of drinking. You would then not go into your homes for shade but would rather go out onto the plains beating your chests and weeping over your condition. I wish that I were a tree that would be

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74). Ibn Sa'd (Vol.3 Pg.413) has also reported the narration.

(3) Ibn Sa'd (Vol.4 Pg.26).

(4) Those who will have a higher status in Jannah than the 'As'haabul Yameen', as stated in Surah Waaqi'ah.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.133).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.164).

felled and then its fruit eaten." (1)
Hadhrat Abu Dardaa رضي الله تعالى عنه also mentioned, "I wish that I were a sheep belonging to some people who have visitors passing by. They will then pass a knife over my jugular veins, eat me and feed others." (2)
Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "I wish that I was this pillar." (3)

The Fear of Hadhrat Mu'aadh رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Tawoos reports, "When Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه came to our land, our scholars said to him, **'If you just give the word, we shall take these rocks and trees and build a Masjid for you.' Hadhrat Mu'aadh replied, 'I fear that I may be made to carry it on my back on the Day of Qiyaamah.'"** (4)
Hadhrat Naafi says, "When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه entered the Kabah, I heard him say the following when he was in Sajdah: '(O Allaah!) You know that it is only my fear for You that prevents me from opposing the Quraysh for their position in this world.'" (5)
Hadhrat Abu Haazim narrates that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by a man from Iraq who had fallen down (unconscious), he asked, "What is the matter with him?" The people said, "This happens to him every time the Qur'aan is recited to him." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, **"Although we also fear Allaah, we never fall down."** (6)

The Fear of Hadhrat Shaddaad bin Aws Ansaari رضي الله تعالى عنه

It is reported that whenever Hadhrat Shaddaad bin Aws Ansaari رضي الله تعالى عنه lay on the bed, he would turn from side to side without being able to fall asleep. He would then say, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning. (7)

The Fear of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Amr bin Salamah رضي الله تعالى عنه narrates that Hadhrat Aa'isha رضي الله تعالى عنها said, "By Allaah! I wish that I were a tree. By Allaah! I wish that I were sand. By Allaah! I wish that Allaah had not created me at all."
Another narration states when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه came to Hadhrat Aa'isha رضي الله تعالى عنها before her death, he praised her saying, **"Glad tidings for you, O wife of Rasulullaah ﷺ. Rasulullaah ﷺ never married a virgin besides you and your innocence was proclaimed from the heavens.** It was then that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه entered from the opposite side. Hadhrat Aa'isha رضي الله تعالى عنها said to him, "Abdullaah bin Umar رضي الله تعالى عنه is heaping

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.12).
(3) Ibn Sa'd (Vol.4 Pg.12).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.292).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).

praises on me when I do not wish to hear anyone praise me today. I only wish that I had been completely forgotten." (1)

Weeping

The Weeping of Our Guide Muhammad Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports, "Rasulullaah ﷺ once said to me, 'Recite (the Qur'aan) to me.' I replied, 'How can I recite to you when it was to you that the Qur'aan was revealed?' Rasulullaah ﷺ said, 'I would like to hear the Qur'aan recited by someone else.' I then recited Surah Nisaa until I reached the verse:

﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ۝﴾

(سورة النساء آيت ٤١)

> How will it be *(the condition of the Kuffaar on the Day of Qiyaamah)* when We shall bring forth a witness from every nation *(the Ambiyaa of every community who will testify against the Kuffaar)* and call you *(O Muhammad ﷺ)* to be a witness over all of them? {Surah Nisaa, verse 41}

Rasulullaah ﷺ then said, 'That's enough.' When I then looked up, I saw that tears were flowing from his eyes." (2)

Some other narration shall appear in the chapter concerning salaah, Inshaa Allaah.

The Weeping of the Sahabah رضي الله تعالى عنهم

The Men of Suffa Weep when a Verse is Revealed

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the men of Suffa wept excessively when Allaah revealed the verse:

﴿اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ۝ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ۝﴾ (سورة النجم آيت ٥٩، ٦٠)

> Are you astonished about this speech *(the Qur'aan)* and do you laugh *(at it out of ridicule)* instead of crying *(out of fear for the warnings it sounds)*? {Surah Najm, verses 59,60}

They wept so much that tears flowed on their cheeks. Hearing them, Rasulullaah ﷺ also started weeping and seeing him weep, the other Sahabah رضي الله تعالى عنهم also wept. Rasulullaah ﷺ then said, **"The person who weeps out of fear for Allaah shall never enter Jahannam and the person who sins persistently shall never enter Jannah. However, if you never sin, Allaah shall create a nation that does sin and He will then forgive them (when they repent sincerely because He loves to forgive)."** (3)

(1) Ibn Sa'd (Vol.8 Pg.74).
(2) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
(3) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.190).

An Abyssinian Weeps In front of Rasulullaah ﷺ when he Recited a verse of the Qur'aan

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once recited the verse:

﴿وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾ (سورۃ تحریم: آیت ٦)

...*(The fire of Jahannam)* the fuel of which is people and stones...
{Surah Tahreem, verse 6}

Rasulullaah ﷺ then said, "The Fire of Jahannam was stoked for a thousand years until it became red. It was then stoked for another thousand years until it became white. Thereafter, it was again stoked for a thousand years until it became black. It is now pitch black and dark and its flames cannot be extinguished." In front of Rasulullaah ﷺ was an Abyssinian man who then started to weep very loudly. Hadhrat Jibra'eel عليه السلام then descended and asked (Rasulullaah ﷺ), "Who is this man weeping in front of you?" Rasulullaah ﷺ informed Hadhrat Jibra'eel عليه السلام that the man was from Abyssinia and also praised the man. Hadhrat Jibra'eel عليه السلام then told Rasulullaah ﷺ that Allaah said, "I swear by My honour, by My power and by My exaltedness over My throne that **whenever the eye of My servant weeps in this world out of fear for Me, I shall definitely increase his laughter in Jannah."** [1]

The Weeping of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qais bin Abu Haazim رضي الله تعالى عنه says, "I once went to see Rasulullaah ﷺ and found that Hadhrat Abu Bakr رضي الله تعالى عنه had already taken his place (had become the Khalifah). (In his address to the people) Hadhrat Abu Bakr رضي الله تعالى عنه praised Allaah tremendously and wept excessively." [2]

Hadhrat Hasan bin Muhammad bin Ali bin Abi Taalib رضي الله تعالى عنه states that during the Friday sermon, Hadhrat Umar رضي الله تعالى عنه used to recite the Surah اِذَا الشَّمْسُ كُوِّرَتْ (Surah Takweer) until he reached the verse:

﴿عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ۝﴾ (سورہ تکویر: آیت ١٤)

On that day every soul will know what *(actions)* it had presented.
{Surah Takweer, verse 14}

At this point, his voice would stop (because of his excessive weeping). [3]

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once recited the verse:

﴿اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝ مَّالَهٗ مِنْ دَافِعٍ ۝﴾ (سورۃ طور آیت ٧،٨)

Indeed, the punishment of your Rabb shall take place and there shall be none to avert it. {Surah Toor, verses 7,8}

After reciting it, his voice ballooned (because of the emotion. This caused him to

(1) Bayhaqi and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.194).
(2) Abdur Razzaaq, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.260).
(3) Shaafi'ee.

fall ill and) because of it, people were visiting him for twenty days. (1)

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once led them in the Fajr salaah and started reciting Surah Yusuf. However, he started weeping and had to stop when he reached the verse:

﴿وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ﴾ (سوره يوسف: ٨٤)

(Referring to Hadhrat Ya'qoob عليه السلام, Allaah says) His eyes had turned white *(blind)* with sorrow *(because of excessive crying)* and he was suppressing it *(his sorrow)* all the time. {Surah Yusuf, verse 84}

Hadhrat Umar رضي الله تعالى عنه then went into Ruku. (2)

Hadhrat Abdullaah bin Shaddaad bin Haad narrates that even while standing in the last rows of the congregation, he could hear the sobbing of Hadhrat Umar رضي الله تعالى عنه during the Fajr salaah. Hadhrat Umar رضي الله تعالى عنه was reciting Surah Yusuf and (because of his excessive weeping, he had to stop when he) reached the verse:

﴿اِنَّمَآ اَشْكُوْا بَثِّيْ وَ حُزْنِيْٓ اِلَى اللّٰهِ﴾ (سوره يوسف: ٨٦)

I complain of my sorrow and my grief only to Allaah. {Surah Yusuf, verse 86}(3)

Hadhrat Hishaam bin Hasan narrates that Hadhrat Umar رضي الله تعالى عنه would sometimes recite a verse of the Qur'aan that would choke him (with emotion). He would then weep so much that he would fall down. (Because of weakness) He would then have to stay indoors and people would visit him thinking him to be ill.(4)

The Weeping of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Haani who was the freed slave of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says that whenever Hadhrat Uthmaan رضي الله تعالى عنه stopped at a graveyard, he would **weep so much that his beard would get wet**. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard Rasulullaah ﷺ say, '**The grave is the first stage from amongst the many stages of the Aakhirah.** If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan رضي الله تعالى عنه also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave." In his narration, Hadhrat Haani adds that he heard Hadhrat Uthmaan رضي الله تعالى عنه recite the following couplet by a grave (which means):

"If you are saved from this (the punishment in the grave), then you are saved from something enormous
If not, then I do not think that you will be saved (from future torment)"(5)

(1) Abu Ubayd.
(2) Abu Ubayd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).
(3) Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Sa'd, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
(5) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.322). Abu Nu'aym has also reported the narration in brief in his *Hilya* (Vol.1 Pg.61).

The Weeping of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه who was weeping. "What makes you weep?" Hadhrat Umar رضي الله تعالى عنه enquired. Hadhrat Mu'aadh رضي الله تعالى عنه replied, "A Hadith that I heard from Rasulullaah ﷺ (which states that); 'Indeed the tiniest amount of ostentation is tantamount to Shirk and the people most beloved to Allaah are those with Taqwa who are anonymous. They are those who will not be missed if they are not there and will not be recognised when they are present. These people are the torchbearers of guidance and the beacons of knowledge.'"(1)

The Weeping of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was once reciting the Surah وَيْلٌ لِّلْمُطَفِّفِيْنَ (Surah Mutaffifeen). However, he started weeping when he reached the verse:

﴿يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ ۞﴾ (سوره مطففين: آيت٦)

...the day when all of mankind will stand before the Rabb of the universe *(to account for their actions and words)?* {Surah Mutaffifeen, verse 6}

He wept so much that he fell down and was unable to recite further. (2)

Hadhrat Naafi reports that there was not a single occasion when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه did not weep when reciting the following verses of Surah Baqarah:

﴿وَاِنْ تُبْدُوْا مَافِيْٓ اَنْفُسِكُمْ اَوْتُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۞﴾ (سوره بقره: آيت٢٨٤)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah).* He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things. {Surah Baqarah, verse 284}

He would then say, "Verily, this accountability is a grave matter." (3)

Hadhrat Naafi also reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would cry uncontrollably whenever he recited the verse:

﴿اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِاللّٰهِ﴾ (سورة حديد آيت ١٦)

Has the time not come for the hearts of the Mu'mineen to submit to Allaah's remembrance? {Surah Hadeed, verse 16}(4)

Hadhrat Yusuf bin Maahak says, "I walked with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to Hadhrat Ubayd bin Umayr رضي الله تعالى عنه who was busy lecturing to some of

(1) Haakim (Vol.3 Pg.270) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.234).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.234).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Abul Abbaas has reported a similar narration in his Taareekh, as quoted in *Isaabah* (Vol.2 Pg.349).

his companions. When I again looked at Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (after he had been listening awhile), I saw that tears were flowing from his eyes."(1)

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه once recited the verse:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾

(سورة نساء آيت ٤١)

How will it be *(the condition of the Kuffaar on the Day of Qiyaamah)* when We shall bring forth a witness from every nation *(the Ambiyaa of every community who will testify against the Kuffaar)* and call you *(O Muhammad ﷺ)* to be a witness over all of them? {Surah Nisaa, verse 41}

(Upon hearing this verse) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه started weeping so profusely that his beard and collar became wet with tears. Hadhrat Abdullaah says, "The man sitting beside Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to me, 'I actually contemplated getting up and telling Hadhrat Ubayd bin Umayr رضي الله تعالى عنه to curtail his talk because of the difficulty he was causing the elderly man (Hadhrat Abdullaah bin Umar رضي الله تعالى عنه).'"(2)

The Weeping of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه

Hadhrat Abdullaah bin Abu Mulaykah says, "I accompanied Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه from Makkah to Madinah and wherever he set up camp, he stood in salaah for half the night." When Hadhrat Ayyoob asked him what Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه's recitation of the Qur'aan was like, he replied, "He once cried painfully as he continuously recited the following verse with slow intonation:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق آيت ١٩)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* "This *(death)* is what you used to avoid *(However, now you have no option).*" {Surah Qaaf, verse 19}(3)

Hadhrat Abu Rajaa رضي الله تعالى عنه says, "The lines on the face of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه where his tears ran resembled two old shoe straps." (4)

Hadhrat Uthmaan bin Abu Saudah says that he once saw Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه on the wall of the Masjid that (Allaah showed Rasulullaah ﷺ a vantage point that) overlooked a valley of Jahannam. His chest was upon the wall and he was weeping. "O Abu Waleed!" Hadhrat Uthmaan asked, "What makes you weep so?" Hadhrat Ubaadah رضي الله تعالى عنه replied, "Rasulullaah ﷺ informed us that it

(1) Ibn Sa'd (Vol.4 Pg.162). Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.305).
(2) Ibn Sa'd (Vol.4 Pg. .62).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.327).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).

was in this place that he saw Jahannam." (1)

The Weeping of Hadhrat Abdullaah bin Amr رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Ya'la bin Ataa reports from his mother who made kohl for Hadhrat Abdullaah bin Amr رَضِيَ اللهُ تَعَالَى عَنْهُ that he wept excessively. In fact, he would lock his door and weep so much that he developed a condition that caused his eyes to secrete a white fluid all the time. Hadhrat Ya'la says that it was for this reason that his mother prepared the kohl for Hadhrat Abdullaah bin Amr رَضِيَ اللهُ تَعَالَى عَنْهُ. (2)

Hadhrat Muslim bin Bishr reports that when Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ was weeping during his illness (before his death), someone asked him what it was that made him weep. He replied, "Take note that it is not for this world of yours that I am weeping. **I am weeping because of the long journey ahead and the deficiency of my provisions.** I have now climbed a rise that leads down either to Jannah or to Jahannam and I know not towards which of the two I shall be heading." (3)

Contemplation and Meditation

The Contemplation and Meditation of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم

The Deep Meditation of Hadhrat Abu Rayhaanah رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Dhamrah bin Habeeb reports from a freed slave of the Sahabi Hadhrat Abu Rayhaanah رَضِيَ اللهُ تَعَالَى عَنْهُ that when Hadhrat Abu Rayhaanah رَضِيَ اللهُ تَعَالَى عَنْهُ once returned from a military expedition, he ate supper, made wudhu and then stood (to perform salaah) at the place where he performed salaah. He started reciting a Surah of the Qur'aan and stood rooted to the spot until the Mu'adhin called out the Adhaan (for the Fajr salaah). "O Abu Rayhaanah!" his wife said, "You have just marched on an expedition that was extremely exhausting. Thereafter, you returned (and engrossed yourself in salaah without a thought for me). Is there no share for us (in your time)?" Hadhrat Abu Rayhaanah رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "By Allaah! Of course there is a share for you in my time, if I had only thought of you." "Then what was it that preoccupied you (from thinking of me)?" she asked. He replied, "Deep meditation about the descriptions Allaah has given about Jannah and its pleasures had engrossed my mind until I heard the Muadhin." (4)

The Meditation of Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Muhammad bin Waasi narrates that a man rode from Basrah to see Hadhrat Ummu Dharr رَضِيَ اللهُ تَعَالَى عَنْهَا after the demise of (her husband) Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ to ask her about the Ibaadah of Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ. When

(1) Abu Nu'aym in his *Hilya* (Vol.6 Pg.110).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.290).
(3) Ibn Sa'd (Vol.4 Pg.62). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.383).
(4) Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.157).

he arrived, he said to her, "I have come to you so that you may inform me about the Ibaadah of Hadhrat Abu Dharr رضي الله تعالى عنه." She said, **"He would spend the entire day only meditating in solitude."** (1)

The Meditation of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Aun bin Abdullaah bin Utba reports that he once asked Hadhrat Ummu Dardaa رضي الله تعالى عنها about the best deed of (her husband) Hadhrat Abu Dardaa رضي الله تعالى عنه. She replied, **"Meditation and heeding to lessons."** Another narration states that when she was asked about the deed that Hadhrat Abu Dardaa رضي الله تعالى عنه did most frequently, she replied, "Heeding to lessons." Yet another narration states that her reply was, "Meditation." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Meditation for a moment is better than standing in salaah an entire night." (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "Amongst people there are those who are the keys to good and the locks of evil. They shall have great rewards. There are then also those who are the keys to evil and locks of good. They will be terribly punished. Meditation for a moment is better than standing in salaah an entire night." (4)

Hadhrat Habeeb bin Abdullaah narrates that a man intending to march in Jihaad came to Hadhrat Abu Dardaa رضي الله تعالى عنه for advice. Hadhrat Abu Dardaa رضي الله تعالى عنه said, **"Think of Allaah in prosperity and He will think of you when you are in difficulty. When you admire something of this world, think about what it is to become (old and then turned to dust)."**

Hadhrat Saalim bin Abil Ja'd reports that two bulls once passed by Hadhrat Abu Dardaa رضي الله تعالى عنه as they were being worked. When one of them stopped as the other continued, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "There is certainly a great lesson in this (while the one will be whipped for stopping, the other will be saved from the whipping)." (5)

Taking Stock of Oneself

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

One of Hadhrat Abu Bakr رضي الله تعالى عنه's freed slaves reports that Hadhrat Abu Bakr رضي الله تعالى عنه once said, **"Whoever angers his carnal self for the sake of Allaah will be saved from Allaah's anger."** (6)

Hadhrat Thaabit bin Hajjaaj narrates that Hadhrat Umar رضي الله تعالى عنه once said, "Weigh yourselves up before you are weighed and assess yourselves before you are assessed because reckoning with yourself (in this world) is easier than the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.164).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.208) and Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg.258).
(3) Abu Nu'aym in his *Hilya*, Ahmad and Ibn Sa'd (Vol.7 Pg.392).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209). Ahmad has also reported the first narration, as quoted in Safwatus Safwah (Vol.1 Pg.258).
(6) Ibn Abi Dunya in Muhaasabatun Nafs, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).

reckoning you will face tomorrow (in the Aakhirah). You should also adorn yourselves (with good deeds) before the great presentation (the Day of Qiyaamah, about which Allaah says):

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ۝﴾ (سورة الحاقه آيت ١٨)

On that day, you will all be presented and nothing *(no action or word)* of yours shall remain hidden. {Surah Haaqa, verse 18}[1]

Hadhrat Anas رضي الله تعالى عنه reports, "I was one day with Hadhrat Umar bin Khattaab رضي الله تعالى عنه when he went into an orchard. There was a wall between us and he was standing in the middle of the orchard when I heard him say (to himself), 'O Ameerul Mu'mineen! By Allaah! You should fear Allaah or He will definitely punish you." [2]

Remaining silent and Guarding the Tongue

The Silence of our Guide Rasulullaah صلى الله عليه وسلم

In a lengthy narration, Hadhrat Simaak says that he once asked Hadhrat Jaabir bin Samurah رضي الله تعالى عنه, "Did you associate often with Nabi صلى الله عليه وسلم?" Hadhrat Jaabir رضي الله تعالى عنه replied, **"Yes. He was a person who often remained silent."** [3]

Hadhrat Abu Maalik Ashja'ee رضي الله تعالى عنه reports that his father said, "We were little boys when we used to sit in the company of Rasulullaah صلى الله عليه وسلم and have never seen anyone remain silent as much as Rasulullaah صلى الله عليه وسلم did. Whenever his companions would talk too much, he merely smiled." [4]

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم was once out with his companions. As he rode, one of them stepped out ahead of him. Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "O Rasulullaah صلى الله عليه وسلم! I pray that Allaah takes our lives before yours. May Allaah never show us the day (of your demise), but should we see it, what deeds should we carry out after you? May my parents be sacrificed for you, O Rasulullaah صلى الله عليه وسلم! Should it be Jihaad in the path of Allaah?" Rasulullaah صلى الله عليه وسلم replied, "Jihaad in the path of Allaah is an excellent deed, but people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)." "Then fasting and Sadaqah?" Hadhrat Mu'aadh رضي الله تعالى عنه asked. "Fasting and Sadaqah are an excellent deeds," Rasulullaah صلى الله عليه وسلم commented, "but people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)."

Hadhrat Mu'aadh رضي الله تعالى عنه then went on to mention every type of good deed, but each time Rasulullaah صلى الله عليه وسلم's reply was, "But people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)." Hadhrat Mu'aadh رضي الله تعالى عنه eventually asked, "If people have

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).
(2) Maali, Ibn Sa'd, Ibn Abi Dunya in his Muhaasabatun Nafs, Abu Nu'aym in his Ma'rifah (Vol. Pg.) and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).
(3) Ahmad and Tabraani. Haythami (Vol.10 Pg.297) has commented on Ahmad's chain of narrators. Ibn Sa'd (Vol.1 Pg.372) has reported a similar narration.
(4) Tabraani. Haythami (Vol.10 Pg.298) has commented on the chain of narrators.

become accustomed to these deeds, what is that thing that exercises greater restraint (on the carnal self)?" Pointing to his mouth, Rasulullaah ﷺ said, **"Remaining silent at all times save when speaking what is good."** "Will we be taken to task for what our tongues speak?" Hadhrat Mu'aadh رضي الله عنه asked in surprise. Striking his hand on Hadhrat Mu'aadh رضي الله عنه's thigh, Rasulullaah ﷺ said something like, "Your mother ought to have lost you!" He then added, **"It is because of what the tongue speaks that people will be thrown headlong into Jahannam. Whoever believes in Allah and the Last Day should speak only what is good or remain silent about evil. Speak what is good and you will reap the rewards. Remain silent about evil and you will be safe."** [1]

The Silence of the Sahabah رضي الله عنهم

Rasulullaah ﷺ says about a Martyr, "He may have mentioned something that was futile"

Hadhrat Abu Hurayrah رضي الله عنه narrates that when someone was martyred, a lady was weeping over him saying, "Oh dear martyr!" Addressing her, Rasulullaah ﷺ said, "Stop saying that. How do you know that he is a martyr (and is guaranteed immediate access into Jannah)? He may have mentioned something that was futile or was miserly with something that would not have cost him anything." [2]

In another narration, Hadhrat Anas رضي الله عنه states that when one of the Sahabah رضي الله عنهم was martyred during the Battle of Uhud, a rock was found tied to his belly (which he had tied) because of hunger. Wiping the dust off his face, his mother said, "Glad tidings for you, O beloved son of Jannah." Addressing her, Rasulullaah ﷺ said, "How do you know that he is a martyr (and is guaranteed immediate access into Jannah)? He may have mentioned something that was futile or refused something that would not have harmed him (to part with)." [3]

The silence of Hadhrat Ammaar رضي الله عنه, Hadhrat Mu'aadh رضي الله عنه and the statement of Hadhrat Abu Bakr رضي الله عنه

Hadhrat Khaalid bin Numayr says, "Hadhrat Ammaar bin Yaasir رضي الله عنه often remained silent for prolonged periods of time and always seemed depressed. (When he did speak, he was mostly seeking Allaah's protection from trials." [4]

Hadhrat Abu Idress Khowlani says, "I once entered the Masjid of Damascus when my eyes caught sight of a man with sparkling front teeth. **He was a very quiet man** and whenever the people with him disagreed on some issue, they referred it to him and readily accepted his verdict. When I enquired who he was, I was

(1) Tabraani. Haythami (Vol.10 Pg.299) has commented on the chain of narrators.
(2) Abu Ya'la. Haythami (Vol.10 Pg.303) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.303) has commented on the chain of narrators. Tirmidhi has reported a similar narration, as quoted in Mishkaat.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.142).

informed that he was **Hadhrat Mu'aadh bin Jabal** رضي الله تعالى عنه."(1)

Hadhrat Aslam narrates that when Hadhrat Umar رضي الله تعالى عنه once found Hadhrat Abu Bakr رضي الله تعالى عنه pulling at his tongue, he asked, "What are you doing, O Khalifah of Rasulullaah ﷺ?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "There is not a part of the body that does not complain of the sharpness of the tongue." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما rebuke their Tongues

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once climbed Mount Safa, he caught hold of his tongue saying, "O tongue! Speak what is good and reap the rewards. Shun speaking evil and you will remain safe before having to regret." He then narrated, "I have heard Rasulullaah ﷺ say, **'Most of man's sins stem from the tongue."** (3)

Hadhrat Sa'eed Jareeri reports from a man who said, "I once saw Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما holding the point of his tongue as he said, 'Shame on you! Speak what is good and reap the rewards. Shun speaking evil and you will remain safe.' Someone then asked, 'O Ibn Abbaas رضي الله تعالى عنهما! Why do I see you holding your tongue and saying that?' Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما replied, **'The news has reached me that on the Day of Qiyaamah a person will be more angry with his tongue than with anything else.'**"(4)

The Silence of Hadhrat Shaddaad bin Aws رضي الله تعالى عنه after he pledged allegiance at the hand of Rasulullaah ﷺ

Hadhrat Thaabit Bunaani narrates that Hadhrat Shaddaad bin Aws رضي الله تعالى عنه once said to one of his companions, "Lay the tablecloth so that we may dig in to it!" Another of his companions said in surprise, "I have never heard you speak like that since I have come to know you." Hadhrat Shaddaad رضي الله تعالى عنه said, "Since I separated from Rasulullaah ﷺ, every statement I have made was a harnessed one (said with much thought). By Allaah! Another like this shall never again escape." (5)

Hadhrat Sulaymaan bin Moosa reports that Hadhrat Shaddaad bin Aws رضي الله تعالى عنه once said, "Lay the tablecloth so that we may frolic with it." The people with him immediately picked at his words saying, "Look at Abu Ya'la (Hadhrat Shaddaad رضي الله تعالى عنه's title)! What a statement has come from him!" Hadhrat Shaddaad رضي الله تعالى عنه then said, "Dear son of my brother! **Since the time I pledged allegiance at Rasulullaah ﷺ's hand, every statement I have made had been a harnessed one, except for this one.** Come, forget this and let me tell you something better

(1) Haakim (Vol.3 Pg.269).
(2) Abu Ya'la. Haythami (Vol.10 Pg.302) has commented on the chain of narrators. Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.33).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.300).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.328).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265).

for you to note. (It is this du'aa) 'O Allaah! We seek steadfastness in our affairs and the resolve to do good. We ask You for the ability to be grateful for Your bounties and for the ability to worship You in a most beautiful manner. We ask You for a pure heart and a truthful tongue. We also beseech You for the good You are aware of and for protection from the evil You know about.' Learn this from me and forget the other words (I said without thinking)." (1)

Another narration states that Hadhrat Shaddaad رضي الله تعالى عنه added, "Do not learn these words from me, but rather learn what I shall narrate to you that I heard Rasulullaah ﷺ say, 'When people started hoarding treasures of gold and silver, fill your treasures with the words: **'O Allaah! We seek steadfastness in our affairs and the resolve to do good.'"** Hadhrat Shaddaad رضي الله تعالى عنه then mentioned words like the narration above before adding, "(O Allaah) I seek forgiveness from You from the sins You know I have committed, for You are the One who knows well all that is hidden." (2)

The statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه About the Dangers of the tongue

Hadhrat Isa bin Uqba narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "I swear by the Being besides Whom there is none worthy of worship **that nothing on earth is more deserving of a long prison sentence than the tongue."** (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, **"Beware of futile speech.** All you need to say it that which would get your needs fulfilled." (4) Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The people guilty of the most sins on the Day of Qiyaamah shall be those who most engaged in idle talk." (5)

Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه encourage Silence

Hadhrat Ali رضي الله تعالى عنه said, "The tongue is the basis of the body's well-being. **When the tongue is upright, the other limbs are all upright.** However, as soon as the tongue is out of control, no other limb stays under control." Another narration states that he once said, "Keep a low profile and you will not be talked about (thus saving you from pride). **Remain silent and you will remain safe."**

Another narration states that he said, **"Silence invites towards Jannah."** It was also Hadhrat Ali رضي الله تعالى عنه who mentioned the following couplets (which mean):

"Never disclose your secrets except to yourself
Because there is an advisor to every advisor

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265) and (Vol.1 Pg.266). Ahmad has also reported the narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.10 Pg.303).
(4) Tabraani. Haythami (Vol.10 Pg.303) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.303).

And I have also seen many misguided men
Who do not leave upright men unscathed (by their insults)"[1]

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Learn to remain silent just as you learn to speak because silence is a great source of self-control. You ought to be more interested in listening than speaking and should never speak about things that do not concern you. You should also not laugh when there is nothing to laugh about or go somewhere you do not have to go." [2]

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "There is no limb of a Mu'min that Allaah loves more than his tongue because it is by means of this that he will enter Jannah. At the same time, there is no limb of a Kaafir that Allaah hates more than his tongue because it is by means of this that he will enter Jahannam." [3]

The Statements of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه about Guarding the Tongue

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, **"The limb that a person most needs to purify is his tongue."** [4]

Hadhrat Anas رضي الله تعالى عنه said, **"A person can never have Taqwa until he controls his tongue."** [5]

Speech

The Speech of Rasulullaah صلى الله عليه وسلم

The Sahabah رضي الله تعالى عنهم Describe the Speech of Rasulullaah صلى الله عليه وسلم

Hadhrat Aa'isha رضي الله تعالى عنها says, **"Rasulullaah صلى الله عليه وسلم's speech was such (so clear) that if anyone wished to count the words, they could have easily done so."** She also mentioned, "Shall I not surprise you? A certain person actually came and spoke to Rasulullaah صلى الله عليه وسلم beside my room so loudly that I could hear him talk as I was busy with my salaah. He then left before I could complete my salaah. Had I been able to find him before that, I would have certainly given him a piece of my mind." She then added, "Rasulullaah صلى الله عليه وسلم never spoke continuously and quickly as you people do." [6]

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah صلى الله عليه وسلم's speech was so clear that everyone could understand it. He would never speak continuously and quickly." [7]

It was Hadhrat Jaabir رضي الله تعالى عنه or Hadhrat Abdullaah bin Umar رضي الله تعالى عنه who said,

(1) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).
(5) Ibn Sa'd (Vol.7 Pg.22).
(6) Bukhaari. Ahmad, Muslim and Abu Dawood have also reported the narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(7) Ahmad and Abu Dawood.

"Rasulullaah ﷺ's speech was crisp, with every letter distinctly pronounced." [1]

Hadhrat Anas رضي الله عنه reports, "When Rasulullaah ﷺ spoke anything (of marked importance), **he would repeat it thrice** and whenever he approached a **gathering, he would greet thrice.**" [2]

Hadhrat Thumamah bin Anas narrates that whenever Hadhrat Anas رضي الله عنه spoke (something of importance), he repeated himself thrice and would say that when Rasulullaah ﷺ greeted with Salaam (to seek permission to enter a home), he did so thrice[3] and when he spoke (something of great importance), he would repeat it thrice. [4] Hadhrat Anas رضي الله عنه also reported that when Rasulullaah ﷺ spoke, he would repeat himself thrice so that people could understand what he was saying." [5]

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once said, "I have been sent with concise yet comprehensive speech and have been assisted with awe. When I was sleeping once, the keys to the treasures of the heavens and the earth were brought to me and placed in my hand." [6]

Hadhrat Abdullaah bin Salaam رضي الله عنه reports, "When Rasulullaah ﷺ sat down to talk, he would often look towards the sky (in anticipation of revelation)." [7]

Hadhrat Amr bin Al Aas رضي الله عنه Regrets the Many Questions he Posed to Rasulullaah ﷺ

Hadhrat Amr bin Al Aas رضي الله عنه says, "Even when speaking to the worst of people, Rasulullaah ﷺ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ﷺ also turned his full attention towards me until I eventually felt that I was the best of all the Sahabah رضي الله عنهم. 'O Rasulullaah ﷺ!' I once asked, 'Am I better or Abu Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah ﷺ!' I asked further, 'Am I better or Umar?' When Rasulullaah ﷺ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah ﷺ! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ﷺ and after he had been truthful to me, I wished that I had never asked him these questions." [8]

Smiling and Laughing

The Smiling and Laughing of Rasulullaah ﷺ

The Smiling of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله عنها says, "I have never seen Rasulullaah ﷺ laugh so much

(1) Abu Ya'la.
(2) Bukhaari.
(3) Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.
(4) Ahmad.
(5) Tirmidhi.
(6) Ahmad and Bukhaari.
(7) Ibn Is'haaq, as quoted by Abu Dawood in his Adab. The above narrations have been quoted from *Al Bidaayah wan Nihaayah* (Vol.6 Pg.40,41).
(8) Tirmidhi in his Shamaa'il (Pg.25). Tabraani has reported a similar narration but Haythami (Vol.9 Pg.15) has commented on the chain of narrators.

in a manner that I could see his uvula. **All he did was smile.**" (1)

Hadhrat Abdullaah bin Haarith bin Jaz رضي الله تعالى عنه says, "**I have never seen anyone smile as much as Rasulullaah** ﷺ." In another narration, he says, "Rasulullaah ﷺ never laughed but only smiled." (2)

Hadhrat Simaak bin Harb reports that he once asked Hadhrat Jaabir bin Samurah رضي الله تعالى عنه, "Were you frequently in the company of Rasulullaah ﷺ?" Hadhrat Jaabir رضي الله تعالى عنه replied, "Yes, I was often in his company. He never stood up from his place of performing the Fajr salaah until the sun rose. He would then get up while the Sahabah رضي الله تعالى عنهم were sometimes discussing events that occurred during the Period of Ignorance. As they laughed, Rasulullaah ﷺ would merely smile." (3)

In another narration, Hadhrat Simaak bin Harb reports that he once asked Hadhrat Jaabir bin Samurah رضي الله تعالى عنه, "Were you frequently in the company of Rasulullaah ﷺ?" Hadhrat Jaabir رضي الله تعالى عنه replied, "Yes. He often remained silent and would laugh very little. The Sahabah رضي الله تعالى عنهم would often recite poetry to him and when he said something that made them laugh, he would merely smile."(4)

Hadhrat Husayn bin Yazeed Kalbi رضي الله تعالى عنه says, "I have never seen Rasulullaah ﷺ laugh. He would only smile. There were also times when he would have to tie a rock to his belly because of extreme hunger." (5)

Hadhrat Amrah questions Hadhrat Aa'isha رضي الله تعالى عنها about Rasulullaah ﷺ's Domestic Life

Hadhrat Amrah reports that she once asked Hadhrat Aa'isha رضي الله تعالى عنها about Rasulullaah ﷺ's behaviour when he was alone with his wives. Hadhrat Aa'isha رضي الله تعالى عنها replied, "He was like any other man except for the fact that he was the noblest of them all and the most compassionate. He also laughed and smiled very often." (6)

Rasulullaah ﷺ's Laughing

Hadhrat Jaabir رضي الله تعالى عنه says, "When revelation would come to Rasulullaah ﷺ or when he was delivering a lecture, he would appear like a person warning his people of an approaching punishment. However, when this was not happening, you would see that he had the most smiley face, was the most jovial of people and the handsomest of all men." (7)

Hadhrat Abu Umaamah رضي الله تعالى عنه says, "Rasulullaah ﷺ was one of the most

(1) Bukhaari and Muslim.
(2) Tirmidhi.
(3) Muslim.
(4) Tayaalisi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.41,42). Ibn Sa'd (Vol.1 Pg.372) has reported a similar narration.
(5) Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). ibn Qaani has also reported a similar narration, as quoted in *Isaabah* (Vol.1 Pg.340).
(6) Kharaa'iti and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.47). Ibn Sa'd (Vol.1 Pg.91) has also reported a similar narration.
(7) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.17).

jovial of people and the one with the best personality." [1]

Rasulullaah ﷺ Laughs during the Battle of Khandaq

Hadhrat Aamir bin Sa'd reports that Hadhrat Sa'd رضي الله تعالى عنه said to him, "I saw Rasulullaah ﷺ smile so broadly during the Battle of Khandaq that his molar teeth actually became visible." When Hadhrat Aamir asked what the reason for Rasulullaah ﷺ's laughter was, Hadhrat Sa'd رضي الله تعالى عنه explained that a man from the enemy was waving his shield to and fro to protect his forehead (thereby teasing the Muslim archers to get him). Being a crack archer, Hadhrat Sa'd رضي الله تعالى عنه took out an arrow (placed it on the bow and waited for the chance). As soon as the man raised his head, Hadhrat Sa'd رضي الله تعالى عنه shot the arrow, which struck the man squarely on the forehead. The man fell to the ground while his leg remained extended into the air. It was then that Rasulullaah ﷺ smiled to broadly that his molars became visible. "What made Rasulullaah ﷺ laugh so?" someone asked. The narrator replied, "It was the astuteness with which Hadhrat Sa'd dealt with the man." [2]

Rasulullaah ﷺ Laughs at what a Poor man did During Ramadhaan

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ saying, "I am destroyed! I have engaged in sexual relations with my wife during Ramadhaan." "Then free a slave," Rasulullaah ﷺ advised. When he declared that he was unable to afford it, Rasulullaah ﷺ advised further saying, "Then fast for two consecutive months." When he said that he would be unable to do that as well, Rasulullaah ﷺ said, "Then feed sixty poor people." "I cannot afford that either," the man said. When someone later presented a basket of dates to Rasulullaah ﷺ, he summoned the man and instructed him to give the dates away as Sadaqah. "Should I give it to someone more in need than I? By Allaah! There is no family between the rocky plains of Madinah more in need of it than my family." Rasulullaah ﷺ then smiled so widely that his molars became visible as he said, "Then let it be spent on your family." [3]

The Narrations of Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "I know the first person to enter Jannah and the last to emerge from Jahannam. A man will be summoned on the Day of Qiyaamah and his minor sins will be presented before him while his major sins will be concealed. Given the precise dates and times, he will be asked whether he committed certain evil acts. Unable to deny anything, he will admit to it all, fearing the major sins (still to be accounted for). It will then be said, 'Grant him a good deed in place of every sin he committed.' He will then

(1) Tabraani. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.
(2) Tirmidhi in his Shamaa'il (Pg.16).
(3) Bukhaari (Vol.2 Pg.899).

quickly say, "But I have committed other sins that I do not see here.'" Hadhrat Abu Dharr رضي الله تعالى عنه says, "I then saw Rasulullaah ﷺ smile so widely that his molars were visible." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I know who the last person to emerge from Jahannam will be. He will come out of Jahannam crawling (unable to stand up straight because of the intensity of the punishment) and will be told to enter Jannah. As he starts proceeding towards Jannah, he will see that other people have already occupied its levels. He will then return to Allaah saying, "O my Rabb! People have already occupied the various levels (leaving no place for me)." He will then be asked, "Do you remember the times you had (in the world)?" "I certainly do," he will reply. "Then wish (for all you would like to have)," he will be told. After wishing for everything he can think of, he will be told, "You shall have everything you have wished for together with ten times more of what the world had to offer." He will say in disbelief, "Are You joking with me when You are the King of the worlds?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "I then Rasulullaah ﷺ smile so widely that his molars were visible." (2)

Dignity

The Dignified Behaviour of Rasulullaah ﷺ

Hadhrat Khaarijah bin Zaid رضي الله تعالى عنه says, "Rasulullaah ﷺ was the most dignified person in his gatherings and (as he sat) none of his limbs extended (towards the people)." (3)

The Dignified Behaviour of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Shahr bin Howshab says that whenever the Sahabah رضي الله تعالى عنهم spoke in the presence of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, they kept looking at him out of awe for him.

In another narration, Hadhrat Abu Muslim Khowlaani narrates, "I once entered the Masjid of Hims where I came across close to thirty middle-aged Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ. Amongst them was a youthful man with kohl around his eyes and sparkling front teeth. He spoke not a word and remained silent. When the others disagreed about anything, they turned to him and asked him. When I asked the person beside me who the man was, he informed me that he was Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه. I immediately took a liking to him and remained with the group until they dispersed."

Hadhrat Abu Muslim also narrates, "I once entered the Masjid with some Sahabah رضي الله تعالى عنهم during the early years of Hadhrat Umar رضي الله تعالى عنه's Khilaafah. There were more of them present that day than any other and the gathering I sat

(1) Tirmidhi in his Shamaa'il (Pg.16).
(2) Tirmidhi in his Shamaa'il (Pg.16).
(3) Qaadhi Ayaadh in his Shifaa and Abu Dawood in his Maraaseel, as quoted in Khafaajee's Sharhush Shifaa (Vol.2 Pg.117).

in included over thirty Sahabah رضي الله تعالى عنهم, all narrating Ahadeeth from Rasulullaah ﷺ. Also sitting in the gathering was a youthful man who was brown in complexion, who spoke extremely well and who was exceptionally good looking. Although he was the youngest of the group, they referred to him whenever they doubted anyone's narration. He would then (correctly) narrate the Hadith (they doubted) to them. Unless they asked him, he did not narrate anything else to them. 'Who are you, O servant of Allaah?' I asked him. 'I am Mu'aadh bin Jabal,' came the reply." (1)

Suppressing One's Anger

Hadhrat Abu Barzah رضي الله تعالى عنه narrates, "When a man spoke harshly to Hadhrat Abu Bakr رضي الله تعالى عنه, I said, 'Should I not execute him?' Hadhrat Abu Bakr رضي الله تعالى عنه rebuked me saying, 'Such punishment is not warranted for anyone (speaking harshly to anyone) after Rasulullaah ﷺ.'"(2)

Hadhrat Umar رضي الله تعالى عنه once said, "No person cannot sip any milk or honey that is better than a sip of his anger." (3)

Possessiveness

The Possessiveness of Hadhrat Ubay bin ka'b رضي الله تعالى عنه

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that a man once reported to Rasulullaah ﷺ that a certain person frequently went to see his father's wife (with apparently sinister intentions). Hadhrat Ubay bin Ka'b رضي الله تعالى عنه exclaimed, "Had it been me, I would have killed him." Rasulullaah ﷺ laughed as he said, "How possessive are you, O Ubay! However, I am more possessive than you and Allaah is more possessive than I." (4)

The possessiveness of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Mughierah narrates that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once said, "If I found any man with my wife, I would strike him with the sharp edge of my sword." When this was reported to Rasulullaah ﷺ he said, "Are you surprised with Sa'd's possessiveness? By Allaah! I am more possessive than him and Allaah is more possessive than I. It is because of Allaah's possessiveness that He has forbidden all types of indecency, be it apparent or hidden. There is also none who loves to be absolved of blame more than Allaah and it is because of this that He has sent warners and givers of glad tidings (the Ambiyaa so that people cannot say that they did not know). There is also none who loves praise more than Allaah and it is because of this that he created Jannah." (5)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.231).
(2) Tayaalisi, Ahmad, Humaydi, Abu Dawood, Tirmidhi, Abu Ya'la, Sa'ed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(3) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal*.
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
(5) Bukhaari and Muslim.

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once asked, "If I found a man with my wife, am I not allowed to touch him until I present four witnesses?" "That's right," Rasulullaah ﷺ replied. Hadhrat Sa'd رضي الله تعالى عنه then said, "That cannot be! I swear by the Being Who has sent you with the truth that before that I would speed up his journey with my sword." "Listen to what your leader has to say," Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, **"He is extremely possessive, but I am more possessive than him and Allaah is more possessive than I."** (1)

A lengthy narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه adds that the Sahabah رضي الله تعالى عنهم said, "O Rasulullaah ﷺ! Do not rebuke him because he is an extremely possessive person. By Allaah! He has only married virgins and because of his possessiveness, none of us has ever dared to marry any woman he has divorced." Hadhrat Sa'd رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I know that the injunction (of presenting four witnesses to prove adultery) is true and is from Allaah but I find it strange that when I find a man rubbing his thighs against those of an immoral woman, I am unable to move him until I bring four witnesses. By Allaah! By the time I come with them, he would have fulfilled his desire (and left)." (2)

The Possessiveness of Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ left her one night, she became extremely jealous. Rasulullaah ﷺ then returned to see what she was doing and commented, "What is the matter, O Aa'isha? Have you been overcome with possessiveness?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Why should someone like myself not be possessive over someone like yourself?" "Your Shaytaan must have come to you," Rasulullaah ﷺ remarked. "O Rasulullaah ﷺ!" Hadhrat Aa'isha رضي الله تعالى عنها asked, "Is there a Shaytaan with me?" "Certainly," Rasulullaah ﷺ replied. "And with you, O Rasulullaah ﷺ?" Hadhrat Aa'isha رضي الله تعالى عنها enquired. "Yes," Rasulullaah ﷺ replied, **"but Allaah has assisted me and he has become a Muslim (and therefore does not influence me to do evil)."**(3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "When Rasulullaah ﷺ married Ummu Salamah رضي الله تعالى عنها, I became extremely depressed because people always told us about her beauty. When I managed to secretly steal a glance at her, I found her to be much more beautiful than people had described. I then mentioned this to Hafsah رضي الله تعالى عنها (Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها were extremely close). She said, 'By Allaah! This is only because of your extreme possessiveness. She cannot be as beautiful as you people say.' When Hafsah رضي الله تعالى عنها also managed to steal a glance at her, she said, 'I have seen her and I swear by Allaah that she is not as beautiful as you say. In fact, she is not even close to what you have described, although I do admit that she is pretty.'"

(1) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.278).
(2) Abu Ya'la and Ahmad. Haythami (Vol.5 Pg.12) has commented on the chain of narrators.
(3) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.280).

Hadhrat Aa'isha رضي الله عنها says further, "I then went to see her again and I swear by my life that she was just as Hafsah رضي الله عنها had mentioned. It was because of my extreme possessiveness (that I found her to be more beautiful than she actually was)."(1)

Hadhrat Ali رضي الله عنه Rebukes People Bereft of any Possessiveness

Hadhrat Ali رضي الله عنه once addressed the people saying, **"The news has reached me that your women crowd the marketplaces with Kuffaar men. Have you people no sense of possessiveness?** There can be no good in a person who is bereft of all possessiveness." Another narration states that Hadhrat Ali رضي الله عنه said, "There are two types of possessiveness. The first is commendable and a means by which a person keeps his family in check. The other is the type that leads a person to Jahannam." (2)

Enjoining what is Good and Forbidding what is Evil

Rasulullaah ﷺ narrates the Incident of People of the past who were Tortured for Enjoining what is Good and Forbidding what is Evil

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that Rasulullaah ﷺ came indoors one day and said, "O Ibn Mas'ood!" "At your service, O Rasulullaah ﷺ!" Hadhrat Abdullaah bin Mas'ood رضي الله عنه repeated thrice. Rasulullaah ﷺ then asked, "Do you know who are the best of people?" "Allaah and His Rasool ﷺ know best," Hadhrat Abdullaah bin Mas'ood رضي الله عنه submitted. Rasulullaah ﷺ said, **"Indeed the best of people are those who do the best deeds when they have acquired a deep understanding of Deen."**

"O Ibn Mas'ood!" Rasulullaah ﷺ said again. "At your service, O Rasulullaah ﷺ!" Hadhrat Abdullaah bin Mas'ood رضي الله عنه replied. "Do you know who are the **most learned people?"** Again Hadhrat Abdullaah bin Mas'ood رضي الله عنه submitted, "Allaah and His Rasool ﷺ know best." Rasulullaah ﷺ explained, "Indeed the most learned of people are those with the deepest insight into the truth when people are in disagreement even though they fall short in deeds and are dragging themselves along on their buttocks. Those before me were divided into seventy two groups, amongst which all besides three were destroyed. One of these groups opposed the kings and fought them for the sake of their Deen which was the Deen of Isa bin Maryam عليه السلام. They were captured and killed when their bodies were cut up with saws. Another group amongst them neither had the power to fight the kings nor to live amongst the masses and invite them to Allaah and to the Deen of Isa bin Maryam عليه السلام. They therefore dispersed in the land

(1) Ibn Sa'd (Vol.8 Pg.94).
(2) Rustah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

and adopted monasticism. It is with regard to these people that Allaah says:

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾﴾ (سورة حديد آيت ٢٧)

They invented monasticism *(involving isolation from society and forsaking marriage and pleasures)* which We did not ordain for them but they did it in search of Allaah's pleasure *(to preserve their Deen from the corruption that society introduced to it)*. However, they did not observe it *(its demands)* as it ought to have been observed *(because its demands were against human nature). (However, after the coming of Rasulullaah ﷺ,)* We granted their reward to those of them who had Imaan *(who believed in Rasulullaah ﷺ and accepted Islaam)* while many of them were sinners *(choosing to stay away from Islaam)*. {Surah Hadeed, verse 27}

Rasulullaah ﷺ then added, "Those (of them) who believe in me and follow me have observed its demands as it ought to be observed. **As for those who do not follow me, they shall be destroyed."**

Another narration states that Rasulullaah ﷺ said, "A group from them remained with the kings and tyrants to invite them towards the Deen of Isa عليه السلام. However, they were captured and killed (after being cut into pieces) with saws and then burnt. Nevertheless, they were steadfast until they met Allaah." The rest of the narration is the same as the one above. (2)

Rasulullaah ﷺ Warns those who do not Enjoin what is good and do not forbid what is evil

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "You people shall remain on the clear path of your Rabb as **long as two intoxicants** do not become manifest amongst you; the intoxicant of **ignorance and the intoxicant of love for this world.** Even though you may be enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah, as soon as the intoxicant of love for this world manifests itself amongst you, you will stop enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah. **Those who speak by the Qur'aan and the Sunnah during such times will be like the very first to accept Islaam from the Muhaajireen and the Ansaar."** (1)

The Rank on the Day of Qiyaamah of those who enjoin what is good and forbid what is evil

Hadhrat Yazeed Raqaashi reports from Hadhrat Anas رضي الله تعالى عنه that Rasulullaah ﷺ said, "Should I not inform you about a group of people who although not belonging to the Ambiyaa and the Shuhadaa (martyrs), will be the envy of the Ambiyaa and Shuhadaa on the Day of Qiyaamah because of their closeness to

(1) Tabraani. Haythami (Vol.7 Pg.260) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.7 Pg.271) has commented on the chain of narrators.

Allaah. They will be recognised by the **pulpits of light upon which they will be seated.**" "Who are they, O Rasulullaah ﷺ?" the Sahabah رضي الله تعالى عنهم begged to know. Rasulullaah ﷺ replied, **"They are those who travel the world advising people so that Allaah's servants become beloved to Him and so that He becomes beloved to them."** Hadhrat Anas رضي الله تعالى عنه asked, "I can understand how they can make Allaah beloved to His servants, but how do they make Allaah's servants beloved to Him?" Rasulullaah ﷺ explained, "They enjoin them to do what Allaah likes and forbid them from doing what Allaah dislikes. When the people follow this advice of theirs, they become beloved to Allaah." (1)

When will this Ummah Forsake enjoining what is good and forbidding what is evil?

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that he once asked Nabi ﷺ, "O Rasulullaah ﷺ! When will people forsake enjoining what is good and forbidding what is evil, whilst these two deeds are the chief actions of righteous people?" Rasulullaah ﷺ replied, "When that which afflicted the Bani Israa'eel afflicts you as well." "O Rasulullaah ﷺ! What was it that afflicted the Bani Israa'eel?" Hadhrat Hudhayfah رضي الله تعالى عنه asked. Rasulullaah ﷺ replied, **"When (for worldly gain) the good amongst you become lenient towards the sinners, when the knowledge of Deen goes to the worst amongst you and when leadership goes to the youngsters. When this happens, you will suffer adversities that will keep coming your way and towards which you will keep going."** (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Explains the verse: "Take Care of your Own Selves"

Hadhrat Qais bin Abu Haazim narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه had become Khalifah, he mounted the pulpit and after duly praising Allaah, he said, "O people! You recite the verse:

﴿يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۭ﴾

(سورة مائده آيت ١٠٥)

> O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

However, you people have been misinterpreting the verse. I have heard Rasulullaah ﷺ say, 'Whenever people see evil and fail to change it, the time is close when Allaah shall engulf them all in great punishment (the evil-doers for the evil and the others for failing to prevent them).'"(3)

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(1) Bayhaqi, Naqqaash in his Mu'jim and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(2) Tabraani. Haythami (Vol.7 Pg.286) has commented on the chain of narrators. Ibn Asaakir and Ibn Najjaar have reported a similar narration from Hadhrat Anas رضي الله تعالى عنه while Ibn Abi Dunya has reported a similar narration from Hadhrat Aa'isha رضي الله تعالى عنها, as *Kanzul Ummaal* (Vol.2 Pg.139).

(3) Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Adani, Ibn Munee, Humaydi, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Maajah, Abu Ya'la, Daar Qutni in his Ilal, Abu Nu'aym in his Ma'rifah, Bayhaqi, Sa'eed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the day he was named Khalifah, Hadhrat Abu Bakr رضي الله تعالى عنه sat on Rasulullaah ﷺ's pulpit. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he stretched out his hands and placed them on the spot of the pulpit where Rasulullaah ﷺ used to sit. He then said, "As he was sitting on this very same spot, I heard my beloved friend (Rasulullaah ﷺ) explain the meaning of the verse:

﴿يَاأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ﴾

(سورة مائده آیت ١٠٥)

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

In his explanation to us, Rasulullaah ﷺ said, 'Yes. When evil is perpetrated in a community and they are being corrupted with vices without them making an attempt to change matters or to even oppose it, it becomes binding on Allaah to engulf them all in great punishment. **Thereafter even their du'aas will not be accepted.'**" Hadhrat Abu Bakr رضي الله تعالى عنه then placed his fingers into his ears saying, "May both these ears become deaf if I had not heard this from my beloved friend (Rasulullaah ﷺ)."(1)

Hadhrat Abu Bakr رضي الله تعالى عنه said, "When people perpetrate evil in the midst of others who are more powerful than them but who do not prevent them, Allaah shall engulf them all in a great calamity that will not be alleviated." (2)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Instruct People to enjoin what is good and forbid what is evil

(Addressing the people) Hadhrat Umar رضي الله تعالى عنه once said, "When you people see a fool dishonouring people, what prevents you from opposing him?" When the people admitted that they feared abuse from the person, Hadhrat Umar رضي الله تعالى عنه said, "In that case, you will be unable to be witnesses (for the Ambiyaa on the Day of Qiyaamah)." (3)

Hadhrat Uthmaan رضي الله تعالى عنه once said, "Enjoin what is good and forbid what is evil before the worst amongst you are given authority over you and then when even the best of you make du'aa against them, their du'aas will not be accepted." (4)

Hadhrat Ali رضي الله تعالى عنه Encourages people to Enjoin Good and Warns them against Giving up Forbidding Evil

Hadhrat Ali رضي الله تعالى عنه once said, "You people must enjoin what is good, forbid what

bin Mansoor and others, all reporting from reliable sources.

(1) Ibn MArdway, as quoted in Kanzul Ummaal (Vol.2 Pg.138).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.138).

(3) Ibn Abi Shaybah, Abu Ubayd in his Ghareeb and Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

is evil and defend the Deen of Allaah, otherwise Allaah shall place in authority over you such people who will punish you, after which Allaah will punish them as well." Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "You people must enjoin what is good and forbid what is evil otherwise Allaah shall place the worst amongst you in authority over you and then when even the best of you make du'aa, their du'aas will not be accepted." (1)

In one of his sermons, Hadhrat Ali رضي الله تعالى عنه said, "**O people! Those who were destroyed before you were destroyed because when they perpetrated sin, their Rabbis and religious scholars did not prohibit them.** Each time they transgressed all limits of sin and their Rabbis and religious scholars did not prevent them, punishment overtook them. You should therefore enjoin what is good and forbid what is evil before you suffer a like fate. Remember that enjoining what is good and forbidding what is **evil can neither deprive you of your sustenance nor hasten your death."** (2)

Hadhrat Ali رضي الله تعالى عنه once said, "Jihaad is of three categories; Jihaad with the hand, Jihaad with the tongue and Jihaad with the heart. The first of these to disappear will be the Jihaad of the hand, followed by Jihaad of the tongue and then Jihaad of the heart. Eventually when the heart fails to recognise what is good and does not reject evil, it will be turned completely upside down." (3)

Hadhrat Ali رضي الله تعالى عنه once said, "The first Jihaad to disappear will be the Jihaad of your hands, followed by Jihaad of your tongue and then Jihaad of your heart. The heart that fails to recognise what is good and does not reject evil will be turned completely upside down just as a water bag is turned upside down to empty out everything inside." (4)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه concerning enjoining what is good and forbidding what is evil

When Idrees bin Uroob Shaybaani once came to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and said, "**Destroyed is the person who does not enjoin good and forbid evil.**" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه responded by saying, "(That stage comes afterwards) In fact, the person whose heart does not recognise good and does not reject evil is already destroyed." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "People **are of three types.** There is no good in anyone who does not fall into one of these three categories. The first is the person who sees a group fighting in the path of Allaah and then himself fights using his own wealth. The second is the person who wages Jihaad with his tongue (in the defence of Deen) and enjoins good and forbids evil. The

(1) Ibn Abi Shaybah.
(2) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
(3) Masaddad and Bayhaqi.
(4) Ibn Abi Shaybah and Abu Nu'aym in his Nusr fi Hujjah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.275). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.35) as have Ibn Abi Shaybah and Nu'aym in his Fitan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

other (third) is the man who recognises the truth with his heart." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Wage Jihaad against the Munaafiqeen with your tongues and if you can do nothing else besides frowning at them (to express your displeasure with them), then go ahead and frown at them." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "When you see an evil and are unable to change it, it will suffice for Allaah to know that you hate it within your heart." Another narration quotes that he said, "When a person witnesses an evil being perpetrated in his presence and he dislikes it, he is like one who had not witnessed it at all. However, when a person approves of an evil that is carried out in his absence, he is like one who has witnessed it. (3)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who said, "Many evils will take place in the future. Those who approve of them are like those witnessing them even though they may not be present. On the other hand, those who actually witness them but despise them are like those who have not witnessed them at all." (4)

In another narration, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The righteous ones shall leave this world first, leaving behind only doubtful people who will be unable to recognise good or reject evil." (5)

The Statements of Hadhrat Hudhayfah رضي الله تعالى عنه concerning enjoining what is good and forbidding what is evil

Hadhrat Abur Ruqaad says, "I was a youngster when I went out with my master one day. We were somehow led to (a gathering addressed by) Hadhrat Hudhayfah رضي الله تعالى عنه who was saying, "In a single sitting, I hear some of you four times making a statement that if spoken during the time of Rasulullaah صلى الله عليه وسلم, would render a person a hypocrite. You people must enjoin good, forbid evil and encourage each other to do good otherwise Allaah shall uproot you people with punishment. Alternatively, Allaah shall grant the worst of you authority over you, after which the du'aas of even the best of you will not be answered." (6)

Hadhrat Hudhayfah رضي الله تعالى عنه once said, "Allaah's curse is on those who are not amongst us. By Allaah! You people must enjoin good and forbid evil otherwise there shall be fighting amongst you and the evil ones will overpower the righteous ones. They shall then kill them all until there is none left alive to enjoin good and forbid evil. Thereafter, Allaah will be so annoyed with you that he will not even accept your du'aas." (7)

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(1) Tabraani. Haythami (Vol.7 Pg.276) has commented on the chain of narrators.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140). Tabraani has also reported the narration but Haythami (Vol.7 Pg.276) has commented on the chain of narrators.
(3) Ibn Abi Shaybah and Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(4) Nu'aym and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(5) Abu Nu'aym in his *Hilya* (Vol.7 Pg.280).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279), as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279).

In another narration, Hadhrat Hudhayfah رضي الله تعالى عنه says, "There shall certainly come a time when the best of people will be deemed to be those who do not enjoin good and do not forbid evil." (1)

The Statements of Hadhrat Adi رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Adi bin Haatim رضي الله تعالى عنه once said, "The good you do today was considered an evil in times gone by and the evil of today will be considered something good in times to come. You will always remain on the right as long as you do not regard good as evil and evil as good and as long as your scholars continue speaking the truth without demeaning it." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "I enjoin on you to do something that I do not do in the hope that Allaah will grant me the reward for it." (3)

Hadhrat Umar رضي الله تعالى عنه Forbids his Family from Something he Forbade the People from Doing and his Comment about Hishaam bin Hakeem رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that whenever Hadhrat Umar رضي الله تعالى عنه intended forbidding the people from anything, he first approached his family saying, "Should I come to know of any of you perpetrating what I am forbidding the people from, I shall mete out double the punishment to him." (4)

Hadhrat Ibn Shihaab reports that Hadhrat Hishaam bin Hakeem bin Hizaam رضي الله تعالى عنه and few men with him together engaged in enjoining good and forbidding evil. Hadhrat Umar رضي الله تعالى عنه used to say, "Evil shall not take place as long as Hishaam and I are alive." (5)

The Advice Hadhrat Umayr bin Habeeb رضي الله تعالى عنه gave his Son

Hadhrat Abu Ja'far Khatmi reports that his grandfather Hadhrat Umayr bin Habeeb bin Khumaasha رضي الله تعالى عنه was a Sahabi who had been in the company of Rasulullaah ﷺ since the time he came of age. He once advised his son saying, **"Dear son! Beware of the company of the foolish ones because keeping their company is a disease.** The person who tolerates the foolish ones (without responding to their foolish statements) shall remain happy while the one who responds to them has regrets. Whoever cannot tolerate the little bother he gets from such people shall soon have to tolerate a whole lot more. The person who intends enjoining good and forbidding evil will have to get himself in the habit of exercising patience in the face of harm and will have to be convinced about the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279). Ibn Abi Shaybah and Ibn Abi Dunya have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.2 Pg.140). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.213).
(4) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(5) Maalik and Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

rewards from Allaah. Verily the person who is convinced about the rewards from Allaah shall never be harmed by the touch of harm." (1)

Hadhrat Abu Bakrah رضي الله تعالى عنه Fears Living in a Time when there is no enjoining good and forbidding evil

Hadhrat Abdul Azeez bin Abu Bakrah narrates that Hadhrat Abu Bakrah رضي الله تعالى عنه married a woman from the Banu Ghudaanah who later passed away. As he carried her to the graveyard, her brothers prevented him from leading the Janaazah salaah. He however said to them, "Do not stand in my way because I am more worthy of leading the salaah than you are." "The companion of Rasulullaah ﷺ is right," they finally agreed. After he had performed the salaah and was going to enter the grave, some people pushed him so hard that he fell down and collapsed. When he was taken home, all twenty of his sons and daughters started screaming. Hadhrat Abdul Azeez says that he was one of the youngest children that day. When Hadhrat Abu Bakrah رضي الله تعالى عنه regained consciousness, he said, "Do not scream and cry over me because I would not like the death of anyone more than that of Abu Bakrah." When the children had settled, they asked, "Why is that, dear father?" Hadhrat Abu Bakrah رضي الله تعالى عنه replied, "**I fear living in a time when I will be unable to enjoin good and forbid evil. There shall be no good in such a time.**" (2)

Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه shun Preventing Hajjaaj from Evil Out of Fear for being Harmed

Hadhrat Ali bin Zaid reports that he was once with Hajjaaj in a castle as Hajjaaj was busy interrogating people about their links with Ibnul Ash'ath. Hadhrat Anas رضي الله تعالى عنه arrived there and when he drew close, Hajjaaj called out to him, "Come here, you wretch, you anarchist! You are sometimes siding with Ali bin Abi Taalib, sometimes with Ibn Zubayr and sometimes with Ibnul Ash'ath. I swear by the Being Who controls my life! I shall peel you just as glue is peeled off and skin you just as a lid is skinned!" Hadhrat Anas رضي الله تعالى عنه remarked, "Who is the Ameer referring to? May Allaah rectify him." "It is you I am referring to," Hajjaaj snapped, "may Allaah make you deaf!" Hadhrat Anas رضي الله تعالى عنه simply recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" and then left. Thereafter, he said, "Had I not thought of my children and feared what Hajjaaj would do to them, I would have told him such things on the spot for which he would have no reply." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I once heard Hajjaaj say something in his lecture that I did not like. However, when I intended objecting to it, I recalled the words of Rasulullaah ﷺ who said, '**It is not appropriate for a Mu'min to humiliate himself.**' When I asked Rasulullaah ﷺ how it was possible for a

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.266). Abu Nu'aym has also reported the narration in his Kitaabuz *Zuhd*, as quoted in *Isaabah* (Vol.3 Pg.30).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.280).
(3) Tabraani. Haythami (Vol.7 Pg.274) has commented on the chain of narrators.

Mu'min to humiliate himself, Rasulullaah ﷺ replied, 'When he instigates such difficult conditions to come to himself that he is unable to bear.'"[1]

Keeping to Oneself

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning Keeping to Oneself

Hadhrat Umar رضي الله تعالى عنه once said, **"In keeping to oneself, one finds an escape from mixing with bad company."** [2] In another narration, Hadhrat Umar رضي الله تعالى عنه stated, **"Take your full share of keeping to yourself."** [3]

Hadhrat Mu'aafaa bin Imraan reports that Hadhrat Umar رضي الله تعالى عنه once passed by some people who were following a man who had been arrested for committing a crime. Hadhrat Umar رضي الله تعالى عنه said, "There is no welcome for faces that are seen only on occasions of evil." [4]

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه About keeping to oneself and his Advice to his Son and to another Person

Hadhrat Adasah Taa'ee reports, "I was in Sarif when Hadhrat Abdullaah (bin Mas'ood) رضي الله تعالى عنه arrived there and my family sent me to him with a few things (as gifts). It so happened that a few of our slaves who tended to the camels brought a bird from a place to which it took four days to travel. When they sent the bird to Hadhrat Abdullaah رضي الله تعالى عنه, he asked from where it had been brought. I replied, 'A few of our slaves who tend to the camels brought the bird from a place which lies four days away.' He then remarked, '**I wish that I was at that place where I need not speak to anyone about anything and no one would speak to me either until the day I meet Allaah.**" [5]

Hadhrat Qaasim narrates that a man once came to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asking for advice. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه advised him saying, **"Let your home accommodate you (stay indoors), restrain your tongue and weep at the though of your sins."** [6]

Hadhrat Ismaa'eel bin Abu Khaalid narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه **gave three advices** to his son Abu Ubaydah, when he said, "Dear son! I advise you to adopt Taqwa, to have your house accommodate you (stay indoors) and to weep over your sins." [7]

(1) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.274).
(2) Ibn Abi Shaybah, Ahmad in his *Zuhd* and Ibn Abi Dunya in his Azlah.
(3) Ahmad, Ibn Hibbaan in his Rowdah and Askari in his Mawaa'idh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Ibn Mubaarak has reported a similar narration in his Raqaa'iq, as quoted in Fat'hul Baari (Vol.11 Pg.262).
(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(5) Tabraani. Haythami (Vol.10 Pg.304) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.299).

Hadhrat Hudhayfah رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Abu Jahm رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه all Encourage Keeping to Oneself

Hadhrat Hudhayfah رضي الله تعالى عنه once said, "I wish I had someone to manage my finances so that I could lock my door and neither have anyone come to meet me nor go out to meet anyone until the day I meet Allaah." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Had it not been for the evil whisperings (of Shaytaan), I would go to a place where I have no friends (so that I could spend my time in solitude). **It is only people who corrupt people.**" (2)

Hadhrat Yahya bin Sa'eed says that Hadhrat Abu Jahm bin Haarith bin Simma رضي الله تعالى عنه was a person who did not associate with his fellow Ansaar. When this solitude was mentioned to him, he remarked, **"People are worse than solitude."**(3)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, **"The best monastery for a Muslim is his home where he is able to keep his carnal self his eyes and his private organs under control. Beware of the gatherings in the marketplaces because they involve a person in negligence and futile activities."** (4)

The Solitude of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه who was standing by his door and pointing with his fingers as if speaking to himself. "What is the matter, O Abu Abdur Rahmaan?" Hadhrat Abdullaah bin Amr رضي الله تعالى عنه asked, "Why are talking to yourself?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "What else can I do? That enemy of Allaah (Shaytaan) is trying to divert me from what I heard Rasulullaah ﷺ say. He (Shaytaan) says, 'Why do you distress yourself by remaining at home all the time? Why do you rather not join the gatherings of people? I have heard Rasulullaah ﷺ say that the person who goes out in the path of Allaah is in the guardianship of Allaah, the person who visits the ill is in the guardianship of Allaah, the person who goes morning or evening to the Masjid is in the guardianship of Allaah, the person who goes out to assist the (just) Muslim ruler is in the guardianship of Allaah and the person who stays at home without backbiting about anyone is in the guardianship of Allaah.' **This enemy of Allaah wishes to take me out of my house to sit in the various gatherings of people.**" (5)

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(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.278).
(2) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(3) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(5) Tabraani, Bazzaar and Ahmad. Haythami (Vol.10 Pg.304) has commented on Ahmad's chain of narrators.

Contentment

Hadhrat Umar رضي الله تعالى عنه Encourages Contentment

Hadhrat Abdullaah bin Ubayd narrates that when Hadhrat Umar رضي الله تعالى عنه once saw Hadhrat Ahnaf رضي الله تعالى عنه wearing a (new) upper garment, he asked, "O Ahnaf! What did you pay for this garment?" "I bought it for twelve Dirhams," Hadhrat Ahnaf رضي الله تعالى عنه replied. "Shame on you!" Hadhrat Umar رضي الله تعالى عنه exclaimed, "Couldn't you buy one for six Dirhams and use the balance in something (some good cause) that you know of?" (1)

Hadhrat Hasan Basri reports that in a letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه wrote, "Be content with whatever sustenance you receive in this world because the simple fact is that Ar *Rahmaan* gives some people more sustenance than others. In fact, each person is tested in this manner. Allaah tests those whom He gives in abundance to see whether they are grateful. **Their gratitude to Allaah is expressed by their fulfilling the binding duties connected to the wealth Allaah has blessed them with.**" (2)

The Contentment of Hadhrat Ali رضي الله تعالى عنه and the Advice that he and Hadhrat Sa'd رضي الله تعالى عنه gave in this Regard

Hadhrat Abu Ja'far narrates that Hadhrat Ali رضي الله تعالى عنه once ate some dry dates, drank some water and then placed his hand on his belly saying, "May Allaah distance (from His mercy) the person whose stomach gets him admitted into Jahannam." He then recited a couplet (which means):

"Whenever you give your stomach and genitals whatever they ask for
They will both attain only the heights of regret" (3)

Hadhrat Sha'bi narrates that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once said, "O son of Aadam عليه السلام! Never bring the worry of the approaching day before the worry of the present day (by worrying about what you are to eat the following day) because if you are not destined to die (tomorrow), your sustenance will definitely be coming to you. **You should also remember that when you accumulate wealth that is more than your basic necessities, you are actually acting as treasurer for someone else (who will soon be taking possession of it).**" (4)

Hadhrat Sa'd (bin Abi Waqqaas) رضي الله تعالى عنه once advised, **"Dear son! When you seek to be independent, do so with contentment because when a person is not content, his wealth will never make him independent (because he will never have enough)."** (5)

(1) Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(2) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(3) askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

The Marriages of Rasulullaah and the Sahabah

Rasulullaah's Marriage to Hadhrat Khadeeja

It was Hadhrat Jaabir bin Samurah or another Sahabi who reported that (as a youngster before announcing his Nabuwaat) Nabi grazed goats but later gave it up when he and a partner of his started (a rental business) with camels. They once rented some camels to the sister of Hadhrat Khadeeja and when the journey had been completed, she still owed them some money. When Rasulullaah's partner started going to her to collect the money, he asked Rasulullaah to accompany him. "You go ahead," Rasulullaah would tell him, "because I feel too shy." When the partner one day went to her, she asked, "Where is Muhammad?" the partner explained that whenever he asked Rasulullaah to accompany him, Rasulullaah would say that he is too shy. She remarked, "I have never seen a man more modest than he, more chaste than him..." She then continued to enumerate the excellent qualities of Rasulullaah, causing (her sister) Hadhrat Khadeeja to fall in love with Rasulullaah.

Hadhrat Khadeeja communicated a message to Rasulullaah saying, "Go to my father and propose for my hand in marriage." Rasulullaah communicated a message back saying, "Your father is a very wealthy man and will not accept (a proposal from a poor man such as I)." She however persisted saying, "Go meet him and speak to him. I shall arrange matters further. Go see him when he is drunk." Rasulullaah did as she directed and when he approached her father, the father got him married. The following morning when her father attended a gathering, someone remarked, "You have done well to get Muhammad married (to your daughter)." "I did such a thing?" he asked in surprise. When the people confirmed that he did, he got up and went to Hadhrat Khadeeja. "The people tell me that I got Muhammad married (to you)," he said. "Indeed," she replied, "you need never regret your decision because Muhammad is ..." she then started enumerating the great virtues of Rasulullaah so much that he was happy (with the marriage).

Hadhrat Khadeeja later sent two *Awqiya* of silver or gold to Rasulullaah, telling him to use it to purchase a set of clothing to give her as a gift as well as a sheep and some other items (with which to host a meal). Rasulullaah did as she told." [1] Another narration substitutes the words "Go see him when he is drunk" with the words "Go see him (my father) without duress (on either party)". The narration states that Hadhrat Khadeeja told Rasulullaah to buy the clothing and give it as a gift to her father. [2]

(1) Tabraani and Bazzaar. Haythami (Vol.9 Pg.222) has commented on the chain of narrators.
(2) Bazzaar.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ once mentioned how the father of Hadhrat Khadeeja رضي الله تعالى عنها was reluctant to marry her to Rasulullaah ﷺ. She however prepared a meal and invited her father along with several members of the Quraysh who ate and drank until they were drunk. It was then that she said to him, "Muhammad bin Abdullaah has proposed to marry me. Do marry me to him." When he got her married, she applied *Khalooq* (a type of fragrance) to him and gave him a set of clothing to wear, in keeping with the custom of their forefathers. When he became sober and noticed the *Khalooq* and clothing, he exclaimed, "What has happened to me? What is this?" When Hadhrat Khadeeja رضي الله تعالى عنها informed him that he had married her to Muhammad ﷺ bin Abdullaah, he cried out, "Did I get Abu Taalib's orphan married?! By my life! This can never be!" "Have you no shame?" Hadhrat Khadeeja رضي الله تعالى عنها remarked, "Do you wish to make yourself look like a fool in front of the Quraysh who will inform the people that you were drunk?" She then continued convincing him until he was happy (with the marriage). (1)

Hadhrat Nafeesah رضي الله تعالى عنها reports, "Hadhrat Khadeeja bint Khuwaylid رضي الله تعالى عنها was an extremely wise, strong and noble woman. She was all of this together with the honour and good that Allaah had in store for her. During her time, she was noted as a woman of highest birth who was the most respected and also the wealthiest amongst the Quraysh. Every man of her people desired to marry her if he got the opportunity to do so. In fact, many had asked for her hand in marriage and had spent large sums of money in their quest. When Muhammad ﷺ one day returned with her caravan from a journey to Shaam, Hadhrat Khadeeja رضي الله تعالى عنها sent me to him to extract some information. 'O Muhammad ﷺ!' I said, 'What prevents you from getting married?' 'I have no money at hand with which to marry,' he replied. I went further and asked, 'What if your expenses were taken care of and you were asked to marry a beautiful, wealthy and respectable woman who was perfectly suited to you? Would you accept the offer?' 'Who is she?' he enquired. When I told him that she was Khadeeja رضي الله تعالى عنها, he remarked, 'How is it possible for me (when she is so wealthy and I a pauper)?' 'That is my responsibility,' I assured him. 'Then I am prepared,' he confirmed.

When I reported back to her, she sent him a message informing him exactly when to arrive (for the ceremony). She then sent for her uncle Amr bin Asad to get her married. Just after Amr had arrived, Rasulullaah ﷺ also arrived with several of his uncles and it was one of them who conducted the marriage ceremony. Amr bin Asad remarked, 'He is a partner that can never be turned down.' At the time of this marriage, Rasulullaah ﷺ was twenty-five years old while Khadeeja رضي الله تعالى عنها was forty. She was born fifteen years before the Year of the Elephant." (2)

Rasulullaah ﷺ's Marriage to Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Sauda رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Hadhrat Khadeeja رضي الله تعالى عنها passed

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.220).
(2) Ibn Sa'd (Vol.1 Pg.131).

away, Rasulullaah ﷺ was still living in Makkah. It was then that Hadhrat Khowla bint Hakeem bin Awqas رضي الله تعالى عنها the wife of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه suggested, "O Rasulullaah ﷺ! Are you not interested in getting married?" "To whom?" Rasulullaah ﷺ asked. She replied, "A virgin if you wish or a previously married woman if you wish." "Who is the virgin?" Rasulullaah ﷺ asked. Hadhrat Khowlah رضي الله تعالى عنها replied, "She is the daughter of the person you like best, Aa'isha the daughter of Abu Bakr رضي الله تعالى عنه." "And who is the previously married woman?" Rasulullaah ﷺ asked. "She is Saudah bint Zam'ah رضي الله تعالى عنها," came the reply, "she has believed in you (as Allaah's Rasul) and follows you in your Deen." Rasulullaah ﷺ then said to her, "Go and mention my name to them."

Hadhrat Khowlah رضي الله تعالى عنها went to Hadhrat Abu Bakr رضي الله تعالى عنه's house where she found Hadhrat Ummu Roomaan رضي الله تعالى عنها who was the mother of Hadhrat Aa'isha رضي الله تعالى عنها. "O Ummu Roomaan," she said, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ﷺ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Ummu Roomaan رضي الله تعالى عنها said, "I would love it, but let us wait for Abu Bakr who is soon to arrive." When he came, Hadhrat Khowlah رضي الله تعالى عنها said to him, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ﷺ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Abu Bakr رضي الله تعالى عنه asked, "Is she suitable for him? She is the daughter of his brother."

Hadhrat Khowlah رضي الله تعالى عنها reported back to Rasulullaah ﷺ the doubt that Hadhrat Abu Bakr رضي الله تعالى عنه expressed. Rasulullaah ﷺ said, "Go back and tell him that he is my brother in Islaam and that I am his brother in Islaam (not by blood). His daughter is therefore suitable for me." When she conveyed the message to Hadhrat Abu Bakr رضي الله تعالى عنه, he said, "Call Rasulullaah ﷺ here." Rasulullaah ﷺ then came and Hadhrat Abu Bakr رضي الله تعالى عنه got Hadhrat Aa'isha رضي الله تعالى عنها married to him. (1)

Another narration states at the end that Rasulullaah ﷺ told Hadhrat Khowlah رضي الله تعالى عنها, "Go back and tell him that I am his brother in Islaam (not by blood) and that he is my brother in Islaam. His daughter is therefore suitable for me." When Hadhrat Khowlah رضي الله تعالى عنها returned with the message, Hadhrat Abu Bakr رضي الله تعالى عنه told her to wait and then left the house. Hadhrat Ummu Roomaan رضي الله تعالى عنها says that Mut'im bin Adi had requested the hand of Hadhrat Aa'isha رضي الله تعالى عنها for his son Jubayr and Hadhrat Abu Bakr رضي الله تعالى عنه had promised it to him. Because Hadhrat Abu Bakr رضي الله تعالى عنه never broke a promise, he went to see Mut'im. With Mut'im at the time was his wife who was the mother of the boy in question (Jubayr). She however spoke to Hadhrat Abu Bakr رضي الله تعالى عنه in such harsh terms that the desire to fulfil his promise to Mut'im was forced out of Hadhrat Abu Bakr رضي الله تعالى عنه's heart.

Hadhrat Abu Bakr رضي الله تعالى عنه asked Mut'im, "What have you to say about this girl (my daughter? Are you still interested in getting your son married to her)?"

(1) Tabraani. Haythami (Vol.9 Pg.225) has commented on the chain of narrators.

Mut'im however turned to his wife saying, "What have you to say?" She turned to Hadhrat Abu Bakr رضي الله تعالى عنه and said, "It seems that if we marry the boy to her, you will make him irreligious and enter him into the religion you follow." Hadhrat Abu Bakr رضي الله تعالى عنه again turned to Mut'im and asked, "What have you to say?" Mut'im replied, "You have heard what she has to say (I stand by that)." Hadhrat Abu Bakr رضي الله تعالى عنه then left them. Allaah had removed from his heart the worry for the promise he had made. He then said to Hadhrat Khowla رضي الله تعالى عنها, "Call Rasulullaah ﷺ here." She then called Rasulullaah ﷺ and when he arrived, Hadhrat Abu Bakr رضي الله تعالى عنه got Hadhrat Aa'isha رضي الله تعالى عنها married to him. Hadhrat Aa'isha رضي الله تعالى عنها was then six years old.

Hadhrat Khowla رضي الله تعالى عنها then left them and went to Hadhrat Sauda bint Zam'ah رضي الله تعالى عنها. She said to Hadhrat Sauda رضي الله تعالى عنها, "What tremendous goodness and blessings is Allaah about to shower on you!" "What is it?" Hadhrat Sauda رضي الله تعالى عنها asked. "Rasulullaah ﷺ has sent me to propose for your hand in marriage." "I would love to marry him. Go and tell my father about it." Her father was an extremely old man who was unable to even perform Hajj. Hadhrat Khowla رضي الله تعالى عنها went to him and greeted him with the greeting of the Period of Ignorance. "Who is there?" he asked. "Khowla bint Hakeem," she replied. When he asked her why she had come, she replied, "Muhammad ﷺ bin Abdullaah has sent me to propose for Sauda's hand in marriage." "What has she to say?" the old man asked. "She would very much like to marry him," Hadhrat Khowla رضي الله تعالى عنها replied. The old man then asked her to call for Rasulullaah ﷺ and when he arrived, he married her to Rasulullaah ﷺ.

When Hadhrat Sauda رضي الله تعالى عنها 's brother Abd bin Zam'ah returned from Hajj, he started throwing sand on his head (out of remorse). However, after he had accepted Islaam, he remarked, "By my life! I was a real fool the day I threw sand on my head because Rasulullaah ﷺ married Sauda bint Zam'ah."

Hadhrat Aa'isha رضي الله تعالى عنها relates further, "When we arrived in Madinah, we stayed in *Sunh* with the Banu Haarith bin Khazraj tribe. When Rasulullaah ﷺ came to our house one day, my mother came to me as I was swinging on a swing suspended between two palm branches. She took me off the swing and neatened my hair which was very short. She then wiped my face with some water and led me to the door. I was out of breath by then and stood there until my breathing had returned to normal.

My mother then took me into the room where Rasulullaah ﷺ was sitting on a seat with several men and women of the Ansaar. My mother closed the door behind me and said, 'This is now your family. May Allaah bless you with them and bless them with you." All the men and women then stood up and left. It was then in our house that the marriage was consummated. Neither was any camel nor any goat slaughtered for my marriage until Sa'd bin Ubaadah sent a platter of food which he usually sent to Rasulullaah ﷺ whenever he was with any of his wives. I was then seven years old (however, several more authentic narrations confirm that Hadhrat Aa'isha رضي الله تعالى عنها was then nine years old)." [1]

(1) Ahmad. Haythami (Vol.9 Pg.227) has commented on the chain of narrators.

Rasulullaah ﷺ's Marriage to Hadhrat Hafsah رضي الله تعالى عنها the daughter of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Hafsah رضي الله تعالى عنها became a widow when her husband Hadhrat Khunays bin Hudhaafah Sahmi رضي الله تعالى عنه, who was a veteran of the Battle of Badr, passed away in Madinah. When this happened, Hadhrat Umar رضي الله تعالى عنه met Hadhrat Uthmaan رضي الله تعالى عنه and asked, "If you agree, I can get you married to (my daughter) Hafsah." "I shall think about it," Hadhrat Uthmaan رضي الله تعالى عنه replied. After a few days, Hadhrat Uthmaan رضي الله تعالى عنه said (to Hadhrat Umar رضي الله تعالى عنه), "I have decided not to marry."

Hadhrat Umar رضي الله تعالى عنه himself narrates further. He says, "I then approached Abu Bakr رضي الله تعالى عنه saying, 'If you agree, I can get you married to (my daughter) Hafsah.' He however remained silent. This made me angrier than I had been with Uthmaan رضي الله تعالى عنه but it was only a few days later that Rasulullaah ﷺ proposed for her hand in marriage. After I had married her to Rasulullaah ﷺ, Abu Bakr رضي الله تعالى عنه met me and said, 'You were perhaps very angry with me when I failed to give you a reply the day you proposed that I marry Hafsah?' 'I certainly was,' I replied. He then explained, 'The only thing that prevented me from getting back to you was that I knew Rasulullaah ﷺ had spoken about (proposing for) her and I could not divulge Rasulullaah ﷺ's secret. I would have accepted the proposal had Rasulullaah ﷺ left her.'"(1)

Another narration states that when Hadhrat Umar رضي الله تعالى عنه complained to Rasulullaah ﷺ about Hadhrat Uthmaan رضي الله تعالى عنه (not accepting the proposal), Rasulullaah ﷺ remarked, **"Hafsah shall be married to someone better than Uthmaan and Uthmaan shall be married to someone better than Hafsah." Rasulullaah ﷺ later got Hadhrat Uthmaan رضي الله تعالى عنه married to his daughter (and himself married Hadhrat Hafsah رضي الله تعالى عنها).** (2)

Rasulullaah ﷺ's Marriage to Hadhrat Ummu Salamah bint Abu Umayyah رضي الله تعالى عنها

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that when her *Iddah* had expired, Hadhrat Abu Bakr رضي الله تعالى عنه proposed for her hand in marriage but she did not marry him. When Rasulullaah ﷺ sent someone to extend his proposal of marriage, she said, "Do inform Rasulullaah ﷺ that I am a woman who is extremely possessive, that I have children and that none of my guardians are present." (When the message reached him) Rasulullaah ﷺ said, "Tell her, 'As for your statement that you are extremely possessive, I shall pray to Allaah to dispel it. As for your statement that you have children, they shall be well taken care of and as for your statement that you have no guardians present, none of them who are either present or absent shall object to this." (When the message reached her) Hadhrat Ummu Salamah رضي الله تعالى عنها instructed her son Umar رضي الله تعالى عنه

(1) Bukhaari and Nasa'ee, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.214).
(2) Ahmad, Bayhaqi, Abu Ya'la and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

saying, "Get up and get Rasulullaah ﷺ married." He then got Rasulullaah ﷺ married (to his mother). [1]

When Hadhrat Ummu Salamah رضي الله تعالى عنها arrived in Madinah and told the people that she was the daughter of Abu Umayyah bin Mughiera, they refused to believe her. When some of them were leaving for Hajj, they asked her if she wanted to write to her family (in Makkah). She sent a letter with them (by which they managed to confirm who she was) and when they returned, they believed her. This then increased her status amongst them. After she had given birth to her daughter Zaynab (signalling the expiry of her *Iddah*), Rasulullaah ﷺ proposed for her hand in marriage. She said, "Can a woman such as I be married? I am unable to bear children (because of my age), am extremely possessive and have children of my own." Rasulullaah ﷺ replied, "I am elder than you, Allaah shall remove your extreme possessiveness and your children shall be the responsibility of Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then married her and whenever he came to her, he would affectionately ask, "Where is Zaynab?" This continued until one day Hadhrat Ammaar (bin Yaasir) رضي الله تعالى عنه took the child away saying, "She (her presence) is preventing Rasulullaah ﷺ from his needs (with his new bride)." During that period, Hadhrat Ummu Salamah رضي الله تعالى عنها was still breast feeding the child. When Rasulullaah ﷺ came afterwards and asked "Where is Zaynab?", Hadhrat Qareenah bint Abu Umayyah رضي الله تعالى عنها (Hadhrat Ummu Salamah رضي الله تعالى عنها 's sister) who happened to be there, informed him that Hadhrat Ammaar رضي الله تعالى عنه had taken her away (so that Rasulullaah ﷺ could have some privacy). Rasulullaah ﷺ then told Hadhrat Ummu Salamah رضي الله تعالى عنها that he would see her that night.

Hadhrat Ummu Salamah رضي الله تعالى عنها then put down her leather spread (beneath her grindstone for the dirt to fall upon) and took out some barley grains from her earthen pot. (After grinding the barley) She then mixed the barley with some fat to make a type of porridge for Rasulullaah ﷺ to eat. After Rasulullaah ﷺ had spent the night with her, he said, "You certainly deserve the respect of your family. If you wish, I could spend seven nights with you, but then I would have to do the same for all my other wives." [2]

Rasulullaah ﷺ's Marriage to Hadhrat Ummu Habeebah رضي الله تعالى عنها the Daughter of Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Ismaa'eel bin Amr reports that Hadhrat Ummu Habeebah bint Abu Sufyaan رضي الله تعالى عنها said, "What I remember well about the time I was in Abyssinia was the arrival of Najaashi's (the king's) messenger. She was a lady called Abraha and was in charge of the king's clothing and oils. She sought permission to enter and when I allowed her in, she said, 'The king says, 'Rasulullaah ﷺ has written

(1) Nasa'ee, as quoted in *Isaabah* (Vol.4 Pg.459) and Jam'ul Fawaa'id (Vol.1 Pg.214).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.117). Nasa'ee has also reported the narration from reliable sources, as quoted in *Isaabah* (Vol.4 Pg.459). Ibn Sa'd (Vol.8 Pg.93) has also reported the narration.

to me to get you married to him.' I replied by saying, 'You have given me most excellent news (I accept).' She then said, 'The king asks you to appoint someone to hand you over in marriage.' I sent for Khaalid bin Sa'eed bin Al Aas and appointed him for the task. Thereafter, out of joy for the news she had brought me, I gave Abraha two silver bangles, two silver anklets and **every silver toe ring I was wearing."**

That evening, Najaashi رضي الله عنه invited Ja'far bin Abi Taalib and all the other Muslims who were there. Najaashi رضي الله عنه then delivered a lecture saying, "All praise is due to Allaah The Supreme King, The Most Pure, The Giver of Peace, The Mighty and Most Powerful. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is His Rasul, His Rasul and the one about whose arrival Isa bin Maryam عليه السلام had given the glad tidings. I wish to tell you that Rasulullaah ﷺ has asked me to marry him to Ummu Habeebah the daughter of Abu Sufyaan. I have complied with his wish and am giving her a dowry of four hundred gold coins." He then poured out the coins in front of the people. Thereafter, Hadhrat Khaalid bin Sa'eed رضي الله عنه spoke. He said, "All praise belongs to Allaah. It is He that I praise and from Him do I seek forgiveness. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah whom Allaah has sent with guidance and the true Deen that shall overcome all other religions even though the Mushrikeen detest it. I wish to say that I also comply with the wish of Rasulullaah ﷺ and hand over Ummu Habeebah bint Abu Sufyaan to him in marriage. May Allaah bless Rasulullaah ﷺ."

Najaashi رضي الله عنه then handed over the coins to Hadhrat Khaalid رضي الله عنه, who accepted it (on behalf of Hadhrat Ummu Habeebah رضي الله عنها). When the Muslims then started to leave, Najaashi رضي الله عنه said to them, "Do remain seated. It has been the practice of the Ambiyaa host a meal on the occasion of a marriage. He then sent for the food and the Muslims ate before leaving. [1]

Hadhrat Ismaa'eel bin Amr bin Saa'eed bin Al Aas reports that Hadhrat Ummu Habeebah bint Abu Sufyaan رضي الله عنها said, "I saw my husband Ubaydullaah bin Jahash in a dream looking most horrible and hideous. I awoke with a fright and said, 'By Allaah! His condition must have changed.' That morning he surprised me by saying, 'O Ummu Habeebah! I have thought about religion and see no religion better than Christianity. I had been a Christian before entering the religion of Muhammad. I have now reverted to Christianity.' 'By Allaah!' I exclaimed, 'There is no good for you in this.' When I informed him about my dream, he simply ignored it and then got hooked on wine until he died."

Continuing her narration, Hadhrat Ummu Habeebah رضي الله عنها says, "I then saw someone in a dream addressing me with the title of 'Ummul Mu'mineen'. I awoke with a start and interpreted the dream to mean that Rasulullaah ﷺ would soon marry me. As soon as my *Iddah* had expired, I well recall when the messenger of Najaashi رضي الله عنه came to me..." The rest of the narration is like the one above.

(1) Zubayr bin Bakkaar, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.143).

The narration however adds at the end that Hadhrat Ummu Habeebah رضي الله عنها said, "After the Muslims had eaten and left and the money came to me, I sent for Abraha رضي الله عنها who had brought me the good news. I said to her, 'I gave you what I did that day only because I had no money then. Here are fifty gold coins. Please take it and use it for yourself.' She however produced a box containing everything I had given her. Returning it to me, she said, 'The king made me promise that I shall not take anything from you as long as I am in charge of his clothing and oils. I am also a follower of the Deen of Rasulullaah ﷺ and have submitted to Allaah. The king has already instructed his wives to send to you all the perfumes they have in their possession.' The next morning, she brought me plenty of fragrances such as *Ood, Waras, Amber* and *Zabaad.* I brought back all of this to Rasulullaah ﷺ and although he saw it with me and saw me wearing it, he never objected.

Abraha رضي الله عنها then said to me, 'My only request to you is that you convey my Salaams to Rasulullaah ﷺ and that you inform him that I have become a follower of his Deen. She treated me very kindly and even helped me prepare for the journey. Whenever she came to me, she would say, 'Do not forget my request.' When I got to Rasulullaah ﷺ and informed him about the proposal and the behaviour of Abraha رضي الله عنها, he merely smiled and when I conveyed her Salaams to him, he replied by saying:

"وَعَلَيْهَا السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

'May Allaah's peace, mercy and blessings be on her.'[1]

Rasulullaah ﷺ's Marriage to Hadhrat Zaynab bint Jahash رضي الله عنها

Hadhrat Anas رضي الله عنه reports that when the Iddah of Hadhrat Zaynab bint Jahash رضي الله عنها had expired, Rasulullaah ﷺ told Hadhrat Zaid رضي الله عنه to ask her if she would marry him. When Hadhrat Zaid رضي الله عنه saw her as she was kneading dough, her status soared so much in his heart because Rasulullaah ﷺ wanted to marry her and that he was unable to even look at her. He therefore turned on his heels and facing his back to her, he said, "O Zaynab! Glad tidings to you! Rasulullaah ﷺ has sent me to propose for your hand in marriage." Hadhrat Zaynab رضي الله عنها replied by saying, "I am unable to do anything until I consult with my Rabb." She then stood at the place where she performed her salaah (and engaged in salaah). It was then that Allaah revealed some verses of the Qur'aan (in which Allaah says, **"We married her** (Zaynab) **to you** (O Rasulullaah ﷺ)..."[2]). (Because Allaah had conducted the marriage) Rasulullaah ﷺ then went to Hadhrat Zaynab رضي الله عنها without needing to seek permission.

Hadhrat Anas رضي الله عنه says further, "I was also there when Rasulullaah ﷺ went to Hadhrat Zaynab رضي الله عنها and fed us bread and meat to celebrate the occasion. While some people (ate and) left, others remained behind in the room to talk

(1) Haakim (Vol.4 Pg.20). Ibn Sa'd (Vol.8 Pg.97) has reported a similar narration.
(2) Surah Ahzaab, verse 37.

after eating. Rasulullaah ﷺ left the room and I followed him. He then visited the rooms of all his wives to greet them and they all asked him how he found his new bride. I cannot remember if it was I or someone else who informed Rasulullaah ﷺ that the guests had all left, upon which he went back (to Hadhrat Zaynab رضي الله عنها's room). As I was about to enter with Rasulullaah ﷺ, he drew a curtain between himself and I because the verses of Hijaab had just been revealed. Also revealed was the verse teaching etiquette to the people, which states:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ۭ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۡ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ۭ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْــَٔـلُوْهُنَّ مِنْ وَّرَاۗءِ حِجَابٍ ۭ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ۭ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ۭ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝﴾ (سوره احزاب: آیت ۵۳)

O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so *(invited)* to partake of a meal. Then too, do not wait for it *(the meal)* to be prepared *(by arriving too early or without invitation)*, but enter when *(the meal is done and)* you are called *(to eat)* and disperse *(depart)* once you have eaten without *(remaining behind and)* enjoying a *(lengthy)* conversation. Indeed this *(arriving too early and remaining behind afterwards)* hurts the Nabi ﷺ, but he is shy for you *(he does not tell you lest you feel offended). (However,)* Allaah does not shy away from the truth *(and makes it clear to all without exception)*. When you ask them *(Rasulullaah ﷺ's wives)* for anything, then ask them from behind a curtain *(without seeing them)*. This is purer for your hearts and for their hearts *(for it safeguards you from evil thoughts and desires)*. It is not *(permissible)* for you *(Mu'mineen)* to hurt the Nabi ﷺ *(in any way)*, nor to ever marry his wives after him *(after he passes away)*. Verily this *(hurting Rasulullaah ﷺ and marrying his wives after his demise)* is grave in the sight of your Rabb. {Surah Ahzaab, verse 53}[1]

In another narration, Hadhrat Anas رضي الله عنه states, "To celebrate his marriage to Hadhrat Zaynab bint Jahash رضي الله عنها, Rasulullaah ﷺ hosted a meal of bread and meat. I was sent to invite the people to the meal and as they arrived, they ate and then left. When I could find no one more to invite, I submitted, 'O Nabi of Allaah ﷺ! I cannot find anyone else to invite.' Rasulullaah ﷺ then gave the instruction for the food to be taken away but there were still three people who stayed behind to talk. Rasulullaah ﷺ therefore left the room and went to the

(1) Ahmad, Muslim and Nasa'ee.

room of Hadhrat Aa'isha رضي الله تعالى عنها. When he greeted her with the words:

"اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

she replied by saying:

"وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

She then asked, 'How did you find your wife? May Allaah bless you.' Rasulullaah ﷺ then went to each of his wives' rooms in turn. As he greeting them as he greeted Hadhrat Aa'isha رضي الله تعالى عنها, they said to him what Hadhrat Aa'isha رضي الله تعالى عنها had said. When Rasulullaah ﷺ returned to the room (of Hadhrat Zaynab رضي الله تعالى عنها), he found the three men still sitting there and talking. Because Rasulullaah ﷺ was extremely bashful, (rather than telling them to leave) he again walked off towards the room of Hadhrat Aa'isha رضي الله تعالى عنها. I cannot recall whether it was someone else or I who informed him that the men had left. He then returned and his one foot was still on the threshold and the other outside when he dropped the curtain between himself and I and the verse of Hijaab was revealed." (1)

Hadhrat Anas رضي الله تعالى عنه also reports that after Rasulullaah ﷺ had consummated his marriage to one of his wives, Hadhrat Ummu Sulaym رضي الله تعالى عنها (Hadhrat Anas رضي الله تعالى عنه's mother) cooked some Hais(2), placed it in a dish and instructed (Hadhrat Anas رضي الله تعالى عنه) saying, "Take this to Rasulullaah ﷺ and inform him that it is a little something from us." This occurred during times when the Sahabah رضي الله تعالى عنهم were suffering great poverty and hardship. When Hadhrat Anas رضي الله تعالى عنه took it to Rasulullaah ﷺ, he said, "O Rasulullaah ﷺ! Ummu Sulaym رضي الله تعالى عنها has sent this to you. She conveys Salaams to you with the message that this is a little something from us."

Rasulullaah ﷺ looked at the food and instructed Hadhrat Anas رضي الله تعالى عنه to place it in the corner of the room. Thereafter, he named a large number of people and told Hadhrat Anas رضي الله تعالى عنه to invite them all. In addition to those people, Rasulullaah ﷺ also told Hadhrat Anas رضي الله تعالى عنه to invite every other Muslim he met. Hadhrat Anas رضي الله تعالى عنه proceeded to invite the named persons as well as everyone else he met. When he returned, the room, the platform and the courtyard was full of people. When one of the narrators asked Hadhrat Anas رضي الله تعالى عنه how many people there were, **he said that they were approximately three hundred.**

Rasulullaah ﷺ then asked Hadhrat Anas رضي الله تعالى عنه to bring the food and when he did, Rasulullaah ﷺ placed his hand on it, made du'aa and said a few other things. Thereafter, Rasulullaah ﷺ said, **"Let them sit in circles of ten, recite 'Bismillaah' and then every person should eat what is in front of him."** The people then started by reciting 'Bismillaah' and ate (in turns) until all of them had eaten (to their fill). Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ then told me to pick up the dish and when I did so and looked at it, I could not tell whether it was more when I put it down or when I picked it up."

(1) Bukhaari.
(2) A sweet dish prepared with dates, butter and flour.

However, some of the men remained sitting and talking in Rasulullaah ﷺ's room while Rasulullaah ﷺ's wife had to sit with her face turned towards the wall. When they prolonged their discussion, it became very inconvenient for Rasulullaah ﷺ but he was an extremely bashful person (and could not tell them to leave). Had they known about this (the inconvenience they were causing), it would have been difficult for them (to continue) sitting. Rasulullaah ﷺ got up and went to greet all his other wives. When the men saw him return, it was only then that it occurred to them that they were causing him inconvenience. They then hastened to the door and left. Rasulullaah ﷺ entered the room and drew the curtain closed, leaving Hadhrat Anas رضي الله تعالى عنه in the courtyard. In the little while that Rasulullaah ﷺ was in the room, Allaah revealed some verses of the Qur'aan and as he emerged from the room, he was reciting the verses:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّاۤ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۫ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَاۤ اَنْ تَنْكِحُوْۤا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖۤ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝ اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ۝﴾

(سوره احزاب: آيت٥٣، ٥٤)

O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so *(invited)* to partake of a meal. Then too, do not wait for it *(the meal)* to be prepared *(by arriving too early or without invitation)*, but enter when *(the meal is done and)* you are called *(to eat)* and disperse *(depart)* once you have eaten without *(remaining behind and)* enjoying a *(lengthy)* conversation. Indeed this *(arriving too early and remaining behind afterwards)* hurts the Nabi ﷺ, but he is shy for you *(he does not tell you lest you feel offended)*. *(However,)* Allaah does not shy away from the truth *(and makes it clear to all without exception)*. When you ask them *(Rasulullaah ﷺ's wives)* for anything, then ask them from behind a curtain *(without seeing them)*. This is purer for your hearts and for their hearts *(for it safeguards you from evil thoughts and desires)*. It is not *(permissible)* for you *(Mu'mineen)* to hurt the Nabi ﷺ *(in any way)*, nor to ever marry his wives after him *(after he passes away)*. Verily this *(hurting Rasulullaah ﷺ and marrying his wives after his demise)* is grave in the sight of your Rabb. If you make something *(such as an intention to marry of Rasulullaah ﷺ's wives after him)* public or keep it secret,

then *(remember that)* Allaah certainly has knowledge of everything *(and will take you to task for it).* {Surah Ahzaab, verses 53,54}

Hadhrat Anas says, "Rasulullaah recited these verses to me before anyone else, making me the first person to have the honour of hearing them." (1)

Rasulullaah 's Marriage to Hadhrat Safiyya bint Huyay bin Akhtab

Hadhrat Anas reports that when the prisoners captured after the Battle of Khaybar were mustered together, Hadhrat Dihya approached Rasulullaah with a request. "O Rasulullaah !" he said, "Give me a slave woman from the captives." "Go and take one," Rasulullaah said. Hadhrat Dihya proceeded to take Safiyya bint Huyay. Someone then came to Rasulullaah saying, "O Nabi of Allaah ! You have given to Dihya Safiyya bint Huyay who is the leader of the Banu Qurayzah and Banu Nadheer tribes! She is suitable only for you." Rasulullaah then sent for her and when he saw her, he instructed Hadhrat Dihya to take another woman. Rasulullaah then set her free and married her. (2)

Hadhrat Anas narrates that they marched to Khaybar and after conquering the fortress there, Rasulullaah was informed about Safiyya bint Huyay bin Akhtab. She was an extremely beautiful lady whose husband had been killed while she was still a new bride. Rasulullaah chose (to marry) her and (after leaving Khaybar) it was only when they reached the boundary of *Sahbaa* that she stopped menstruating. It was therefore only there that Rasulullaah was able to consummate the marriage. Rasulullaah then had some *Hais*(3) prepared and served on a leather tablecloth. Hadhrat Anas was then instructed to invite whoever was in the area (to partake of the food). This was the *Waleemah* meal for Rasulullaah 's marriage to Hadhrat Safiyya bint Huyay . Hadhrat Anas reports further that on the way back to Madinah, he saw Rasulullaah use a shawl to make a screen for her behind him. He would then kneel beside his camel and place his knee upright for her to step on as she mounted the camel. (4)

Hadhrat Anas states, "Rasulullaah camped at a place between Khaybar and Madinah for three days. It was here that he consummated his marriage to Safiyya , after which I invited the Muslims present there to a *Waleemah* meal that featured neither bread nor meat. All that it consisted of was Rasulullaah 's instruction to Bilaal to spread out a leather tablecloth. He then scattered some dates, cheese and butter onto it (which the people ate). Some of the Muslims asked, 'Is she one of the *Ummahaatul Mu'mineen* (wives of Rasulullaah) or his slave woman?' Others replied, **'If Rasulullaah veils**

(1) Ibn Abi Haatim, Muslim, Nasa'ee, Tirmidhi, Bukhaari and Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.146). Ibn Sa'd (Vol.8 Pg.104) has reported a similar narration.

(2) Abu Dawood, Bukhaari and Muslim.

(3) A sweet dish prepared with dates, butter and flour.

(4) Bukhaari.

her, she is one of the Ummahaatul Mu'mineen, otherwise she is his slave woman.' When the army started to leave, Rasulullaah ﷺ spread something behind him (for her to sit on) and then pulled a veil over." (1)

Hadhrat Jaabir رضي الله تعالى عنه reports, "When Safiyya bint Huyay bin Akhtab رضي الله تعالى عنها entered Rasulullaah ﷺ's tent (as his wife), many people including myself presented ourselves there to have a share (of the *Waleemah* food). When he emerged from the tent, Rasulullaah ﷺ said, 'Leave your mother (my wife) alone' (they all therefore left). When we gathered at the time of Isha, Rasulullaah ﷺ came out to us carrying in the edge of his shawl close to one and a half *Mudd* (2) of Ajwah dates. (Handing them over to us) Rasulullaah ﷺ said, 'Eat from the *Waleemah* of your mother.'" (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما narrates that because there were bluish marks around the eyes of Hadhrat Safiyya bint Huyay رضي الله تعالى عنها, Rasulullaah ﷺ asked her the reason for it. She replied, "When I told my husband that in a dream I had seen the moon falling in my lap, he slapped me saying, 'Do you desire the king of Yathrib (Madinah)?'"

Hadhrat Safiyya bint Huyay رضي الله تعالى عنها narrates, "There was no one more loathsome in my eyes than Rasulullaah ﷺ who had killed both my father and husband. However, this feeling disappeared from my heart when Rasulullaah ﷺ repeatedly clarified his position to me by telling me that my father had been responsible for instigating the Arabs against him and for numerous other felonies." (4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ entered (his tent) with Hadhrat Safiyya رضي الله تعالى عنها, Hadhrat Abu Ayyoob رضي الله تعالى عنه spent the night guarding the entrance. When he saw Rasulullaah ﷺ the next morning, he was (still) carrying his sword and exclaimed, "Allaahu Akbar! O Rasulullaah ﷺ! Because she was only recently married and you had her father, brother and husband killed, I did not trust her with you (It is for this reason that I have stood guard here all night)." Rasulullaah ﷺ laughed and praised Hadhrat Abu Ayyoob رضي الله تعالى عنه. (5) Another narration states that Hadhrat Abu Ayyoob رضي الله تعالى عنه added, "Had she made any movement (to harm you), I would have been close by (to defend you)." (6)

Hadhrat Ataa bin Yasaar narrates that when Hadhrat Safiyya bint Huyay رضي الله تعالى عنها arrived in Madinah, she stayed in a house belonging to Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه. When the women of the Ansaar heard about her, they came to see her celebrated beauty. Wearing her veil, Hadhrat Aa'isha رضي الله تعالى عنها also went to see her and as she was leaving, Rasulullaah ﷺ followed her out and asked,

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.196).
(2) A unit of weight used by the Arabs during those times.
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.251). Ibn Sa'd (Vol.8 Pg.142) has reported a similar narration.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.251).
(5) Haakim (Vol.4 Pg.28), reporting from reliable sources as confirmed by Dhahabi. Ibn Asaakir has reported a similar narration in greater detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.119).
(6) Ibn Sa'd (Vol.2 Pg.116).

"What have you seen, O Aa'isha?" "I have seen only a Jewess!" Hadhrat Aa'isha رضي الله عنها replied. "Do not say that," Rasulullaah ﷺ warned, "She has accepted Islaam and is an excellent Muslim." (1)

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Safiyya bint Huyay رضي الله عنها arrived (in Madinah), she was wearing gold earrings in the shape of palm leaves. She however gave these as a gift to (Rasulullaah ﷺ's daughter) Hadhrat Faatima رضي الله عنها and some other ladies who were with her. (2)

Rasulullaah ﷺ's Marriage to Hadhrat Juwayriyya Bint Haarith Khuzaa'ee رضي الله عنها

Hadhrat Aa'isha رضي الله عنها narrates that when the captives of the Banu Mustaliq tribe were distributed (amongst the Muslim army), Hadhrat Juwayriyyah bint Haarith رضي الله عنها happened to fall in the lot of Hadhrat Thaabit bin Qais bin Shammaas رضي الله عنه or one of his nephews. (Rather than being a conventional slave) Hadhrat Juwayriyyah رضي الله عنها entered into a contract of *Kitaabah* (3) with him. She was an extremely pleasant and beautiful woman who attracted anyone who saw her. Hadhrat Aa'isha رضي الله عنها says, "She one day came to Rasulullaah ﷺ to seek assistance with paying off her *Kitaabah*. By Allaah! I disliked her as soon as I saw her standing at the door of my room because I knew that Rasulullaah ﷺ would also see in her what I saw. When she entered the room, she said, 'O Rasulullaah ﷺ! I am Juwayriyyah the daughter of Haarith bin Abu Diraar the leader of his tribe. As you well know, a calamity has befallen me (when I was captured and taken as a slave). I fell to the lot of Thaabit bin Qais bin Shammaas and entered into a contract of *Kitaabah* with him. I have now come to seek your assistance to pay of the *Kitaabah*.'"

"Do you not want something better?" Rasulullaah ﷺ asked. "What is that, O Rasulullaah ﷺ?" she wanted to know. Rasulullaah ﷺ said, "That I should pay off your *Kitaabah* and then marry you." "Certainly, O Rasulullaah ﷺ!" she replied, "I am most willing."

When the news reached the Sahabah رضي الله عنهم that Rasulullaah ﷺ had married Hadhrat Juwayriyyah رضي الله عنها, they said, "They (the tribe of Hadhrat Juwayriyyah رضي الله عنها) are now the in-laws of Rasulullaah ﷺ so free those of them whom you own (as your slaves)." Hadhrat Aa'isha رضي الله عنها says, "**It was therefore as a result of Rasulullaah ﷺ's marriage to Juwayriyyah رضي الله عنها that a hundred families of the Banu Mustaliq tribe were set free. I do not know of any woman who was a greater blessing for her tribe than Juwayriyyah رضي الله عنها.**" (4)

Hadhrat Urwa رضي الله عنه reports that Hadhrat Juwayriyyah bint Haarith رضي الله عنها said, "Three days before the arrival of Rasulullaah ﷺ I dreamt that the moon came

(1) Ibn Sa'd.
(2) *Isaabah* (Vol.4 Pg.347).
(3) A contract between slave and master by which the slave has to gradually pay the master a certain sum of money to secure freedom.
(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.159). Ibn Sa'd (Vol.8 Pg.116) has reported a similar narration in which he names Safwaan bin Maalik as the former husband of Hadhrat Juwayriyyah رضي الله عنها. Haakim (Vol.4 Pg.26) has also reported the narration.

from Yathrib and fell into my lap. I however did not want to tell anyone about this until Rasulullaah ﷺ actually arrived. When we were taken captive, the dream gave me hope and Rasulullaah ﷺ eventually set me free and married me. By Allaah! I never spoke to Rasulullaah ﷺ about (freeing) the people of my tribe until the Muslims freed them by themselves. In fact, I only found out about it when one of my cousins informed me about it. I then praised Allaah for it." (1)

Rasulullaah ﷺ's Marriage to Hadhrat Maymoonah bint Haarith Hilaaliyyah رضي الله عنها

Hadhrat Ibn Shihaab narrates that it was the year after signing the Treaty of Hudaybiyyah that Rasulullaah ﷺ left to perform Umrah. This occurred seven years after the Hijrah during the month of Dhul Qa'dah, which was the same month in which the Mushrikeen had prevented Rasulullaah ﷺ from entering the Masjidul Haraam (the previous year). When he reached a place called Ya'jij, Rasulullaah ﷺ sent Hadhrat Ja'far bin Abu Taalib رضي الله عنه to propose on his behalf for the hand of Hadhrat Maymoonah bint Haarith bin Hazan Aamiriyyah رضي الله عنها in marriage. Hadhrat Maymoonah رضي الله عنها handed over her affairs to Hadhrat Abbaas bin Abdul Muttalib رضي الله عنه who was married to her sister Ummu Fadhl رضي الله عنها. Hadhrat Abbaas رضي الله عنه then handed her over in marriage to Rasulullaah ﷺ. **Rasulullaah ﷺ stayed over in Sarif for a while until Hadhrat Maymoonah رضي الله عنها arrived there and the marriage was consummated. Allaah had decreed that Hadhrat Maymoonah رضي الله عنها should pass away at the same place where her marriage to Rasulullaah ﷺ was consummated.** (2)

Another narration states that after marrying Hadhrat Maymoonah bint Haarith رضي الله عنها, Rasulullaah ﷺ stayed in Makkah for three days. On the third day, Huwaytib bin Abdul Uzza came to Rasulullaah ﷺ with a few men of the Quraysh and said, "Your stay has expired, so leave us." Rasulullaah ﷺ said to them, "What harm will it do to you if you leave me to consummate my marriage in your midst, after which I shall host a meal which you all can attend?" "We have no need for you food," they snapped, "do leave us." Rasulullaah ﷺ therefore left for Madinah with Hadhrat Maymoonah رضي الله عنها and consummated his marriage at Sarif. (3)

Rasulullaah ﷺ Marries his Daughter Hadhrat Faatima رضي الله عنها to Hadhrat Ali bin Abi Taalib رضي الله عنه

Hadhrat Ali رضي الله عنه narrates, "When a marriage proposal for Faatima رضي الله عنها was sent to Rasulullaah ﷺ, a slave of mine asked, 'Do you know that a marriage proposal for Faatima رضي الله عنها has been sent to Rasulullaah ﷺ?' When I declared that I did not know, she said, 'Well! She has already received a proposal.

(1) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.159). Haakim (Vol.4 Pg.27) has reported a similar narration.
(2) Haakim (Vol.4 Pg.30).
(3) Haakim (Vol.4 Pg.30), reporting from reliable sources as confirmed by Dhahabi.

What stops you from approaching Rasulullaah ﷺ (and requesting him) to marry her to you?' 'Do I have anything with which to marry her?' I said. She said, You only have to approach Rasulullaah ﷺ and he will marry her to you.' By Allaah! She then continued giving me hope until I went to see Rasulullaah ﷺ. However, when I sat before Rasulullaah ﷺ, I was unable to utter a word out of respect and awe for him. Rasulullaah ﷺ asked, 'What brings you here? Is there something you need?' When I remained silent, Rasulullaah ﷺ said, 'Have you perhaps come to propose for Faatima?' 'Yes,' I managed to reply. 'Have you got anything to give as dowry?' Rasulullaah ﷺ asked. 'By Allaah!' I replied, 'I have nothing.' 'What has happened to the suit of armour I gave you?' he asked. I swear by the Being Who controls the life of Ali that the armour was the type made by the Hatma bin Muhaarib tribe and was barely worth four (hundred) Dirhams. When I informed Rasulullaah ﷺ that I still had it with me, he said, 'Then I have handed her over in marriage to you so send it to her as dowry.' This was therefore the dowry of Faatima رضي الله تعالى عنها the daughter of Rasulullaah ﷺ."(1)

Hadhrat Buraydah رضي الله تعالى عنه narrates that a group of the Ansaar once suggested to Hadhrat Ali رضي الله تعالى عنه that he propose for Hadhrat Faatima رضي الله تعالى عنها's hand in marriage. (When he approached Rasulullaah ﷺ) Rasulullaah ﷺ asked, "What does the son of Abu Taalib need?" "O Rasulullaah ﷺ!" Hadhrat Ali رضي الله تعالى عنه replied, "I wish to propose for the hand of Faatima the daughter of Rasulullaah ﷺ." All Rasulullaah ﷺ said was, *"Marhaban wa Ahlan."* Hadhrat Ali رضي الله تعالى عنه then left and met with the group of Ansaar who had been waiting for him. When they asked him what had happened, he replied, "All I know is that Rasulullaah ﷺ said, *'Marhaban wa Ahlan.'"* They said, "Even one of two things Rasulullaah ﷺ gave you are sufficient. He gave you both Ahl (a family) as well as *Marhab* (a comfortable home)."

After handing Hadhrat Faatima رضي الله تعالى عنها over in marriage, Rasulullaah ﷺ said, "O Ali! It is necessary for a *Waleemah* to be hosted after consummation." Hadhrat Sa'd رضي الله تعالى عنه offered a sheep he owned (for the meat) and the Ansaar collected a few Saa of wheat (for the bread). When the night of the consummation arrived, Rasulullaah ﷺ gave the couple instructions to do nothing until he arrived. (When he got there) Rasulullaah ﷺ asked for some water, performed wudhu and then sprinkled some of the water on to Hadhrat Ali رضي الله تعالى عنه, saying:

"اَللّٰهُمَّ بَارِكْ فِيْهِمَا وَبَارِكْ لَهُمَا فِيْ بِنَائِهِمَا"

"O Allaah! Bless the two of them and bless them in their consummation." (2)

Another narration similar to the above, states that the du'aa Rasulullaah ﷺ made was:

"اَللّٰهُمَّ بَارِكْ فِيْهِمَا وَبَارِكْ لَهُمَا فِيْ شِبْلَيْهِمَا"

"O Allaah! Bless the two of them and bless them in their two lion like sons." (3)

(1) Bayhaqi in his Dalaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.346). Dowlaabi has also reported the narration in his Dhurriyya Taahira, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).
(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.209).
(3) Bazzaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.

A third narration quotes the du'aa of Rasulullaah ﷺ as:

"أَللّٰهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ عَلَيْهِمَا وَبَارِكْ لَهُمَا فِي بِنَائِهِمَا وَبَارِكْ فِي نَسْلِهِمَا"

"O Allaah! Bless the two of them, shower Your blessings on them, bless them in their consummation and bless them in their progeny." (1)

Yet another narration states that Rasulullaah ﷺ added:

"وَبَارِكْ لَهُمَا فِي شَمْلِهِمَا"

"...and bless their communion." (2)

Hadhrat Asmaa bint Umays رضي الله تعالى عنها narrates that after Hadhrat Faatima رضي الله تعالى عنها was married to Hadhrat Ali رضي الله تعالى عنه, all that they saw in her house was a straw mat spread out on the ground, a pillow stuffed with the bark of a palm tree, an earthen jug and an earthen mug. (On the night of the marriage) Rasulullaah ﷺ sent a message saying, "Do nothing" or "Do not get close to your wife until I come." When Rasulullaah ﷺ arrived, he asked, "Is my brother here?" When Rasulullaah ﷺ forged bonds of brotherhood between the Sahabah رضي الله تعالى عنهم, he forged his brotherhood with Hadhrat Ali رضي الله تعالى عنه. Hadhrat Ummu Ayman رضي الله تعالى عنها, a pious woman who was an Abyssinian and the mother of Hadhrat Usaama bin Zaid رضي الله تعالى عنه asked in surprise, "O Rasulullaah ﷺ! He is your brother and you have married your daughter to him?" Rasulullaah ﷺ replied, "This (marriage) can take place (despite this type of brotherhood), O Ummu Ayman."

Rasulullaah ﷺ then sent for a container of water, uttered some words and then passed his hands over the chest and face of Hadhrat Ali رضي الله تعالى عنه. He then called Hadhrat Faatima رضي الله تعالى عنها who stood by him shivering in her shawl out of modesty. Rasulullaah ﷺ sprinkled some of the water on her and also uttered some words. He then said to her, "I have not failed you in my duty to get you married to the family member I love most." Hadhrat Asmaa رضي الله تعالى عنها narrates further. She says, "Rasulullaah ﷺ then noticed a figure behind the curtain or behind the door and asked, 'Who is that?' 'Asmaa,' I replied. 'Asmaa bint Umays?' Rasulullaah ﷺ asked. 'Yes, O Rasulullaah ﷺ,' I confirmed. He then asked, 'Have you come to be of service to Rasulullaah ﷺ (and his family)?' 'Yes,' I replied, 'because a young girl must have a family woman with her on her first night to take care of anything she might need.' Rasulullaah ﷺ then made such a wonderful du'aa for me that it is the one deed that I have most hope in (to deliver me to salvation in the Aakhirah). Rasulullaah ﷺ then said to Ali رضي الله تعالى عنه, 'Look after you wife' and as he left, he continued making du'aa for them until he disappeared in his rooms." (3)

In another narration, Hadhrat Asmaa bint Umays رضي الله تعالى عنها says, "I was present the night Rasulullaah ﷺ's daughter Faatima رضي الله تعالى عنها became a new bride. That morning, Rasulullaah ﷺ arrived and knocked at the door. When Ummu Ayman

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113). Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342).
(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg 342). Ibn Sa'd (Vol.8 Pg.21) has also reported a similar narration.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.210).

رضي الله تعالى عنها got up and opened the door, Rasulullaah صلى الله عليه وسلم asked, 'O Ummu Ayman! Call my brother for me.' She said, 'He is your brother and you got him married to your daughter?' 'O Ummu Ayman!' Rasulullaah صلى الله عليه وسلم continued, 'Do call him for me.' When the other women heard Rasulullaah صلى الله عليه وسلم's voice, they dispersed and he took a seat in the corner. Ali رضي الله تعالى عنه then arrived and after making du'aa for him, Rasulullaah صلى الله عليه وسلم sprinkled some water on him as well. Thereafter, Rasulullaah صلى الله عليه وسلم sent for Faatima رضي الله تعالى عنها. She arrived all covered in perspiration and taking short steps out of her extreme modesty. 'Relax,' Rasulullaah صلى الله عليه وسلم reassured her, 'I have married you to the family member I love the most.'" The rest of the narration is like the one quoted above. (1)

Hadhrat Ali رضي الله تعالى عنه narrates that when Rasulullaah صلى الله عليه وسلم got him married to Hadhrat Faatima رضي الله تعالى عنها, Rasulullaah صلى الله عليه وسلم sent for some water and then gargled with it. Rasulullaah صلى الله عليه وسلم then took Hadhrat Ali رضي الله تعالى عنه into the room where he sprinkled the water on his chest and between his shoulders and then sought Allaah's protection for him by reciting **Surah Ikhlaas (Surah 112) and the *Mu'awwadhatayn* (Surah Falaq and Surah Naas).** (2)

Hadhrat Albaa bin Ahmar reports from Hadhrat Ali رضي الله تعالى عنه that when he proposed for Rasulullaah صلى الله عليه وسلم's daughter Hadhrat Faatima رضي الله تعالى عنها, he sold a suit of armour he owned as well as some of his other possessions for a sum of four hundred and eighty Dirhams. Rasulullaah صلى الله عليه وسلم instructed him to use two-thirds for perfume and the remaining third for clothing. Rasulullaah صلى الله عليه وسلم then gargled in a utensil of water and told the couple to bath with it. Rasulullaah صلى الله عليه وسلم also instructed Hadhrat Faatima رضي الله تعالى عنها not to feed any of her children before he got to the child, but she started feeding Hadhrat Husayn رضي الله تعالى عنه before Rasulullaah صلى الله عليه وسلم could arrive. **As for Hadhrat Hasan رضي الله تعالى عنه, Rasulullaah صلى الله عليه وسلم put some unknown thing in his mouth because of which he was more knowledgeable than his brother.** (3)

Hadhrat Jaabir رضي الله تعالى عنه narrates, "We attended the marriage of Ali رضي الله تعالى عنه and Faatima رضي الله تعالى عنها and have not witnessed a better marriage. The matting (on which we sat) was stuffed with the bark of a date palm and we were served raisins and dates to eat. Her bedding on her first night was a sheepskin." (4)

Hadhrat Ali رضي الله تعالى عنه reports that when Hadhrat Faatima رضي الله تعالى عنها got married, Rasulullaah صلى الله عليه وسلم gave her a blanket, a water bag and a leather pillow stuffed with *Idhkhir* grass. (5)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم sent Hadhrat Faatima رضي الله تعالى عنها to (her husband) Hadhrat Ali رضي الله تعالى عنه, Rasulullaah صلى الله عليه وسلم gave her a blanket, a water bag and a leather pillow stuffed with the bark of a date palm and *Idhkhir* grass. **The couple slept on (half of) the blanket and used**

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.210).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).
(3) Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.7 Pg.112). Ibn Sa'd (Vol.8 Pg.21) has also reported the part of the perfume and the clothing.
(4) Bazzaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.
(5) Bayhaqi in his Dalaa'il as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

the other half to cover themselves. [1]

The Marriage of Hadhrat Rabee'ah Aslami رضي الله تعالى عنه

Hadhrat Rabee'ah رضي الله تعالى عنه says, "I was Rasulullaah ﷺ's servant. One day he asked, 'O Rabee'ah! Are you not interested in getting married?' I replied, 'I have no intention of marrying. While I have nothing with which to support a wife, I also do not want anything to preoccupy me from (serving) you.' When Rasulullaah ﷺ turned away from me, I said to myself, 'By Allaah! Rasulullaah ﷺ definitely knows better than me what is best for me in this world and in the Aakhirah. By Allaah! Should he ever again ask me whether I am interested in getting married, I shall reply, 'Certainly, O Rasulullaah ﷺ! Instruct me as you please.' When Rasulullaah ﷺ did ask me whether I was interested in getting married, I replied, 'Certainly, O Rasulullaah ﷺ! Instruct me as you please.' Rasulullaah ﷺ then instructed me to go to a particular tribe of the Ansaar who did not frequently meet with Rasulullaah ﷺ. He told me to tell them that he had sent me to them with instructions to get me married to a certain girl from amongst them. I therefore went to them and informed them that Rasulullaah ﷺ had sent me with instructions that they get me married. 'Welcome to Rasulullaah ﷺ and the messenger of Rasulullaah ﷺ!' they cried out, 'By Allaah! the messenger of Rasulullaah ﷺ shall never return without having his need fulfilled. They then got me married and treated me exceptionally well without even asking for a witness.

I returned depressed to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! I have been to people who are extremely generous. They got me married and treated me exceptionally well without even asking for a witness. However, I have no dowry to give. Rasulullaah ﷺ then called for Buraydah Aslami رضي الله تعالى عنه (the leader of my tribe) and instructed him to collect some gold for me equivalent to the weight of a date stone. When I took possession of what the people collected for me, I brought it to Rasulullaah ﷺ who said, 'Take this to them and tell them that this is her dowry.' When I did so and told them that this was her dowry, they accepted it with great happiness and said, 'This is excellent and so much!'

When I again returned depressed to Rasulullaah ﷺ, he asked, 'Why so gloomy, O Rabee'ah?' 'O Rasulullaah ﷺ!' I began, 'I have never met people as wonderful as them. They were happy with what I gave them and treated me extremely well. They even told me that the dowry was excellent and so much.' However, I have nothing with which to host a *Waleemah*. 'O Buraydah!' Rasulullaah ﷺ called out, 'Collect (money) for a goat for him.' After the people (of my tribe) had collected (enough to buy) a large and fat sheep, Rasulullaah ﷺ instructed me to go to Aa'isha رضي الله تعالى عنها and tell her to give me the basket containing the grains. I did as I was ordered and she said, 'Here is the basket containing seven Saa of barley. By Allaah! By Allaah! we have no other food besides this. You may have it.' I took the basket to Rasulullaah ﷺ and informed him about what Aa'isha رضي الله تعالى عنها had said. Rasulullaah ﷺ said, Take this to them (your in-laws) and tell

(1) Tabraani. Haythami (Vol.9 Pg.210) has commented on the chain of narrators.

them to bake this (the barley) into bread and to cook that (the sheep).' (When I took it to them) They said, 'While we can take care of the bread for you, you will have to see to the sheep for us.' Some men of the Aslam tribe and I took the sheep, slaughtered it, skinned it and then cooked it. We then had bread and meat with us and I hosted the *Waleemah*. I also invited Rasulullaah ﷺ.

Thereafter, Rasulullaah ﷺ gave me a piece of land and gave a piece to Abu Bakr رضي الله تعالى عنه as well. The world had finally come to me. It however occurred that Abu Bakr رضي الله تعالى عنه and I fell into a dispute regarding a date palm which I claimed was on my property and he claimed was on his. When an argument ensued, Abu Bakr رضي الله تعالى عنه told me something that I disliked. He however regretted what he did and said to me, 'O Rabee'ah! Please repeat the words to me so that justice is done.' 'I shall never do so,' I replied. He said, 'If you do not repeat the words, I shall complain about you to Rasulullaah ﷺ.' When I adamantly refused, he forsook the land issue and went to Rasulullaah ﷺ. I went behind him. Some men of the Aslam tribe came and said, 'May Allaah have mercy on Abu Bakr! What will he complain to Rasulullaah ﷺ about when it was he who said those words?' 'Do you people know who that is?' I asked. 'That is Abu Bakr Siddeeq!' I emphasised, 'He was the second of the two (in the cave) and the oldest Muslim. Beware that he should not turn and see you assisting me against him and then become angry. When he then goes to Rasulullaah ﷺ, Rasulullaah ﷺ should not become angry because of his anger and then Allaah should not become angry because the two of them are angry. If that happens, Rabee'ah shall be doomed.' 'What do you want us to do?' they asked. I then told them to return.

As Abu Bakr رضي الله تعالى عنه proceeded to Rasulullaah ﷺ and I followed him by myself. After he had narrated the incident as it had occurred, Rasulullaah ﷺ looked up to me and said, 'O Rabee'ah! What is the problem between you and Siddee?Q' I explained the situation to Rasulullaah ﷺ, adding that when he told me something I disliked, he said, 'Please repeat the words to me so that justice is done.' I then refused to do so. Rasulullaah ﷺ said, 'That was right. You should not repeat the words. However, you could have at least said, 'May Allaah forgive you, O Abu Bakr." Hadhrat Abu Bakr رضي الله تعالى عنه then turned around weeping. (1)

The Marriage of Hadhrat Julaybeeb رضي الله تعالى عنه

Hadhrat Abu Barzah رضي الله تعالى عنه reports that Hadhrat Julaybeeb رضي الله تعالى عنه was a man who frequently visited women and joked with them. Hadhrat Abu Barzah رضي الله تعالى عنه himself instructed his wife never to allow Hadhrat Julaybeeb رضي الله تعالى عنه to see her and threatened to do many things if she ever did so. it was a practice amongst the Ansaar never to get any of their widows married until they were sure that Rasulullaah ﷺ was not interested in marrying her. Rasulullaah ﷺ once said to one of the Ansaar, "Will you allow me to marry your daughter?" "Of course,"

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.257). Abu Ya'la has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol5. Pg.336).While Haakim and others have reported the incident of the marriage, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36), Ibn Sa'd (Vol.3 Pg.44) has reported the incident with Hadhrat Abu Bakr رضي الله تعالى عنه.

the man obliged, "it will be a great honour and pleasure." "I do not wish to marry her to myself (but to someone else)," Rasulullaah ﷺ pointed out. "Then for whom?" the Ansaari asked. "For Julaybeeb," Rasulullaah ﷺ replied. The Ansaars said, "I shall consult with her mother."

He then asked (his wife), "Rasulullaah ﷺ has proposed for your daughter." "Of course," she agreed, "it will be a great pleasure." "However," the Ansaari explained, "he is not proposing for himself, but on behalf of Julaybeeb." The lady burst out, "To Julaybeeb! Never! To Julaybeeb! Never! I swear by life that we shall never marry him (to our daughter)!" As the Ansaari was about to get up to inform Rasulullaah ﷺ about what the mother said when the daughter asked, "Who was it that brought to you a proposal for me?" When the mother informed her (that it was Rasulullaah ﷺ who brought the proposal), the girl asked, "Are you then rejecting the command of Rasulullaah ﷺ? Hand me over in marriage to him for he shall never destroy me (since the marriage is with Rasulullaah ﷺ's approval)."

Her father then went to Rasulullaah ﷺ and reported the incident to him. saying, "My daughter places her affairs in your hands. You may marry her to whomever you please." Rasulullaah ﷺ then proceeded to get her married to Hadhrat Julaybeeb رضي الله عنه.

It then occurred that Rasulullaah ﷺ once went out to a battle. After Allaah had given Rasulullaah ﷺ a large booty, he asked, "Is someone missing?" When the Sahabah رضي الله عنهم said that they found no one missing, Rasulullaah ﷺ said, "But I notice that Julaybeeb is missing. Look for him." When the Sahabah رضي الله عنهم went out in search of him, they found him beside the bodies of seven men of the enemy whom he had killed before the enemy managed to kill him. They then reported back saying, "O Rasulullaah ﷺ! He is there beside the bodies of seven men of the enemy whom he had killed before the enemy managed to kill him." Rasulullaah ﷺ went to the body of Hadhrat Julaybeeb رضي الله عنه and said, "He killed seven before they managed to kill him. He is from me and I from him." Rasulullaah ﷺ repeated this two or three times and then took him in his arms. A grave was then dug for him and there was no bier besides the arms of Rasulullaah ﷺ. Rasulullaah ﷺ himself lay the body in the grave. The Hadith does not state whether the body was bathed or not.

When Hadhrat Thaabit noted that there was no widow from the Ansaar who was more charitable than the widow of Hadhrat Julaybeeb رضي الله عنه, Hadhrat Is'haaq bin Abdullaah bin Abu Talha said to him, "Do you know what du'aa Rasulullaah ﷺ made for her? He said, 'O Allaah! Pour down good on her in abundance and never give her a life of hardship.' It is for this reason that there was never a widow amongst the Ansaar more charitable than her." (1)

The Marriage of Hadhrat Salmaan Faarsi رضي الله عنه

Hadhrat Salmaan Faarsi رضي الله عنه reports that he once married a woman from the Kindah tribe and consummated the marriage in her house. On the night of the

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.368).

marriage, his friends walked with him to her house and when they reached it, he said to them, "You may return now. May Allaah reward you." He did not allow them to enter the house as foolish people generally do. When he looked at the house which had been decorated (with drapes on all sides), he remarked, **"Is your house feverish (because of which you had to bandage it) or has the Kabah been moved to the Kindah tribe?"** The people replied, "Neither is the house feverish nor has the Kabah been moved to the Kindah tribe." Hadhrat Salmaan رضي الله تعالى عنه then refused to enter the house until all the drapes were removed except for the drape covering the entrance.

When Hadhrat Salmaan رضي الله تعالى عنه finally entered the house, he saw a large amount of goods there. "Whose goods are these?" he asked. "Yours and your wife's," the people replied. Hadhrat Salmaan رضي الله تعالى عنه said, "This does not conform with the advice my beloved friend (Rasulullaah ﷺ) gave me. My beloved friend ﷺ advised me to have only that much of worldly goods that a traveller has as provisions." When he saw a few (female) servants, he asked, "Whose servants are these?" When he was informed that the servants also belonged to him and his wife, he said, "This also does not conform with the advice my beloved friend ﷺ gave me. He advised me to keep only those (female) servants whom I can marry or who I can get married (to others). If I do keep them and they fornicate (because they have none to satisfy their needs), their sins will be on me without any reduction to the sin they will be guilty of."

Hadhrat Salmaan رضي الله تعالى عنه then turned to the women around his wife and said, "Will you ladies leave me to be alone with my wife?" They readily agreed and left. Hadhrat Salmaan رضي الله تعالى عنه then went to the door, shut it and drew the drape over it. Thereafter, he sat with his wife, held her forelock and made du'aa for blessings. He then asked her, "Will you obey any instructions I give you?" Her reply was, "You are sitting in the position of a person who has to be obeyed." He continued to say, "My beloved friend ﷺ advised me that when I meet with my wife (for the first time), I should meet with her in the obedience of Allaah."He then got up and proceeded to the place of salaah with her following him. After performing salaah for some time, they left the place of salaah and he then fulfilled with her the need a man has with his wife.

Early next morning his friends came to him asking, "How did you find your wife?" When he ignored them, they repeated the question. Again he ignored them but again they repeated themselves. When they repeated the question a third time, he ignored them yet again but then finally said, "Allaah has made drapes, curtains and doors to conceal what lies behind them. It is sufficient to ask about things that are apparent but one should never ask about things that are hidden. **I heard Rasulullaah ﷺ say that those person who narrate such (private) things are like donkeys having intercourse on the street."** (1)

Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that when Hadhrat Salmaan رضي الله تعالى عنه returned after a long absence, Hadhrat Umar رضي الله تعالى عنه

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.185).

met him and remarked, "You are a most beloved servant of Allaah." Hadhrat Salmaan رضي الله تعالى عنه said, "Then get me married (to one of your daughters)." Hadhrat Umar رضي الله تعالى عنه remained silent. Hadhrat Salmaan رضي الله تعالى عنه further said, "You consider me a beloved servant of Allaah but are not happy to have me as your son-in-law?"

The next morning, some of Hadhrat Umar رضي الله تعالى عنه's family members approached Hadhrat Salmaan رضي الله تعالى عنه. "Do you people need something?" he asked. When they admitted that they did, he said, "What is it? It shall gladly be fulfilled." They said, "We request that you abandon the matter i.e. your proposal to Hadhrat Umar رضي الله تعالى عنه." "By Allaah!" Hadhrat Salmaan رضي الله تعالى عنه emphasised, "You should remember well that I did not make the proposal because of his being the Khalifah and ruler. The truth is that I thought to myself that because he is a pious man, perhaps Allaah will produce pious offspring from his progeny and mine." Hadhrat Salmaan رضي الله تعالى عنه then got married to a woman from the Kindah tribe. The rest of the narration is like the one above. (1)

The Marriage of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Thaabit Bunaani reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once went with Hadhrat Salmaan Faarsi رضي الله تعالى عنه to extend a proposal on his behalf for a woman of the Banu Layth tribe. Hadhrat Abu Dardaa رضي الله تعالى عنه went in to see the family and told them in detail that Hadhrat Salmaan رضي الله تعالى عنه was one of the early Muslims and also recounted his acceptance of Islaam. He then proceeded to mention to them that Hadhrat Salmaan رضي الله تعالى عنه wished to marry a particular girl of their family. Their reply was, "While we do not wish to get Salmaan رضي الله تعالى عنه married (to our daughter), we wouldn't mind getting you married (to her)." They then handed her over in marriage to him and he left.

(When he met Hadhrat Salmaan رضي الله تعالى عنه) Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Something has happened that I am too embarrassed to tell you about." "What is it?" Hadhrat Salmaan رضي الله تعالى عنه asked. When Hadhrat Abu Dardaa رضي الله تعالى عنه related the incident to him, **Hadhrat Salmaan رضي الله تعالى عنه said, "I should be the one embarrassed since I proposed for a woman whom Allaah had destined for you."** (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه gets his Daughter Dardaa Married to One of the Poor and Simple Muslims

Hadhrat Thaabit Bunaani narrates that when Yazeed bin Mu'aawiya sent to Hadhrat Abu Dardaa رضي الله تعالى عنه a proposal for his daughter Dardaa, he rejected the proposal. One of Yazeed's companions said, "May Allaah mend your affairs. Will you allow me to marry her?" The man persisted, "Then allow me? Allaah will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.185). Haythami (Vol.4 Pg.291) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200). Tabraani has reported a similar narration but Haythami (Vol.4 Pg.275) has commented on the chain of narrators.

mend your affairs." "Alright," Yazeed said. The man proceeded to propose and Hadhrat Abu Dardaa رضي الله تعالى عنه got him married (to his daughter). The news spread that while Hadhrat Abu Dardaa رضي الله تعالى عنه rejected Yazeed's proposal, he accepted the proposal of a poor and simple Muslim and then married his daughter to him. Hadhrat Abu Dardaa رضي الله تعالى عنه's comment was, "I did it in the best interests of Dardaa. What do you think would be her condition when (in Yazeed's wealthy household) she has castrated slaves standing over her all the time and when her eyes are dazzled when she sees the (opulent) house? Where will her Deen be then (when she becomes obsessed with worldly wealth)?" (1)

Kulthoom to Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Abu Ja'far reports that Hadhrat Umar رضي الله تعالى عنه once sent a proposal to Hadhrat Ali رضي الله تعالى عنه for his daughter Ummu Kulthoom's hand in marriage. When Hadhrat Ali رضي الله تعالى عنه sent a message stating that she was still too young, someone told Hadhrat Umar رضي الله تعالى عنه that the statement meant that Hadhrat Ali رضي الله تعالى عنه was refusing. When Hadhrat Umar رضي الله تعالى عنه explained to Hadhrat Ali رضي الله تعالى عنه (his reason for wanting to marry her), Hadhrat Ali رضي الله تعالى عنه (agreed to get her married to him and) said, "(Consider the marriage done, so) I am sending her to you and she is your wife if you are pleased with her." Hadhrat Ali رضي الله تعالى عنه then sent her to Hadhrat Umar رضي الله تعالى عنه, who (knowing that she was his wife) ventured to lift the garment from her legs. (Not realising that the marriage was already concluded) She however exclaimed, "Leave it! Had you not been the Ameerul Mu'mineen, I would have slapped you across the face!" (2)

Hadhrat Muhammad narrates that when Hadhrat Umar رضي الله تعالى عنه proposed to Hadhrat Ali رضي الله تعالى عنه for his daughter Ummu Kulthoom's hand in marriage, Hadhrat Ali رضي الله تعالى عنه said, "I am reserving my daughters for the sons of (my brother) Ja'far رضي الله تعالى عنه." Hadhrat Umar رضي الله تعالى عنه pleaded, "Please marry her to me because I swear by Allaah that no man on earth will ensure that she is honoured as I will." Hadhrat Ali رضي الله تعالى عنه agreed and married her to Hadhrat Umar رضي الله تعالى عنه.

Hadhrat Umar رضي الله تعالى عنه then went to the Muhaajireen and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah صلى الله عليه وسلم said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a father-in-law of Rasulullaah صلى الله عليه وسلم and now I wish this as well (to become his relative by marrying his granddaughter)." Another narration from Hadhrat Ataa Khuraasaani states that Hadhrat Umar رضي الله تعالى عنه gave her a dowry of forty thousand Dirhams. (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.251). Imaam Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.260).
(2) Abdur Razzaaq and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.291). Ibn Umar Maqdasi has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.492).
(3) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.492).

Hadhrat Adi bin Haatim رضي الله تعالى عنه Marries his Daughter to Hadhrat Amr bin Hurayth رضي الله تعالى عنه

Hadhrat Sha'bi narrates that Hadhrat Amr bin Hurayth رضي الله تعالى عنه once proposed for the daughter of Hadhrat Adi bin Haatim رضي الله تعالى عنه. Hadhrat Adi رضي الله تعالى عنه said, "I shall marry her (to you) only if you fulfil my condition." "What is it?" Hadhrat Amr رضي الله تعالى عنه asked. Hadhrat Adi رضي الله تعالى عنه explained, "There was indeed a sterling example for you in Rasulullaah ﷺ. I therefore instruct you to pay the dowry Rasulullaah ﷺ gave for Aa'isha رضي الله تعالى عنها, which is a sum of four hundred and eighty Dirhams."

Another narration states that Hadhrat Amr bin Hurayth رضي الله تعالى عنه sent a proposal for the daughter of Hadhrat Adi bin Haatim رضي الله تعالى عنه with an appended message to Hadhrat Adi رضي الله تعالى عنه stating, "Let me know what you decide about me." Hadhrat Adi رضي الله تعالى عنه sent a message stating, "I have decided that you should pay (a dowry of) four hundred and eighty Dirhams, which is the Sunnah of Rasulullaah ﷺ."(1)

The Marriages of Hadhrat Bilaal رضي الله تعالى عنه and his Brother

Hadhrat Sha'bi narrates that when Hadhrat Bilaal رضي الله تعالى عنه and his brother extended marriage proposals to family from Yemen, Hadhrat Bilaal رضي الله تعالى عنه said, "I am Bilaal and this is my brother. We were both slaves from Abyssinia. When we were misguided, Allaah guided us and when we were slaves, Allaah set us free. If you marry us (to your daughters), then all praise is due to Allaah (we shall be grateful) and if you refuse, (we will not mind because) Allaah is still the Greatest (and He will open other avenues for us). (The family agreed and got them married).

Hadhrat Maymoon reports that one of Hadhrat Bilaal رضي الله تعالى عنه's brothers claimed that he was of Arab descent and considered himself an Arab. When he once proposed for an Arab woman, the family said, "We will marry you only if Bilaal رضي الله تعالى عنه is present." Hadhrat Bilaal رضي الله تعالى عنه presented himself and after reciting the words of the Khutbah, he said, "I am Bilaal bin Rabaah and this is my brother. He is a man who is poor in his character and religious practices. You may get him married if you please and if you chose to refuse him, you are at liberty to do so." The family said, "We shall certainly marry anyone who is a brother of yours." They then got him married. (2)

Condemning Those whose Marriages Resemble The Kuffaar

Hadhrat Urwa bin Ruwaym reports that Hadhrat Abdullaah bin Qurt Thumaali رضي الله تعالى عنه who was a companion of Rasulullaah ﷺ was appointed governor by Hadhrat Umar رضي الله تعالى عنه. He was patrolling the streets of Hims one night when he

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.299).
(2) Ibn Sa'd (Vol.3 Pg.237).

passed by a bride in front of whom people were lighting several fires. Hadhrat Abdullaah رضي الله تعالى عنه started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah, he said, "When Abu Jandalah رضي الله تعالى عنه married Umaamah رضي الله تعالى عنها, he prepared some handfuls of food (as a *Waleemah*) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah رضي الله تعالى عنه and may He shower His special mercies on Umaamah رضي الله تعالى عنها. **May Allaah however curse your wedding of last night! The people were lighting fires and imitating the Kuffaar whereas Allaah has extinguished their light!"** [1]

Dowry

The Dowry of Rasulullaah صلى الله عليه وسلم

Hadhrat Aa'isha رضي الله تعالى عنها reports that that the dowry Rasulullaah صلى الله عليه وسلم gave (her) was twelve *Awqiya* and a *Nash*, **which totalled an amount of five hundred Dirhams.** She then went on to specify that an *Awqiya* amounted to forty Dirhams and a *Nash* amounted to twenty Dirhams. [2]

Hadhrat Umar رضي الله تعالى عنه Forbids Exorbitant Dowries and a Woman's Objection to this

Hadhrat Masrooq narrates that Hadhrat Umar رضي الله تعالى عنه once mounted the pulpit and said, "I do not know who increased dowries above four hundred Dirhams because the dowry **that Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم gave was always four hundred Dirhams or less.** Had larger dowries been an act of Taqwa or honour, people would have never beat Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم to it." After Hadhrat Umar رضي الله تعالى عنه had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Are you forbidding the people from paying dowries in excess of four hundred Dirhams?" When Hadhrat Umar رضي الله تعالى عنه confirmed it, she said, "Have you then not heard Allaah say in the Qur'aan:

﴿وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا﴾ (سورة نساء آيت ٢٠)

'...when you have given one of them *(your wives)* a fortune (as dowry)...'"[3]

Hadhrat Umar رضي الله تعالى عنه then said, "Allaah forgive me! Everyone has more understanding than Umar." **He then returned to the pulpit** and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). Therefore whoever wishes to give whatever he pleases from his wealth, he may do so." [4]

Hadhrat Sha'bi reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once delivered a

(1) Abu Shaykh in his Kitaabun Nikaah, as quoted in *Isaabah* (Vol.4 Pg.38).
(2) Ibn Sa'd (Vol.8 Pg.161).
(3) Surah Nisaa, verse 20.
(4) Sa'eed bin Mansoor, Abu Ya'la and Muhaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298). Haythami (Vol.4 Pg.284) has commented on Abu Ya'la's chain of narrators. Ibn Sa'd (Vol.8 Pg.161) has reported a similar narration in greater brevity.

sermon. After duly praising Allaah, he said, "Take note that you people should not make your dowries exorbitant. If the news ever reaches me that any of you has paid more that what Rasulullaah ﷺ paid or what was paid to him (as dowry for his daughters), I shall deposit the excess into the public treasury."

After Hadhrat Umar رضي الله تعالى عنه had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Is the Book of Allaah more worthy of following or your words?" "The Book of Allaah of course," Hadhrat Umar رضي الله تعالى عنه replied, "what do you mean by this?" She explained, "You just forbade the people from paying dowries in excess of four hundred Dirhams whereas Allaah says in His Book:

﴿وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ (سوره نساء: آیت ۲۰)

'...when you have given one of them *(your wives)* a fortune (as dowry) then do not take anything from it...' "[1]

Hadhrat Umar رضي الله تعالى عنه twice or thrice repeated, "Everyone has more understanding than Umar." He then returned to the pulpit and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). A man is at liberty to give whatever he pleases from his wealth." [2]

Hadhrat Umar رضي الله تعالى عنه once said, "Had (exorbitant) dowries been a source of status and elevation in the Aakhirah, the daughters and wives of Rasulullaah ﷺ would have been most deserving of it." [3]

The Practices of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Hasan bin Ali رضي الله تعالى عنه in the Matter of Dowry

Hadhrat Ibn Seereen reports that Hadhrat Umar رضي الله تعالى عنه allowed dowries of two thousand Dirhams while Hadhrat Uthmaan رضي الله تعالى عنه allowed dowries of four thousand. [4]

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه married Hadhrat Safiyya رضي الله تعالى عنها for a dowry of four hundred Dirhams. She however returned it saying that it was insufficient. He then added another two hundred Dirhams without Hadhrat Umar رضي الله تعالى عنه knowing about it. [5]

Hadhrat Ibn Seereen narrates that when Hadhrat Hasan bin Ali رضي الله تعالى عنه married a woman, he sent a hundred slave women to her, each one of them carrying a thousand Dirhams. [6]

(1) Surah Nisaa, verse 20.
(2) Sa'eed bin Mansoor and Bayhaqi.
(3) Abu Umar bin Fadaal in his Amaali, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.284).

Relationships between Men, Women and Children

The Relationship between Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Sauda رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports, "I once brought Rasulullaah ﷺ some Hareerah that I had cooked. Sauda رضي الله تعالى عنها was sitting between between Rasulullaah ﷺ and I, so I told her to have some as well. When she refused, I said, 'If you do not eat, I shall smear it on your face.' She however still refused so I put my hand in the Hareerah and plastered it on her face. Rasulullaah ﷺ laughed as he put his hand in it saying, 'Now you smear her face.' **Sauda رضي الله تعالى عنها then smeared it on my face and again Rasulullaah ﷺ laughed.** Just then Umar رضي الله تعالى عنه passed by calling out for (someone called) Abdullaah. Thinking that he would soon enter, Rasulullaah ﷺ said, 'Get up and wash your faces!' Thereafter, I always stood in awe of Hadhrat Umar رضي الله تعالى عنه because of the respect Rasulullaah ﷺ had for him."

Another narration adds that Hadhrat Abu Bakr رضي الله تعالى عنه said, "Rasulullaah ﷺ lowered his knee for Sauda رضي الله تعالى عنها (to step on) so that she could get even with me. **She then took some *(Hareerah)* from the dish and spread it on my face as Rasulullaah ﷺ laughed."** (1)

The Relationship Between Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها with Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها

Hadhrat Razeenah رضي الله تعالى عنها who was a freed slave of Rasulullaah ﷺ reports that Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها once visited Hadhrat Aa'isha رضي الله تعالى عنها at a time when Hadhrat Hafsah رضي الله تعالى عنها was with her. Hadhrat Sauda رضي الله تعالى عنها arrived looking stunning and well-dressed with a Yemeni shawl and matching scarf. She also wore two spots of aloe and saffron on their places (near her eyes) which resembled two pimples. A narrator called Ulayla says that she found women beautifying themselves with aloe and saffron.

Hadhrat Hafsah رضي الله تعالى عنها said to Hadhrat Aa'isha رضي الله تعالى عنها, "O Ummul Mu'mineen! Rasulullaah ﷺ is due to arrive when this woman is gleaming here between us." "Fear Allaah, O Hafsah!" Hadhrat Aa'isha رضي الله تعالى عنها warned. However, Hadhrat Hafsah رضي الله تعالى عنها said, "I am going to ruin her adornment for her." Hadhrat Sauda رضي الله تعالى عنها who was hard of hearing asked, "What are you two saying?" "O Sauda!" Hadhrat Hafsah رضي الله تعالى عنها said, **"The one-eyed (Dajjaal) has appeared!"** "Really!?" Hadhrat Sauda رضي الله تعالى عنها cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. **"You will have to go to the tent,"** Hadhrat

(1) Abu Ya'la. Haythami (Vol.4 Pg.316) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393), as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).

Hafsah رضي الله عنها told her. The tent was made of **palm leaves** and was a hiding place for the people. It was however filled **with dirt** and **spider webs.** Hadhrat Sauda رضي الله عنها went to hide there as Rasulullaah ﷺ arrived. Seeing the **two women laughing** so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رضي الله عنها shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her. (1)

Another narration adds that Hadhrat Hafsah رضي الله عنها said to Hadhrat Aa'isha رضي الله عنها, "Rasulullaah ﷺ is coming to see us and we are looking so unkempt while she is gleaming between us." (2)

Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha رضي الله عنها

Hadhrat Aa'isha رضي الله عنها narrates, "Rasulullaah ﷺ was sitting down when he heard the people and children making a lot of noise. (When he looked out) He saw some Abyssinians dancing with the people around them. **'O Aa'isha!' Rasulullaah ﷺ called out, 'Come and have a look.'** Placing my cheek against his shoulder, I started looking from between his shoulders and head. 'O Aa'isha,' Rasulullaah ﷺ kept saying (as I kept looking for a long time), 'have you not had your fill?' To assess my status with Rasulullaah ﷺ, I kept saying that I had not. I saw Rasulullaah ﷺ **taking support on one leg and then the other** (as he grew tired of standing so long). When Umar رضي الله عنه appeared, the people and children all dispersed and Rasulullaah ﷺ remarked, 'I see the human and Jinn devils all flee from Umar رضي الله عنه.'" The narration still continues further. (3)

In another narration, Hadhrat Aa'isha رضي الله عنها says, "By Allaah! I saw Rasulullaah ﷺ standing at the door of my room as some Abyssinians amused the people with their spears in the (courtyard of the) Masjid. Rasulullaah ﷺ screened me with his shawl as I watched their feats from between his ear and shoulder. Rasulullaah ﷺ then remained standing because of me until I (grew tired and) turned away. You can well imagine how eager a young girl (as I) is for amusement (and for how long I stood watching)." (4)

The Relationship between Rasulullaah ﷺ and his Wives and Between the Wives themselves

Hadhrat Aa'isha رضي الله عنها reports, "Rasulullaah ﷺ used to spend time at Zaynab bint Jahash رضي الله عنها's place drinking honey. Hafsah رضي الله عنها and I therefore

(1) Abu Ya'la.
(2) Tabraani. Haythami (Vol.4 Pg.316) has commented on the chain of narrators.
(3) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393).
(4) Bukhaari and Muslim, as quoted in Mishkaatul Masaabeeh (Pg.272).

collaborated and that whichever of us Rasulullaah ﷺ came to would tell him, 'I get the smell of *Maghaafeer*[1]. Have you eaten *Maghaafeer* (suggesting that the bees that made the honey ate *Maghafeer*).' Consequently, when Rasulullaah ﷺ came to one of us, she said the piece. Rasulullaah ﷺ replied, 'Not at all. But I did have honey by Zaynab bint Jahash. I shall however never do so again.' It was then that Allaah revealed the verses:

﴿يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ مَوْلٰىكُمْ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝ وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۗ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ۝ اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ﴾ (سوره تحریم: آیت۱ تا ٤)

O Nabi ﷺ! In seeking the pleasure of your wives, why do you declare unlawful that which Allaah has made lawful for you? Allaah is Most Forgiving, Most Merciful. Allaah has ordained that you release yourselves from your oaths *(such as this one and pay the relevant Kaffaara)*. Allaah is your Protecting Friend and He is the All Knowing, the Wise. *(The incident deserves mention)* When the Nabi ﷺ whispered *(confided)* something to one of his wives *(Rasulullaah ﷺ's statement, "But I did have honey")* and she informed *(another of his wives)* about it. When Allaah disclosed this to him, he made a part of it *(his knowledge of the incident)* known *(to her)* and ignored a part of it *(to save her from added embarrassment)*. When he informed her about it, she exclaimed, "Who told you about it?" He replied, "The All Knowing, The Informed One told me." If the two of you *(Hafsa and Aa'isha رضي الله تعالى عنهما)* repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)*. {Surah Tahreem, verses 1-4}

Hadhrat Hishaam says that the words **"When the Nabi ﷺ whispered something to one of his wives"** refer to the statement Rasulullaah ﷺ made to one of his wives when he said, "I shall never do so (drink honey) again and this is a vow. However, you should not inform anyone about this." [2]

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ loved sweet things and honey. After performing the Asr salaah, it was his practice to visit all his wives and get close to one of them. When he once went to Hafsah رضي الله تعالى عنها the daughter of Hadhrat Umar رضي الله تعالى عنه, he stayed longer than he usually stayed. Overcome with covetousness, I made enquiries about this and was informed that a woman from her family had given her a container of honey, which she mixed into a drink and gave Rasulullaah ﷺ. 'By Allaah!' I resolved, 'I am definitely going to make some scheme.'

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(1) Maghaafer is the odorous resin of a particular type of palm tree called the Urfut palm.
(2) Bukhaari and Muslim.

I then said to Sauda bint Zam'ah رضي الله تعالى عنها, 'Rasulullaah ﷺ will soon be coming to you. When he gets close to you, ask him whether he ate *Maghaafeer*. When he tells you that he has not eaten any, ask him what it is then that you can smell. He will then tell you that Hafsah gave him a drink of honey, to which you should say, 'The bee must have sucked nectar from the *Urfut* palm (the palm containing *Maghaafeer*).' I will also say the same thing and you O Safiyya should also do likewise."

Hadhrat Sauda رضي الله تعالى عنها later reported (to Hadhrat Aa'isha رضي الله تعالى عنها), "By Allaah! Because of my fear for you, I almost called out what you told while Rasulullaah ﷺ was still standing at the door. (Controlling myself however) When he drew closer, I said, 'O Rasulullaah ﷺ! Have you eaten *Maghaafeer*?' 'No,' he replied. 'Then what is that I smell on you?' I asked. He replied, 'Hafsah gave me a drink of honey.' I then said, 'The bee must have sucked nectar from the *Urfut* palm.'"

When Rasulullaah ﷺ went to Hadhrat Aa'isha رضي الله تعالى عنها, she also said the same thing and Hadhrat Safiyya رضي الله تعالى عنها also followed suit. When Rasulullaah ﷺ again went to Hadhrat Hafsah رضي الله تعالى عنها and she offered him some honey to drink, he declined saying, "I do not need any." "By Allaah!" Hadhrat Sauda رضي الله تعالى عنها said to Hadhrat Aa'isha رضي الله تعالى عنها, "We have stopped Rasulullaah ﷺ from honey." "Be quiet!" Hadhrat Aa'isha رضي الله تعالى عنها told her. (1)

The Incident of Rasulullaah ﷺ when he Intended Divorcing his Wives

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "I had always been eager to ask Umar رضي الله تعالى عنه about the two wives of Rasulullaah ﷺ concerning whom Allaah says (in the Qur'aan):

﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ (سوره تحريم: آيت٤)

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)*.' {Surah Tahreem, verse 4}

This (thought) lingered on until the time when Umar رضي الله تعالى عنه performed Hajj and I performed Hajj with him. We were still travelling when Umar رضي الله تعالى عنه went off the road (to answer the call the nature). I also veered off taking a jug (of water) along with me. After he had completed, Umar رضي الله تعالى عنه came to me and I **started pouring water into his hands as he made wudhu.** 'O Ameerul Mu'mineen!' I said, 'Who were the two wives of Rasulullaah ﷺ concerning whom Allaah says:

﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ (سوره تحريم: آيت٤)

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)*.'?" {Surah Tahreem, verse 4}

Hadhrat Umar رضي الله تعالى عنه said, "I am surprised at you, O Ibn Abbaas! (That despite your vast knowledge, you are still unaware of this incident)." Hadhrat Zuhri comments that although Hadhrat Umar رضي الله تعالى عنه was surprised at the question, he

(1) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.387). Abu Dawood has also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.229), as has Ibn Sa'd (Vol.8 Pg.85).

still proceeded to relate it in detail without concealing anything. "They were Hafsah and Aa'isha," Hadhrat Umar رضي الله عنه began. He then started narrating the incident. He said, "We members of the **Quraysh always had the upper hand over our wives.** When we arrived in Madinah, we encountered people **(the Ansaar) whose women had the upper hand over them.** Our women then started learning from their women. My house was located in the vicinity of the Banu Umayyah bin Zaid, which was in the upper reaches of Madinah. When I became angry with my wife one day (and told her something), she surprised me by backchatting. When I objected to her backchatting, she said, 'What are you objecting about my backchatting when I can swear by Allaah that the wives of Rasulullaah ﷺ backchat to him? In fact some of them (when angry) shun him morning to evening.'

I then left the house and went to (my daughter) Hafsah. 'Do you backchat Rasulullaah ﷺ' When she replied in the affirmative, I asked further, 'Does any of you (when angry) shun Rasulullaah ﷺ morning to evening?' When she again replied in the affirmative, I said, 'Whichever of you does that is at a loss and destroyed! Does any of you not fear that Allaah would be angry with her because His Rasool ﷺ is angry with her? She will then most certainly be destroyed. You should never backchat Rasulullaah ﷺ and never ask him for anything. Rather ask from me whatever you please and never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله عنها) is prettier than you and more beloved to Rasulullaah ﷺ (do not emulate everything she does).'

I had a friend from amongst the Ansaar who took turns with me in attending Rasulullaah ﷺ's gatherings. **He would go one day and I the next so that he brought me the news of revelation one day and I brought it to him the next day.** It was during the time when there was a lot of talk about the Ghassaan tribe preparing themselves to attack us when my friend came to me at night. Knocking at my door, he called for me until I came out. 'Something serious has taken place," he said. 'What is it?' I asked, 'Have the Ghassaan tribe come?' 'No,' he replied, 'it is more serious than that and with longer lasting implications. Rasulullaah ﷺ has divorced his wives!' 'Hafsah is at a loss and destroyed!' I cried, 'I had a feeling that this would happen.' After performing the Fajr salaah, I dressed and went down (to Madinah) where I went to see Hafsah. She was in tears. 'Has Rasulullaah ﷺ divorced you?' I queried. 'I do not know,' she replied, 'but he is now there in the upper story room.'

I went to Rasulullaah ﷺ's Abyssinian slave and asked him to seek permission from Rasulullaah ﷺ for me to enter. The slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ﷺ merely remained silent.' I then left and went towards the pulpit where I saw a group sitting, some of them in tears. I sat for awhile, but then my anxiety got the better of me and I went back to the slave saying, 'Seek permission for Umar.' Again the slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ﷺ merely remained silent.' I again left to sit near the pulpit but again my anxiety got the better of me and I returned to request the slave to seek permission for me to

enter. Yet again the slave went in and emerged saying, 'I mentioned your name to him but he merely remained silent.' As I turned to leave, the slave suddenly called for me saying, 'You may enter, for Rasulullaah ﷺ has granted you permission.'
When I entered, I found Rasulullaah ﷺ reclining against a straw mat that had left imprints on his side. 'Have you divorced your wives, O Rasulullaah ﷺ?' I asked. Raising his head, he replied, 'No.' 'Allaahu Akbar!' I cried out. I then said, 'O Rasulullaah ﷺ! You have seen that we the members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. When I became angry with my wife one day (and told her something), she surprised me by back chatting. When I objected to her back chatting, she said, 'What are you objecting about my back chatting when I can swear by Allaah that the wives of Rasulullaah ﷺ backchat to him? In fact some of them (when angry) shun him morning to evening. I said, 'Whichever of them does that is at a loss and destroyed! Does any of them not fear that Allaah would be angry with her because His Rasool ﷺ is angry with her? She will then most certainly be destroyed.' This made Rasulullaah ﷺ smile.
'O Rasulullaah ﷺ!' I continued, 'I then went to Hafsah and told her, 'Never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله تعالى عنها) is prettier than you and more beloved to Rasulullaah ﷺ.' Rasulullaah ﷺ smiled again. Then I asked, 'Should I continue with this light-hearted talk?' 'By all means,' Rasulullaah ﷺ said. I then sat down and I swear by Allaah that when I looked about the room, all I saw was three pieces of undyed leather. 'O Rasulullaah ﷺ!' I said, 'Pray to Allaah to grant an abundance of wealth to your Ummah. Allaah has given abundance to the Romans and Persians even though they do not worship Him (so he will readily give us as well).'
Rasulullaah ﷺ then sat up straight and said, 'Are you also in doubt, O son of Khattaab? **They are people whose rewards (for their good deeds) have been brought forward to this world (without any share left for the Aakhirah).'** I then quickly said, 'Do seek forgiveness for me, O Rasulullaah ﷺ.' Because he was so angry with them at the time, Rasulullaah ﷺ had vowed not to go to his wives for an entire month until Allaah directed him otherwise." (1)
Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that Hadhrat Umar رضي الله تعالى عنه said, "When Rasulullaah ﷺ separated from his wives, I entered the Masjid where I saw the people fondling pebbles as they said, 'Rasulullaah ﷺ has divorced his wives!' **This incident took place before the injunction of Hijaab was ordained.** I said to myself, 'I am going to find out properly what is happening (whether Rasulullaah ﷺ had divorced them or not).'" The Hadith continues to mention how Hadhrat Umar رضي الله تعالى عنه went to both Hadhrat Hafsah رضي الله تعالى عنها as well as Hadhrat Aa'isha رضي الله تعالى عنها to admonish them.
Thereafter, the narration quotes Hadhrat Umar رضي الله تعالى عنه who says, "When I then

(1) Ahmad, Bukhaari, Muslim, Tirmidhi and Nasa'ee.

went to Rasulullaah ﷺ, I found him on the doorstep of the room on the upper storey. I called out saying, 'O Rabaah! Secure permission for me to see Rasulullaah ﷺ ...'" The rest of the narration is like the one above until the part where Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Do not let the matter of your wives disturb you. If you have divorced them, then Allaah is with you as well as His angels, Jibreel عليه السلام, Mikaal عليه السلام, myself, Abu Bakr and all the Mu'mineen. I praise Allaah for the fact that whenever I spoke, I had firm hope that Allaah would confirm what I said. It was therefore with reference to this that Allaah revealed the following verse:

﴿اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۞ عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۞﴾

(سوره تحريم: آيت ٤، ٥)

If the two of you *(Hafsa and Aa'isha, two wives of Rasulullaah ﷺ)* repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while.).* However, if you two assist each other against him *(Rasulullaah ﷺ)*, then his protecting friends are Allaah, Jibreel عليه السلام and the pious Mu'mineen. Besides these, the angels are also his assistants. If he *(Rasulullaah ﷺ)* has to divorce all of you *(wives)*, then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins. {Surah Tahreem, verses 4,5}

'Have you divorced them?' I asked. 'No,' Rasulullaah ﷺ replied. I then stood at the door of the Masjid and called out in my loudest voice, "Rasulullaah ﷺ's wives have not been divorced!' It was with reference to this that Allaah revealed the verse:

﴿وَاِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ۗ وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَ اِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ۗ﴾ (سورة النساء: ٨٣)

When *(news of)* any matter of peace or fear comes to them, they *(immediately)* broadcast it *(thereby causing harm to the Muslims).* If they had *(first)* referred the matter to the Rasulullaah ﷺ and to those of them who have understanding *(to the learned Muslims with insight)*, it would surely be known to those of them who research (verify) the matter. {Surah Nisaa, verse 83}

Hadhrat Umar رضي الله تعالى عنه continues, "It was I who researched this matter." [1]

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ was sitting in his house

(1) Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.389). Abdur Razzaaq, Ibn Sa'd, Ibn Hibbaan, Bayhaqi, Ibn Jareer, Ibn Mundhir, Ibn Mardway and other have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.269).

while the Sahabah رضي الله عنهم were sitting by his door. When Hadhrat Abu Bakr رضي الله عنه arrived and sought permission to enter, Rasulullaah ﷺ did not grant him permission. Hadhrat Umar رضي الله عنه then arrived and Rasulullaah ﷺ did not grant him permission to enter either. Rasulullaah ﷺ later granted permission to both Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه and they both entered the room where Rasulullaah ﷺ was sitting in silence with his wives around him. Hadhrat Umar رضي الله عنه said to himself, "I am going to say something to make Rasulullaah ﷺ laugh." He then proceeded to say, "O Rasulullaah ﷺ! If only you had seen (my wife) the daughter of Zaid just now when I slapped her across the neck when she asked me for (an increase in her) allowance!" Rasulullaah ﷺ smiled so broadly that his molars became visible. He said, "Here are my wives around me also asking me for (an increase in) their allowances."

Hadhrat Abu Bakr رضي الله عنه then stood up to hit (his daughter) Hadhrat Aa'isha رضي الله عنها and Hadhrat Umar رضي الله عنه also got up to hit (his daughter) Hadhrat Hafsah رضي الله عنها. Both men were rebuking their daughters saying, "How can you ask Rasulullaah ﷺ for something he does not have?!" Rasulullaah ﷺ however stopped the two men and the women said, "By Allaah! After this, we shall never again ask Rasulullaah ﷺ for something he does not have."

It was on this occasion that Allaah revealed the verse offering a choice (to Rasulullaah ﷺ's wives). Rasulullaah ﷺ first approached Hadhrat Aa'isha رضي الله عنها saying, "I am about to present to you an offer that I do not want you to be hasty in deciding until you have consulted with your parents." "What is it?" she asked. Rasulullaah ﷺ then recited for her the verse:

﴿يٰاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝﴾ (سورة احزاب آيت ٢٨، ٢٩)

> O Nabi ﷺ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you *(divorce you)* in a cordial manner. However, if you desire Allaah, His Rasool ﷺ and the home of the Aakhirah, then *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* Allaah has certainly prepared a grand reward for those of you who do good deeds *(Allaah will reward you tremendously for your sacrifice)*." {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رضي الله عنها immediately said, "Should I consult my parents about (having) you?! I definitely choose Allaah and His Rasool ﷺ. Please do not inform any of your other wives what I have decided." **Rasulullaah ﷺ told her, "Allaah has sent me to make matters easy for people and not to make them difficult. Therefore, if any of them asks me about you decision, I will certainly**

inform her." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that Hadhrat Aa'isha رضي الله تعالى عنها said, "When the verses giving (us) the choice were revealed, Rasulullaah ﷺ began with me before any of his other wives. He said, 'I am about to present to you a choice about which you are in no hurry to decide until you have consulted with your parents.' Rasulullaah ﷺ said this despite knowing well that my parents would never tell me to separate from Rasulullaah ﷺ. Rasulullaah ﷺ then continued, 'Allaah says:

﴿يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝﴾ (سورة احزاب آيت ۲۸، ۲۹)

O Nabi ﷺ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you *(divorce you)* in a cordial manner. However, if you desire Allaah, His Rasool ﷺ and the home of the Aakhirah, then *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* Allaah has certainly prepared a grand reward for those of you who do good deeds *(Allaah will reward you tremendously for your sacrifice)*." {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رضي الله تعالى عنها says, "I immediately said, "Is there anything to consult my parents about? I certainly want Allaah, His Rasool ﷺ and the home of the Aakhirah.'" Rasulullaah ﷺ then presented the choice to all his wives and the reply each of them gave was similar to that of Hadhrat Aa'isha رضي الله تعالى عنها. (2)

Another narration quotes that Hadhrat Aa'isha رضي الله تعالى عنها said, "When Rasulullaah ﷺ gave us a choice and we chose (to remain with) him, he did not count this (choice as a divorce) against us." (3)

Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Maymoonah رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once said to her, "I know exactly when you are happy with me and when you are angry." When she asked Rasulullaah ﷺ how he knew that, he replied, "When you are happy with me, you say, 'No, by the Rabb of Muhammad ﷺ!' and when you are angry with me, you say, 'No, by the Rabb of Ibraheem عليه السلام.'" "That's true," Hadhrat Aa'isha رضي الله تعالى عنها said, "but it is only your name that I leave out (while the love for you in my heart remains just as strong)." (4)

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "I was once on a journey with Rasulullaah ﷺ

(1) Ahmad, Muslim and Nasa'ee.
(2) Ibn Abi Haatim. Bukhaari and Muslim have reported a similar narration.
(3) Bukhaari, Muslim and Ahmad, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.481).
(4) Bukhaari and Muslim, as quoted in Mishkaatul Masaabeeh (Pg.272).

when I ran a race with him and beat him. After I had put on some weight, I again ran a race with him, but this time he beat me. He then said, 'This is in lieu of the last race.'"(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه relates, "(As a young boy) I was once the guest of (my maternal aunt) Maymoona رضي الله تعالى عنها on a night when she was not performing salaah. She brought one shawl and then another, which she lay it down by the head-side of the bedding. She then lay down, pulled the shawl over her and made a bed for me beside her. I shared her pillow with her. Rasulullaah ﷺ arrived after performing the Isha salaah and when he reached the bed, he took the shawl lying by the head-side of the bed and tied it as a lower garment. Thereafter, he removed the two garments he was wearing, hung them up and got in to the bed with his wife.

Towards the final hours of the night, he got up and took a water bag that was hanging there. He opened it and started making wudhu. I was about to get up to pour the water for him when it occurred to me that I would not like him to know that I had been awake. He then came to the bed, got dressed in his two garments and removed the shawl. Thereafter, he stood at the place where he performed salaah and started performing salaah. I also got up, made wudhu and stood on his left. Rasulullaah ﷺ held me from his back and made me stand on his right. With me following him, he then proceeded to perform thirteen Rakaahs of salaah. Rasulullaah ﷺ then sat down and as I sat beside him, his cheek leaned towards mine (as he fell asleep) and I could hear him breathing like a sleeping person. Bilaal رضي الله تعالى عنه then arrived and called out, 'Salaah, O Rasulullaah ﷺ.' Rasulullaah ﷺ then stood up in the place where he performed salaah and started performing two Rakaahs salaah as Bilaal رضي الله تعالى عنه started calling out the Iqaamah." (2)

Rasulullaah ﷺ's Kind Treatment of an Old Woman

Hadhrat Aa'isha رضي الله تعالى عنها reports that when an old woman once came to Rasulullaah ﷺ, he asked her who she was. When she informed him that her name was Jathaamah Muzaniyyah. Rasulullaah ﷺ said, "You are now Hasaanah Muzaniyyah." He then proceeded to ask her how they were, how was their life and how they had been since he last met them. "May my parents be sacrificed for you, O Rasulullaah ﷺ!" she said, "We have been well." After she had left, Hadhrat Aa'isha رضي الله تعالى عنها asked, "O Rasulullaah ﷺ! You gave such an excellent reception to the old lady?" "Dear Aa'isha," Rasulullaah ﷺ explained, "She used to visit us when Khadeeja was alive. **Maintaining old acquaintances is a part of Imaan."** (3)

Hadhrat Aa'isha رضي الله تعالى عنها says, "When a particular old woman used to visit Nabi ﷺ, he always became very happy and would honour her greatly. 'May my parents be sacrificed for you!' I said, 'You treat this woman better than you treat

(1) Abu Dawood, as quoted in Mishkaatul Masaabeeh (Pg.373).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.119).
(3) Bayhaqi and Ibn Najjaar.

anyone else.' Rasulullaah ﷺ explained, 'She used to visit us when Khadeeja was alive. Do you not know that honouring bonds of affection is a part of Imaan?'"

Hadhrat Abu Tufayl رضي الله تعالى عنه relates, "I saw Rasulullaah ﷺ distributing meat in Ji'irraanah when I was a young boy who could carry only the limb of a camel. When a particular lady came to him, he spread out his shawl for her (to sit on). When I asked someone who she was, I was informed that she was the woman who suckled him as a baby." (1)

Rasulullaah ﷺ Relationship with an Abyssinian Slave and With Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Umar رضي الله تعالى عنه reports that when he once went to see Rasulullaah ﷺ. Rasulullaah ﷺ's short Abyssinian slave was busy rubbing his back. "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه asked, "Did you hurt yourself?" Rasulullaah ﷺ replied, "The camel dropped me down last night." (2)

Hadhrat Qaasim bin Abdur Rahmaan reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to put on Rasulullaah ﷺ's shoes for him. He would then walk ahead with Rasulullaah ﷺ's staff in his hand. When Rasulullaah ﷺ reached the gathering, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would remove Rasulullaah ﷺ's shoes, place it under his arms and hand the staff over. As soon as Rasulullaah ﷺ decided to get up, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would give him his shoes and again walk ahead with the staff until he entered the room before Rasulullaah ﷺ.

Another narration state that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to screen Rasulullaah ﷺ when he bathed, would wake him up when he slept and would walk about with him when there was no one else. (3)

Rasulullaah ﷺ's Relationship with Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "When Rasulullaah ﷺ arrived in Madinah, I was a young boy of ten and when he passed away, I was only twenty. It was my mother and aunts who encouraged me to serve Rasulullaah ﷺ."(4)

Hadhrat Thumaamah narrates that when someone asked Hadhrat Anas رضي الله تعالى عنه whether he was present during the Battle of Badr, he replied, "Shame on you! How could I ever absent myself?" Hadhrat Muhammad bin Abdullaah Ansaari reports that Hadhrat Anas رضي الله تعالى عنه accompanied Rasulullaah ﷺ to Badr to serve him while he was still a young boy. (5)

(1) Bukhaari in his Adab (Pg.188).
(2) Tabraani and Bazzaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(3) Ibn Sa'd (Vol.3 Pg.153).
(4) Ibn Abi Shaybah and Abu Nu'aym.
(5) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.141).

The Services that the Ansaar Youth and the Sahabah رضي الله تعالى عنهم Rendered to Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه narrates that there were **twenty youngsters from the Ansaar who always stuck close to Rasulullaah** ﷺ. Rasulullaah ﷺ would always dispatch them whenever he needed something done. (1)

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that there **were always four or five Sahabah** رضي الله تعالى عنهم who never parted from Rasulullaah ﷺ (when on journey) or from Rasulullaah ﷺ's door (when at home). (2)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه relates, "We used to take turns (to be at Rasulullaah ﷺ's service) so that we could fulfil any need he had or he could dispatch us for any errand. Eventually, the people anticipating rewards (for this service) increased **and there were plenty of people taking turns.** As we were one day discussing Dajjaal, Rasulullaah ﷺ came out to ask, 'What are these whispered discussions all about? Have I **not forbidden you from whispered discussion?'"**(3)

Hadhrat Assim bin Sufyaan says that it was either Hadhrat Abu Dardaa رضي الله تعالى عنه or Hadhrat Abu Dharr رضي الله تعالى عنه whom he heard say, "I once sought permission from Rasulullaah ﷺ to spend the night at his door so that he could awaken me for any need he may have. Rasulullaah ﷺ granted permission and I spent the night there." (4)

Hadhrat Hudhayfah رضي الله تعالى عنه reports, "I once performed salaah with Rasulullaah ﷺ during the month of Ramadhaan. He then got up to take a bath **and I screened him.** When some water was left over in the container, he said, 'If you wish, you may use it to bath, otherwise, you may add some more water to it.' 'O Rasulullaah ﷺ!' I replied, 'This left-over water of yours is more beloved to me than anything more I may add.' When I then started to bath, **Rasulullaah** ﷺ **screened me.** 'You need not screen me,' I said. He replied, 'Why not? I must screen you just as you screened me.'"(5)

Rasulullaah ﷺ's Relationship with his Son Ibraheem and other Children of his Family

Hadhrat Anas رضي الله تعالى عنه says, "I have never seen anyone more compassionate towards his family than Rasulullaah ﷺ. His son Ibraheem was given to a woman in the upper reaches of Madinah for suckling. With us in his company, Rasulullaah ﷺ used to go to the house, which would be filled with smoke because the nursing mother's husband was a blacksmith. Rasulullaah ﷺ would always pick up the child and kiss him before leaving." Hadhrat Amr رضي الله تعالى عنه reports that when Ibraheem passed away, Rasulullaah ﷺ said, "Ibraheem was my son and

(1) Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.22).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.22).
(5) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.164).

has passed away while still suckling. Verily he shall have two nursing mothers in Jannah who will complete his period of suckling." (1)

Hadhrat Abdullaah bin Haarith رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to place Abdullaah, Ubaydullaah and Katheer, all the children of Hadhrat Abbaas رضي الله تعالى عنه in a line and would then promise a prize to whichever of them beat the others to him. **They would then race towards him and jump on to his back and chest as he hugged and kissed them.** (2)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه reports, "Whenever Rasulullaah ﷺ returned from a journey, **the children of his family were brought to receive him.** When he once returned from a journey, I was brought first to him so he placed me in front of him (on the animal). Thereafter, one of Faatima رضي الله تعالى عنها 's children either Hasan or Husayn was brought to him and he placed him behind him. When we entered Madinah, we were therefore three people on the animal." (3)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه also narrates, "Rasulullaah ﷺ once passed by me as I was playing with some children. He then picked me up together with one of Abbaas رضي الله تعالى عنه's children and placed us on his animal. We were therefore three on the animal." (4)

In another narration, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه says, "You should have seen the time when we were children and I would be playing with Ubaydullaah and Quthm, both the sons of Abbaas رضي الله تعالى عنه. Passing by, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' (I was then passed to him and) He would then put me in front of him. Thereafter, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' He would then put the other child behind him. Although Abbaas رضي الله تعالى عنه liked Ubaydullaah more than Quthm, Rasulullaah ﷺ would not be embarrassed in front of his uncle (Abbaas رضي الله تعالى عنه) to take Quthm on the animal and leave Ubaydullaah. Rasulullaah ﷺ would then pass his hand over my head thrice and say each time, 'O Allaah! You be Ja'far's successor for his children.'"(5)

Hadhrat Umar bin Khattaab رضي الله تعالى عنه says, **"When I saw Hasan and Husayn riding on Rasulullaah ﷺ's shoulders, I remarked, 'What a fine horse you two are riding!' Rasulullaah ﷺ then said, 'And what fine horsemen are they!?'"**(6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came out of the house carrying Hadhrat Hasan رضي الله تعالى عنه on his shoulders when someone commented, "Dear child! What a fine conveyance you have!" To this Rasulullaah ﷺ said, **"And he is a mighty fine rider too."** (7)

Hadhrat Baraa bin Aazib رضي الله تعالى عنه reports that Rasulullaah ﷺ was once performing salaah when Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه or

(1) Muslim (Vol.2 Pg.254). Ahmad has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.17).
(3) Ibn Asaakir and Muslim.
(4) Ibn Asaakir.
(5) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.222).
(6) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106) and *Majma'uz Zawaa'id* (Vol.9 Pg.182). Bazzaar and Ibn Sahaaheen have alsq reported the narration, as quoted in *Kanzul Ummaal.*
(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).

one of them (the narrator is unsure) arrived and climbed upon his back. When Rasulullaah ﷺ got up, he held the child or the two children with his hand and (after completing the salaah) said, "What an excellent mount you had mounted."(1)

Hadhrat Jaabir رضي الله تعالى عنه says that he once went to Rasulullaah ﷺ as **he was on all fours with Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه on his back.** Rasulullaah ﷺ was saying, "You two have an excellent camel and are both excellent loads." (2)

The Incident of Rasulullaah ﷺ with Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه when they Got Lost

Hadhrat Salmaan رضي الله تعالى عنه reports that it was midday when they were sitting around Rasulullaah ﷺ and Hadhrat Ummu Ayman رضي الله تعالى عنها arrived saying, "O Rasulullaah ﷺ! Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه are lost!" Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "Get up and look for my sons!" Every person went in the direction he was facing and Hadhrat Salmaan رضي الله تعالى عنه went in the direction Rasulullaah ﷺ went. Rasulullaah ﷺ kept searching until he was at the foot of a mountain when he saw the two boys clinging on to each other. In front of them was a snake standing on its tail with flames flashing from its mouth (Allaah had perhaps sent it to ensure that the boys ventured no further). As Rasulullaah ﷺ darted towards it, it turned to look at him and then slid away into a hole. Rasulullaah ﷺ then went to the boys and as he separated them, he wiped their faces saying, "May my parents be sacrificed for you! How honourable you two are in the sight of Allaah!" **When he then carried one of them on his right shoulder and the other on his left shoulder,** Hadhrat Salmaan رضي الله تعالى عنه remarked, "Glad tidings to you two. What an excellent mount you have!" To this, Rasulullaah ﷺ said, "What excellent riders are they and their father is even better than them." (3)

Hadhrat Jaabir رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ when we were invited for a meal. When we came across Husayn رضي الله تعالى عنه playing with other children in the street, **Rasulullaah ﷺ ran ahead of the others and stretched out his hands (to grab the boy).** Husayn رضي الله تعالى عنه started running to and fro as Rasulullaah ﷺ made him laugh in front of everyone there. Rasulullaah ﷺ then stretched out his arms and held the boy with one hand on his chin and the other between his head and ears. Thereafter, Rasulullaah ﷺ hugged and kissed him saying, **'Husayn is from me and I am from him. May Allaah love those who love him. Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه are two (distinguished) grandsons from amongst grandsons.'"(4)**

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.182).
(2) Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators. Tabraani has reported a similar narration from Hadhrat Ya'la bin Murrah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).
(4) Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).

Mutual Relationships between the Sahabah رضي الله تعالى عنهم

Rasulullaah ﷺ Tells Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه to Treat his Wife Better

Hadhrat Ibn Is'haaq Sabee'ee reports that the wife of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه once came to the wives of Rasulullaah ﷺ dressed in unattractive and old clothes. When they asked her what the problem was, she informed them that her husband stood in salaah all night and fasted all day (and therefore had no time for her, because of which she felt no need to look attractive). When Rasulullaah ﷺ was informed of what she said, he met Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, rebuked him and said, "Do you not have an excellent example in me?" Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied, "Certainly. May my parents be sacrificed for you!" Thereafter, his wife was always looking attractive and wearing enchanting scents. On his deathbed, his wife recited some couplets (which meant):

"Dear eyes! Be generous with your tears and never let them stop
Over the demise of Uthmaan bin Madh'oon
Over a man who spent the entire night pleasing his Creator
Over the loss of someone who will be buried. Glad tidings of Jannah to him!
Baqee [1] *and its Gharqad trees are graced to be his home*
And after being troubled (by having Kuffaar buried there), the ground shall be illuminated
All that the heart shall inherit will be grief that knows no end
Until death comes, my tear ducts shall never dry" [2]

Another narration names the wife of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه as Hadhrat Khowla bint Hakeem رضي الله تعالى عنها and that it was Hadhrat Aa'isha رضي الله تعالى عنها whom she visited. The narration also states that Rasulullaah ﷺ said to Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, **"O Uthmaan! Monasticism has not been ordained or us. Am I not a perfect example for you? By Allaah! It is I who fears Allaah most and who is most mindful of the limits He has set."** [3]

Rasulullaah ﷺ Tells Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه to Treat his Wife Better

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports, "My father got me married to a woman from the Quraysh. However, when she first came to me, I paid no attention to her because of my overriding enthusiasm for acts of *Ibaadah* such as salaah and fasting. (My father) Hadhrat Amr bin Al Aas رضي الله تعالى عنه once came to his daughter-in-law (my wife) and asked, 'How do you find your husband?' She

(1) The graveyard of Madinah.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.106). Ibn Sa'd (Vol.3 Pg.394) has reported a similar narration without the couplets.
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.305).

replied, 'He is the best of husbands but has not yet ventured to expose any part of my body and has not even come near our bed.' My father then came to me and rebuked me most severely. Biting into me with his tongue, he said, 'I got you married to an honourable lady of the Quraysh and you have left her dangling in suspension?!' After enumerating more of the things I was doing, he then went to complain about me to Rasulullaah ﷺ.

Rasulullaah ﷺ sent for me and when I arrived, he verified, 'Do you fast every day?' 'Yes,' I replied. He then asked further, 'And do you stand in salaah all night?' When I again replied in the affirmative, Rasulullaah ﷺ said, 'But while I fast regularly, there are also days when I do not fast. While I perform salaah (at night) I also sleep and I also touch my wives. Whoever turns away from my way of life cannot be my follower.' Rasulullaah ﷺ then proceeded to say, **'Complete a recitation of the Qur'aan once a month.'** 'But I can do more than that,' I said. 'Then complete it once **every ten days,'** Rasulullaah ﷺ permitted. When I insisted that I could do more than that as well, Rasulullaah ﷺ told me that I could then complete a recitation in three days.

Thereafter, Rasulullaah ﷺ said, 'Fast only three days a month.' When I informed Rasulullaah ﷺ that I was capable of much more, he continued increasing the number of days until he finally said, 'Then fast one day and skip the next. This is the best type of fast and was the manner in which my brother Dawood عليه السلام used to fast.'"

In his narration, Hadhrat Husayn states that Rasulullaah ﷺ added, **"Every keen worshipper has a period of great enthusiasm but every such period comes with a waning phase. When this phase comes, the person either resorts to the Sunnah or towards Bid'ah. Whoever during this phase resorts towards the Sunnah has been rightly guided and whoever turns towards Bid'ah has been destroyed."**

Hadhrat Mujaahid says that when Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه grew old and weak, he would fast several days consecutively and then skip several days to regain his strength. When reciting the Qur'aan he would also sometimes recite more and sometimes less. Nevertheless, he would ensure that he completed a recitation within a period of either seven days or three days. Thereafter (when he grew even weaker), he would say, "Had I accepted the concession Rasulullaah ﷺ offered me, I would have liked it more than what (extra Ibaadah) he had to send my way (because of my insistence). However, (I shall now not reduce it because) I would not like to do anything other than what I was doing at the time I separated from Rasulullaah ﷺ (when he passed away)."[1]

The Incident Between Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه in this Regard

Hadhrat Abu Juhayfah رضي الله تعالى عنه reports that Rasulullaah ﷺ had made a bond of

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.285). Bukhaari has also reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.271).

brotherhood between Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه. When Hadhrat Salmaan رضي الله تعالى عنه once came to visit, Hadhrat Abu Dardaa رضي الله تعالى عنه, he found (his wife) Hadhrat Ummu Dardaa رضي الله تعالى عنها in a dishevelled condition. When he enquired what the matter was, she replied, "Your brother Abu Dardaa has no need for this world." Hadhrat Abu Dardaa رضي الله تعالى عنه then arrived and when he got a meal prepared for Hadhrat Salmaan رضي الله تعالى عنه, he said, "You eat because I am fasting." Hadhrat Salmaan رضي الله تعالى عنه refused saying, "I shall not eat until you eat." Hadhrat Abu Dardaa رضي الله تعالى عنه was then forced to (terminate the fast and) join in the meal.

That night when Hadhrat Abu Dardaa رضي الله تعالى عنه started to perform salaah, Hadhrat Salmaan رضي الله تعالى عنه instructed him to sleep. Hadhrat Abu Dardaa رضي الله تعالى عنه slept awhile and was again about to get up when Hadhrat Salmaan رضي الله تعالى عنه again told him to go back to sleep. It was only when the night was drawing to an end that Hadhrat Salmaan رضي الله تعالى عنه said to Hadhrat Abu Dardaa رضي الله تعالى عنه, "You may now get up." The two men then performed (Tahajjud) salaah. Hadhrat Salmaan رضي الله تعالى عنه then advised Hadhrat Abu Dardaa رضي الله تعالى عنه saying, **"You have rights owing to your Rabb as well as rights owing to your body and rights owing to your wife. You should therefore give every recipient their due rights." When Hadhrat Abu Dardaa رضي الله تعالى عنه reported the matter to Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم said, "Salmaan is right."** (1)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه's possessiveness over his Wife Hadhrat Asmaa رضي الله تعالى عنها

Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه relates, "When Zubayr رضي الله تعالى عنه married me, he possessed neither any property, money, slaves nor anything else apart from his horse. I used to feed his horse for him, tend to it and care for it. I also used to crush the date stones to feed his camel that drew water from the well and fed it myself. In addition to this, I would give it water to drink, sew the water bags (that the camel used to draw water) and knead dough. However, because **I was not good at making the bread, my Ansaar neighbours would do it for me.** They were extremely sincere and true friends.

I used to carry the date stones on my head from the property Rasulullaah صلى الله عليه وسلم gave to Zubayr رضي الله تعالى عنه, which lay two-thirds of a *Farsakh* (approximately two miles) from Madinah. As I was coming one day with the date stones on my head, I met with Rasulullaah صلى الله عليه وسلم and some Sahabah رضي الله تعالى عنهم. Rasulullaah صلى الله عليه وسلم called for me as he instructed his camel to sit so that I may ride on it behind him. I was however too shy to travel with men and also thought of Zubayr رضي الله تعالى عنه's possessiveness. He was one of the most possessive people to be found. When Rasulullaah صلى الله عليه وسلم realised that I was too shy, he carried on.

When I met Zubayr رضي الله تعالى عنه, I said to him, 'Rasulullaah صلى الله عليه وسلم and a few Sahabah

(1) Bukhaari (Vol.1 Pg.264). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.188), as quoted in *Kanzul Ummaal* (Vol.1 Pg.137). Tirmidhi, Bazzaar, Ibn Khuzaymah, Daar Qutni, Tabraani and Ibn Hibbaan have also reported the narration, as quoted in Fat'hul Baari (Vol.4 Pg.151). Ibn Sa'd (Vol.4 Pg.85) has also reported the narration in different words.

رضي الله تعالى عنه met me while I was carrying the date stones on my head. When he made his camel sit down for me to ride on, I felt too shy and also thought of your possessiveness.' He said, 'By Allaah! Your carrying the date stones is more difficult for me to bear than your riding with Rasulullaah ﷺ.' This continued until (my father) Abu Bakr رضي الله تعالى عنه sent me a servant who relieved me of tending to the horse and it seemed like he had set me free." (1)

Another narration states that Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه was married to Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه. When she complained to her father about her husband's strict nature, Hadhrat Abu Bakr رضي الله تعالى عنه said, **"Dear daughter! Be patient because when a woman has a pious husband and she does not remarry after he dies, Allaah will reunite them in Jannah."** (2)

The Incident of a Woman who Complained to Hadhrat Umar رضي الله تعالى عنه about her Husband

Hadhrat Kahmas Hilaali reports that they were once sitting with Hadhrat Umar رضي الله تعالى عنه when a lady arrived. She sat down and said, "O Ameerul Mu'mineen! While the evil nature of my husband has increased, his good nature has dwindled." "Who is your husband?" Hadhrat Umar رضي الله تعالى عنه asked. When she informed him that her husband was a man called Abu Salamah, Hadhrat Umar رضي الله تعالى عنه said, "He was a companion of Rasulullaah ﷺ and is a righteous man." He then asked the men around him, "Is he not so?" "O Ameerul Mu'mineen!" they replied, "We know him to be just as you say." Hadhrat Umar رضي الله تعالى عنه then instructed someone sitting there to call for the husband. When her husband was sent for, the lady got up and sat behind Hadhrat Umar رضي الله تعالى عنه.

It was not long before the two men arrived together and the husband sat in front of Hadhrat Umar رضي الله تعالى عنه. "What has this woman sitting behind me have to say?" Hadhrat Umar رضي الله تعالى عنه asked. "Who is she, O Ameerul Mu'mineen?" the man asked. "She is your wife," Hadhrat Umar رضي الله تعالى عنه replied. "And what has she to say?" he asked. Hadhrat Umar رضي الله تعالى عنه replied, "She claims that while your evil nature has increased, your good nature has dwindled." The husband said, "A terrible thing she has said, O Ameerul Mu'mineen! She is amongst the most righteous women of her tribe. In addition to this, she also has the most clothing and the most comfortable home. However, her husband is an old man."

Addressing the wife, Hadhrat Umar رضي الله تعالى عنه asked, "And what have you to say?" "He has spoken the truth," she replied. Hadhrat Umar رضي الله تعالى عنه got up with his whip and struck her with it saying, "O enemy of yourself! You have eaten his wealth and finished his youth and then go even further to make false allegations against him!" "O Ameerul Mu'mineen!" she pleaded, "Do not be hasty. I swear by Allaah that I shall never sit in this position (as complainant against my husband) ever again."

(1) Ibn Sa'd (Vol.8 Pg.250).
(2) Ibn Sa'd (Vol.8 Pg.251).

Hadhrat Umar رضي الله تعالى عنه then instructed that she be given three garments and said, "Take this in lieu of what I have done to you (when I hit you). However, I am warning you never to complain about this old man again." The narrator says, "(I remember the incident so vividly that) It is as if I can actually see her standing up with those garments." Hadhrat Umar رضي الله تعالى عنه then turned to her husband and said, "Let not what you have seen me do to her ever provoke you to treat her badly." The husband promised that he would not and they both left. Hadhrat Umar رضي الله تعالى عنه then said, "I have heard Rasulullaah ﷺ say, 'The best period of my Ummah is that in which I am (the first period), followed by the second period and then the third. Thereafter, such people shall come who will take oaths before testifying and who will testify before being asked to do so. **They will also be people whose marketplaces will be very noisy.**'"(1)

The Incident of Another Woman and her Husband with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Sha'bi narrates that a woman once came to Hadhrat Umar رضي الله تعالى عنه saying, "I have come to complain to you about a man who is the best of all men apart from a man whose deeds are superior or whose deeds match his. He stands in salaah all night until dawn and fasts all day until evening." She was then overcome with bashfulness and said, "Excuse me, O Ameerul Mu'mineen." "May Allaah reward you tremendously," Hadhrat Umar رضي الله تعالى عنه said, "You have certainly praised him well. You are excused." When she left, Hadhrat Ka'b bin Soor remarked, "O Ameerul Mu'mineen! She has certainly been eloquent in her complaint to you." "What was her complaint?" Hadhrat Umar رضي الله تعالى عنه asked. "Her husband," Hadhrat Ka'b replied.

Hadhrat Umar رضي الله تعالى عنه then sent for the couple and (when they arrived) said to Hadhrat Ka'b, "Now you pass judgement between them." Hadhrat Ka'b said, "How can I pass judgement when you are present?" Hadhrat Umar رضي الله تعالى عنه insisted saying, "It was you who understood what I did not." Hadhrat Ka'b then said, "Allaah has mentioned:

﴿فَانْكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَ ثُلٰثَ وَ رُبٰعَ ﴾ (سورة نساء آيت ٣٧)

"then marry two, three of four women with whom you are pleased *(to have as your wives)*." {Surah Nisaa, verse 3}

You should therefore fast for three days and then not fast the next day which you will spend with your wife. **You may also spend three nights in salaah and then a night with your wife."** Hadhrat Umar رضي الله تعالى عنه remarked, "This (decision) I find more astounding than your first statement." Hadhrat Umar رضي الله تعالى عنه then appointed him as judge of Basrah. (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said to the lady, "Be honest

(1) Tayaalisi, Bukhaari in his Taareekh and Haakim in his Kuna, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303). Abu Bakr bin Abu Aasim has also reported the narration, as quoted in *Isaabah* (Vol.4 Pg.93).
(2) Ibn Sa'd.

with me and do not shy away from the truth." She then said, "O Ameerul Mu'mineen! I am a woman who desires what all women desire." (1)

Hadhrat Qataadah narrates that a woman once said to Hadhrat Umar رضي الله تعالى عنه, "My husband stands in salaah all night and fasts all day." Hadhrat Umar رضي الله تعالى عنه said to her, "Are you instructing me to stop him from performing salaah at night and from fasting during the day?" She then went away, but returned some time later with the same complaint. Hadhrat Umar رضي الله تعالى عنه again repeated what he had said the first time. However, Hadhrat Ka'b bin Soor pointed out, "O Ameerul Mu'mineen! She has a right." "What is her right?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Ka'b replied, "Allaah has permitted four wives for him, so count her as one of four. **She is therefore entitled to one night in every four nights and one day in every four days." Hadhrat Umar رضي الله تعالى عنه then summoned the husband and instructed him to spend one of every four nights with her and to skip a fast in every four fasts.** (2)

The Incident of Hadhrat Abu Gharzah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Gharzah رضي الله تعالى عنه once led Hadhrat Ibn Arqam by the hand to his wife and asked her, "Do you hate me." "Yes I do," she replied. "What made you do this?" Hadhrat Ibn Arqam رضي الله تعالى عنه asked. Hadhrat Abu Gharzah رضي الله تعالى عنه explained, "People have been saying too many things about me." When Hadhrat Ibn Arqam رضي الله تعالى عنه reported the matter to Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen called for Hadhrat Abu Gharzah رضي الله تعالى عنه and asked, "What made you do that?" Again Hadhrat Abu Gharzah رضي الله تعالى عنه replied, "People have been saying too many things about me." Hadhrat Umar رضي الله تعالى عنه then sent for the wife. She arrived with the shrewd aunt of hers who told her, "When he questions you (about your curt statement), say, 'Because he made me say it on oath, I did not like to tell a lie.'" (When she came before him) Hadhrat Umar رضي الله تعالى عنه asked, "What made you say what you did?" She replied, "Because he made me say it on oath, I did not like to tell a lie." Hadhrat Umar رضي الله تعالى عنه said, "Why not? One of you ought to lie and say something nice b**ecause every home is not built on love. Many homes are built on polite interaction stemming from social status and Islaam."** (3)

The Incident of Hadhrat Aatika رضي الله تعالى عنها the Daughter of Hadhrat Zaid bin Amr رضي الله تعالى عنه

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Aatika رضي الله تعالى عنها the daughter of Hadhrat Zaid bin Amr bin Nufayl رضي الله تعالى عنه was married to Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه. He loved her very much and even gave her an orchard on condition that she does not remarry after his death. He was struck by an arrow during the battle at Taa'if

(1) Yashkari.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.307-308). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.315).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303).

and it was forty days after the demise of Rasulullaah ﷺ that the wound ruptured and he passed away. In his memory, Hadhrat Aatika رضي الله عنها recited the following couplets (which meant):

"I swear that my eye shall always remain hot (with tears)
over you and that my skin shall always be covered in dust (because I shall never adorn myself for anyone else)
(This I shall do) Forever, as long as the doves of the dense forest coo
and as long as the night issues forth the bright morning"

When Hadhrat Umar رضي الله عنه proposed for her afterwards, she informed him that Hadhrat Abdullaah رضي الله عنه had given **her an orchard with the condition that she should not remarry after him.** Hadhrat Umar رضي الله عنه advised her to acquire a verdict from someone. She then enquired from Hadhrat Ali bin Abi Taalib رضي الله عنه whose verdict was **that she was free to remarry after returning the orchard to the family of Hadhrat Abdullaah** رضي الله عنه. Hadhrat Umar رضي الله عنه then married her and invited a few Sahabah رضي الله عنهم for the *Waleemah* meal. Amongst the guests was Hadhrat Ali رضي الله عنه, who also happened to be the person with whom Hadhrat Abdullaah رضي الله عنه had made a bond of brotherhood. "Permit me to have a word with her (with your new bride)," Hadhrat Ali رضي الله عنه asked Hadhrat Umar رضي الله عنه. With Hadhrat Umar رضي الله عنه's permission, Hadhrat Ali رضي الله عنه said, "O Aaatika!

'I swear that my eye shall always remain hot (with tears)
over you and that my skin shall always be covered in dust'"

(Upon hearing this) Hadhrat Aatika رضي الله عنها started weeping very loudly. Hadhrat Umar رضي الله عنه said (to Hadhrat Ali رضي الله عنه), "May Allaah forgive you! Do not upset my wife's mood for me." (1)

The Incident of Hadhrat Abdullaah bin Abbaas رضي الله عنه with his Wife and what His Aunt Hadhrat Maymoonah رضي الله عنها Said to Him

Hadhrat Nadbah the freed slave of Hadhrat Maymoonah رضي الله عنها reports that her mistress (Hadhrat Maymoonah رضي الله عنها) once sent her to Hadhrat Abdullaah bin Abbaas رضي الله عنه. When she entered the house, she found that there were two beds. When she returned to Hadhrat Maymoonah رضي الله عنها, she said, "It appears to me that Ibn Abbaas has separated from his wife." Hadhrat Maymoonah رضي الله عنها then sent for Ibn Abbaas رضي الله عنه's wife who was the daughter of Sarj Kindi. When she asked her about it, the wife replied, "There is nothing between us. I am only menstruating." Hadhrat Maymoonah رضي الله عنها then sent a message to Hadhrat Abdullaah bin Abbaas رضي الله عنه reprimanding him, "Are you averse to the Sunnah of Rasulullaah ﷺ!? Rasulullaah ﷺ used to touch his wives while they were menstruating and wearing a cloth that reached up to the knees or halfway down the thighs." (2)

(1) Wakee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.302). Ibn Sa'd has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.356).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.138).

The Incident of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and a Cousin of his with a Slave Woman

Hadhrat Ikrama says that he is not sure whether it was Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه who invited his cousin for a meal or whether it was his cousin who invited him. Nevertheless, while a slave woman was working in front of them (as they were eating), one of them called her an adulteress. "Stop that!" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه cautioned, "Even though you will not be lashed for that (slander) in this world, you will certainly be punished in the Aakhirah." The cousin said, "But what if she is as I have said?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, ***"Verily Allaah does not like people who are vulgar and who adopt offensive language*** (it is therefore inappropriate for you to make such a statement)." (1)

The Incident of A Slave Woman with the Wife of Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Abu Imraan of Palestine reports that while the wife of Hadhrat Amr bin Al Aas رضي الله تعالى عنه was busy cleaning his hair of lice, she called for her slave woman. When the slave delayed in arriving, Hadhrat Amr رضي الله تعالى عنه's wife called her an adulteress. "Have you seen her commit adultery?" Hadhrat Amr رضي الله تعالى عنه asked. When his wife replied that she had not, Hadhrat Amr رضي الله تعالى عنه said, "By Allaah! On the Day of Qiyaamah, you will certainly be lashed eighty times (as punishment for slander)." His wife then spoke to the slave and asked her for forgiveness. When the slave forgave her, Hadhrat Amr رضي الله تعالى عنه remarked, "She has no option but to forgive you because she is in your control. **You had rather set her free."** "Will that compensate for it?" his wife asked. "Perhaps," Hadhrat Amr رضي الله تعالى عنه replied.(2)

Some Incidents About the Mutual Relations Between the Sahabah رضي الله تعالى عنهم

Hadhrat Abul Mutawakkil narrates that Hadhrat Abu Hurayrah رضي الله تعالى عنه had a Negro slave who had caused grief to the entire household because of something she had done. Raising his whip over her one day, Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "Had it not been for Qisaas (on the Day of Qiyaamah), I would have beat you unconscious. However, I shall sell you to someone who pay your price in full. Go (free)! You are Allaah's." (3)

Hadhrat Abdullaah bin Qais or Ibn Abul Qais says that he was with the delegation of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه that received Hadhrat Umar رضي الله تعالى عنه when he arrived in Shaam. As Hadhrat Umar رضي الله تعالى عنه was travelling, he was met by some entertainers from Adhri'aat who were carrying their swords (to entertain Hadhrat Umar رضي الله تعالى عنه as he entered their town). "Hold on!" Hadhrat Umar رضي الله تعالى عنه said, "Stop them and send them back." "O Ameerul Mu'mineen!" Hadhrat Abu

(1) Bukhaari in his Adab (Pg.49).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.84).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384).

Ubaydah رضي الله عنه said, "This is the custom of the non-Arabs. If you stop them, they will think that you wish to annul the pact with them (that you wish to prevent them from freely practising their customs)." Hadhrat Umar رضي الله عنه said, "Then leave them. Umar and his family are all under the command of Abu Ubaydah." (1)

Hadhrat Abdullaah bin Umar رضي الله عنه reports that when Hadhrat Umar رضي الله عنه and Hadhrat Zubayr رضي الله عنه once had a race, Hadhrat Zubayr رضي الله عنه beat Hadhrat Umar رضي الله عنه and cried out, "I beat you! By the Rabb of the Kabah!" When they raced a second time, Hadhrat Umar رضي الله عنه beat Hadhrat Zubayr رضي الله عنه. Hadhrat Umar رضي الله عنه then called out, "I beat you! By the Rabb of the Kabah!" (2)

Hadhrat Saleem bin Handhalah reports, "We once went to Hadhrat Ubay bin Ka'b رضي الله عنه to listen to Ahadeeth from him. (When he had completed) He stood up and we also stood up and walked with him. Hadhrat Umar رضي الله عنه then met him and said, **"Don't you think that this (walking with people following you) is a danger (source of pride) for the one being followed and a source of dishonour for the ones following?"** (3)

Hadhrat Abul Bakhtari narrates that a man once came to Hadhrat Salmaan رضي الله عنه and said, "How pleasant was the behaviour of people today! I had been travelling and I swear by Allaah that every person I stayed with seemed to be the son of my own father. Each one of them treated me exceptionally well and was extremely kind towards me." Hadhrat Salmaan رضي الله عنه said, "My dear brother's son! That is a sign of Imaan being fresh and superb. Don't you see that when an animal is just loaded, it carries the load quickly (because it is fresh) but when the journey is prolonged, it walks in a staggered motion?" (Therefore when Imaan is continually refreshed, it is capable of doing much.) (4)

Hadhrat Hayya bint Abu Hayya reports, "It was midday when a man came to my house. 'What is it you want, O servant of Allaah?' I asked. He explained, 'My friend and I have been searching for our camel and while he is still out looking, I have come here to take some shade and to have something to drink.' I got up and gave him some yoghurt to drink. I then looked at him closely and asked, 'Who are you, O servant of Allaah?' When he told me that his name was Abu Bakr, I asked, 'The same Abu Bakr who was the companion of Rasulullaah ﷺ and about whom I heard so much?' 'Yes,' he replied.

I then started mentioning to him the battles that my tribe had fought with the Banu Khath'am and all the fights we (Arabs) had been having with each other during the Period of Ignorance. I then spoke of the love that Allaah had created between us (because of Islaam) and asked, 'O servant of Allaah! **Until when will this status quo (of mutual love) last?' 'As long as the leaders are upright,'** he replied. 'Who are the leaders?' I enquired. He said, 'Do you not see that **every tribe has a leader whom they follow and whom they obey?** It shall last as long

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384), as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
(2) Muhaamili, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
(3) Ibn Abi Shaybah and Khateeb in his Jaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).
(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.61).

as these people remain upright." (1)

Hadhrat Haarith bin Mu'aawiya narrates that when he came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه asked, "In what condition did you leave the people of Shaam?" After he had informed Hadhrat Umar رضي الله تعالى عنه about the condition of the people there, Hadhrat Umar رضي الله تعالى عنه praised Allaah and said, **"Are you people perhaps socializing with the Mushrikeen?"** When Hadhrat Haarith assured Hadhrat Umar رضي الله تعالى عنه that they were not, Hadhrat Umar رضي الله تعالى عنه said, **"When you start socialising with them, you will start eating and drinking with them and your situation will remain good only when you do not do that."** (2)

Hadhrat Ayaadh narrates that Hadhrat Umar رضي الله تعالى عنه once instructed Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to present to him all his earnings and expenditure (as governor) on a single piece of leather. **Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه had a Christian accounts keeper** and when he presented it, Hadhrat Umar رضي الله تعالى عنه was impressed and said, "He has an excellent memory. Will you read out a letter that has come from Shaam in the Masjid?" "He will be unable to do so," Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said. "Why not?" Hadhrat Umar رضي الله تعالى عنه asked, "Is he impure?" "No," Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "he is a Christian." Hadhrat Umar رضي الله تعالى عنه then reprimanded Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and hit him on the thigh saying, **"Dismiss him!"** He then recited the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۭ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝﴾

(سوره مائده: آيت ۵۱)

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes)*. They *(all Kuffaar)* are only the friends of each other *(and cannot be your friends)*. Whoever of you befriends them, then he is surely from among them. Verily Allaah does not guide a nation of wrong-doers *(who befriend the Kuffaar)*. {Surah Maa'idah, verse 51} (3)

The Practices of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم with Food and Drink

The Practices of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم never found fault with food ever. If he liked it, he ate and if he did not, he would leave it (without comment)." (4)

Hadhrat Ali رضي الله تعالى عنه reports that the portion Rasulullaah صلى الله عليه وسلم liked most of a **goat** was the **foreleg**. (5)

(1) Musaddad, Ibn Munee and Daarmi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).
(2) Ya'qoob bin Sufyaan, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.300).
(3) Ibn Abi Haatim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.68).
(4) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.40).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

Hadhrat Abdullaah bin Mas'ood says, "Rasulullaah liked the foreleg of an animal. When the foreleg was once poisoned, everyone suspected that it was the Jews who poisoned it." (1)

Hadhrat Jaabir narrates that when Rasulullaah came to visit them in their house, they slaughtered a goat in his honour. Rasulullaah said, "It seems like they knew we like meat." There is a more detailed story attached to this incident. (2)

Hadhrat Anas says, "Rasulullaah **loved bottle gourd**(3) so when some food was served, I started searching for it (in the plate) and placing them in front of him because I knew that he loved it." (4)

Hadhrat Anas also narrates that whenever Rasulullaah ate food, he **licked his three fingers** (with which he ate). (5)

Hadhrat Abdullaah bin Abbaas says, "Rasulullaah (was so humble that he) **ate on the floor,** tied the feet of goats when they were to be milked and even accepted the invitation of slaves to eat (plain) barley bread." (6)

Hadhrat Yahyaa bin Abu Katheer reports that a plate of Thareed came to Rasulullaah every day from Hadhrat Sa'd bin Ubaadah. It went with him to the house of whichever wife he was with. (7)

Hadhrat Anas reports that when some goat's milk was milked for Rasulullaah, he drank it and then **gargled** his mouth saying, "It has some **stickiness** (which needs to be rinsed out to preserve oral hygiene)." (8)

Hadhrat Abu Bakr reports that when Rasulullaah once stopped over at a certain place, a woman sent her son with a goat to Rasulullaah. **Rasulullaah milked the goat** and told the boy to take it to his mother. After she had drunk to her fill, the boy brought another goat. After milking it, Rasulullaah gave the milk to Hadhrat Abu Bakr. When the boy then brought a third goat, Rasulullaah milked it and only this time did he drink.(9)

Hadhrat Ibraheem reports that Rasulullaah used to keep his right hand free for acts such as eating, drinking and making wudhu. His left hand he would keep free for acts such as Isti*njaa, cle*aning his nose and other such acts.(10)

Hadhrat Ja'far bin Abdullaah bin Hakam bin Raafi says, "When Hakam once saw me eating from various parts of the plate, he said, 'Dear boy! Do not eat like that as Shaytaan eats. When Rasulullaah ate, **his fingers would not**

(1) Tirmidhi in his Shamaa'il (Pg.12).
(2) Tirmidhi in his Shamaa'il.
(3) A variety of gourd called "Doodi" in Urdu.
(4) Tirmidhi in his Shamaa'il.
(5) Tirmidhi in his Shamaa'il.
(6) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(8) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(9) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(10) Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.45).

stray from his hands (they stayed in front of him)." (1)

Rasulullaah ﷺ Teaches the Sahabah رضي الله تعالى عنهم The Etiquettes of Eating and to Recite Bismillaah at the Beginning

Hadhrat Umar bin Abu Salamah رضي الله تعالى عنه reports, "I was once eating with Rasulullaah ﷺ when I started taking meat from all over the plate. Rasulullaah ﷺ said to me, '**Eat from that which is in front of you.**'"(2)

Hadhrat Ummayyah bin Makhshi رضي الله تعالى عنه reports that Rasulullaah ﷺ once saw a man eating without first reciting Bismillaah. When there was only a single morsel left, he lifted it to his mouth and (before eating it, he) recited:

"بِسْمِ اللّٰهِ أَوَّلَهُ وَآخِرَهُ"

Rasulullaah ﷺ then laughed and said, "By Allaah! Shaytaan continued eating with you until you took Allaah's name. He then vomited out everything that was in his belly." Another narration states that Rasulullaah ﷺ said, "...until when you took Allaah's name, he forcefully vomited out everything in his belly." (3)

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ when a platter (of food) was brought and placed before them. When Rasulullaah ﷺ held back his hand, the Sahabah رضي الله تعالى عنهم did the same because they never ate until Rasulullaah ﷺ did. A Bedouin then came appearing as if he was being shoved along. As he was about to grab at the platter to eat from the food, Rasulullaah ﷺ caught hold of his hand. Just then, a little girl came also appearing as if she was being pushed along. When she also attempted to get her hand into the food, Rasulullaah ﷺ grabbed her hand as well. Rasulullaah ﷺ then said, "Verily people's food becomes lawful for Shaytaan when they do not take Allaah's name. When Shaytaan saw that we were holding our hands back, he brought the girl so that the food could become lawful for him (when she eats without saying Bismillaah). I however, grabbed her hand. He had also brought the Bedouin to make the food lawful for himself, but I had grabbed his hand as well. I swear by the Being besides Whom there is none worthy of worship! His hand is now in my hands together with the hands of the two of them." (4)

Hadhrat Aa'isha رضي الله تعالى عنها narrates(5) that Rasulullaah ﷺ was eating with six others when a Bedouin came and ate all the food in two morsels. Rasulullaah ﷺ remarked, "**Had he recited Bismillaah, the food would have sufficed for them all.** When any of you eats, he should take the name of Allaah and if he forgets, he should recite:

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46). The author of *Isaabah* (Vol.1 Pg.344) has commented on the chain of narrators.
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
(3) Ahmad, Abu Dawood, Nasa'ee, Ibn Qaani, Tabraani, Haakim and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.45).
(4) Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
(5) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

"بِسْمِ اللّٰهِ اَوَّلَهُ وَآخِرَهُ"

Rasulullaah ﷺ is Entertained by the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه relates, "Nabi ﷺ once stopped over by my father, who served him a meal of *Saweeq* (1) and *Hais* (2). After Rasulullaah ﷺ had eaten, my father brought something to drink. After drinking, Rasulullaah ﷺ passed the cup on to the person on his right. When eating dates, Rasulullaah ﷺ threw the stones like this." Hadhrat Abdullaah bin Busr رضي الله تعالى عنه then pointed with his finger towards his back (to indicate that Rasulullaah ﷺ threw the stones behind him). Narrating further, he says that when Rasulullaah ﷺ got on his mule, his father held the reins and said, "Do make du'aa for us, O Rasulullaah ﷺ!" Rasulullaah ﷺ then made the following du'aa:

"اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ"

"O Allaah! Bless them in the sustenance You give them, forgive them and have mercy on them." (3)

In another narration, Hadhrat Abdullaah bin Busr رضي الله تعالى عنه says, "When my father once asked my mother to prepare some food for Rasulullaah ﷺ, she prepared some Thareed. My father then proceeded to invite Rasulullaah ﷺ for the meal and (when he arrived) Rasulullaah ﷺ placed his hand on the top of the dish saying (to the Sahabah رضي الله تعالى عنهم), **'Dish out taking the name of Allaah.'** They then dished out from the sides. After everyone had eaten, Rasulullaah ﷺ made the following du'aa:

"اَللّٰهُمَّ اغْفِرْلَهُمْ وَارْحَمْهُمْ وَبَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ"

"O Allaah! Forgive them, have mercy on them and bless them in the sustenance You give them." (4)

The Practices of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه with Food and Drink

Hadhrat Ibn A'bad reports that Hadhrat Ali رضي الله تعالى عنه once asked, "O Ibn A'bad! Do you know what is the right of food?" "What is the right of food?" Ibn A'bad asked. Hadhrat Ali رضي الله تعالى عنه replied, "That you recite:

"بِسْمِ اللّٰهِ اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا"

'I begin with the name of Allaah. O Allaah! bless us in the sustenance You give us'"

Thereafter, Hadhrat Ali رضي الله تعالى عنه asked, "And do you know how to express gratitude after you have finished?" "How do you express gratitude?" Ibn A'bad asked. Hadhrat Ali رضي الله تعالى عنه replied, "By saying:

(1) A type of porridge prepared from barley.
(2) A sweet dish prepared with dates, butter and flour.
(3) Ibn Abi Shaybah and Abu Nu'aym.
(4) Haakim, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

"أَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا"

'All praise is for Allaah Who has given us food and drink.'"(1)

Hadhrat Umar رضي الله تعالى عنه once said, **"Beware of excessive eating and drinking because it harms the body, is the cause of many diseases and leads to lethargy in salaah. Rather be moderate in your eating and drinking because it is healthier for the body and further from extravagance. Allaah detests the obese scholar (whose makes eating a priority) and a person shall never be destroyed until he gives precedence to his desires over his Deen."** (2)

Hadhrat Abu Mah'dhoora رضي الله تعالى عنه reports that he was once sitting with Hadhrat Umar رضي الله تعالى عنه when Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه brought a platter (of food) and placed it in front of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه summoned some poor people and slaves in the vicinity and they all shared the food with him. Thereafter, Hadhrat Umar رضي الله تعالى عنه remarked, **"May Allaah curse the people who are averse to their slaves eating with them."** To this, Hadhrat Safwaan رضي الله تعالى عنه said, "We are not averse to them eating with us. We eat by ourselves only because we do not find sufficient good food to feed both us and them." (3)

The Practices of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with Food and Drink

Hadhrat Maalik bin Anas reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه stopped over in Juhfah, Ibn Aamir bin Kurayz instructed his baker to take food to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. When he brought one plate of food, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه told him to put it down. When the baker returned with another plate of food and was going to take the first plate away, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked, "What are you doing?" "I am taking the plate away," the baker replied. "No," said Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, **"just pour the food into this other food."** Thereafter, every time a different dish was served, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه made the man pour it into the other food. When the baker eventually returned to Hadhrat Ibn Aamir, he remarked, "That man must be an uncultured Bedouin!" Hadhrat Ibn Aamir corrected the baker saying, "That man is your leader. He is Ibn Umar رضي الله تعالى عنه."(4)

Hadhrat Ja'far narrates that because Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه always ate the seeds of the pomegranate, someone asked, "O Ibn Abbaas! Why do you do that?" He explained, "I have heard that every pomegranate on earth grows from a seed from amongst the seeds from Jannah. This seed is perhaps the one."(5)

(1) Ibn Abi Shaybah, Ibn Abi Dunya in his Du'aa, Abu Nu'aym in his *Hilya* and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301)
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223).

The Practices of Hadhrat Salmaan رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه with Food and Drink

Hadhrat Saalim says, "I was with my master Zaid bin Sowhaan when Hadhrat Salmaan Faarsi رضي الله تعالى عنه passed by us after purchasing a *Wasaq* of grain. 'O Abu Abdullaah!' Zaid called out, 'You are doing this (buying so much) when you are the companion of Rasulullaah صلى الله عليه وسلم?' Hadhrat Salmaan رضي الله تعالى عنه replied, **'The soul is at ease when it has secured its sustenance. It can then free itself for Ibaadah and *Waswaas* (the devil that whispers evil into the heart) loses hope in (adversely influencing) it.'"**(1)

Hadhrat Abu Uthmaan Nahdi narrates that Hadhrat Salmaan Faarsi رضي الله تعالى عنه said, **"I love to eat from the efforts of my own hands."** (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "I had fifteen dates so I broke my fast with five, ate Sehri with five and kept the other five to break my fast with." (3)

Hadhrat Muslim who was the freed slave of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه says, "When Hadhrat Ali رضي الله تعالى عنه once asked for a drink, I brought him a cup of water and **blew into it.** He **refused to drink it** and returned it to me saying, 'You drink it.'"(4)

The Practices of Nabi صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم with Regard to Clothing

The Practices of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdur Rahmaan bin Abu Layla says that he was once with Hadhrat Umar رضي الله تعالى عنه when he said, "I saw Abu Qaasim (Rasulullaah) صلى الله عليه وسلم wearing a **narrow-sleeved cloak** made in Shaam." (5)

Hadhrat Jundub bin Makeeth رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم **wore his best** clothing whenever he **received a delegation** and would instruct the senior Sahabah رضي الله تعالى عنهم to do the same. On the day a delegation arrived from Kindah tribe, I saw Rasulullaah صلى الله عليه وسلم wearing clothing made in Yemen and both Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه were wearing the same." (6)

Hadhrat Salamah bin Akwa رضي الله تعالى عنه says that Hadhrat Uthmaan رضي الله تعالى عنه's loincloth always **reached halfway up his calves** and he would say, "Such was the garment of my beloved (Nabi) صلى الله عليه وسلم."(7)

Hadhrat Ash'ath bin Sulaym reports from his aunt that her uncle said, "I was walking in Madinah one day when someone behind me said, **'Lift up your loincloth** because it keeps it cleaner and makes it last longer.' When I turned

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384).
(4) Ibn Sa'd (Vol.6 Pg.237).
(5) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(6) Ibn Sa'd (Vol.4 Pg.346).
(7) Ibn Abi Shaybah and Tirmidhi in his Shamaa'il, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

around, I saw that it was Rasulullaah. 'O Rasulullaah!' I said, 'It is but a simple black and white striped shawl.' Rasulullaah replied, **'Do you not have an example** in me?' When I looked at him, I saw that Rasulullaah's garment **reached halfway up his calves."** (1)

The Sahabah Describe the Attire of Rasulullaah

Hadhrat Abu Burdah narrates that Hadhrat Aa'isha once took out and showed them a **patched shawl and a loincloth** made of coarse cloth. She then said, "It was in these two garments that the soul of Rasulullaah was taken away." (2)

Hadhrat Ummu Salamah says, "The garment Rasulullaah loved most was his ***Qamees*** (3) "(4)

Hadhrat Asmaa bint Yazeed reports that the sleeve of Rasulullaah's Qamees reached **his wrists.**

Hadhrat Jaabir narrates that Rasulullaah was wearing **a black turban when he entered Makkah** the day he conquered it.

Hadhrat Amr bin Hurayth reports that Rasulullaah once delivered a sermon wearing a black turban.

Hadhrat Abdullaah bin Abbaas says that once (during his illness) Rasulullaah delivered a sermon while wearing an **oily bandage.**

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar that when Rasulullaah tied his turban, he would let the tails **hang between his shoulders.** Hadhrat Abdullaah bin Umar also tied his turban in the same manner and a narrator called Abdullaah says that he saw Hadhrat Qaasim bin Muhammad and Hadhrat Saalim also do the same. (5)

Rasulullaah's Bedding

When Hadhrat Aa'isha was once asked about Rasulullaah's **bedding,** she replied, "It was made of **leather and stuffed with the bark of a date palm."**(6)

Hadhrat Aa'isha relates, "A lady from the Ansaar once visited me and saw that Rasulullaah's bedding comprised of cloak that was double-folded. She then left and later sent a bedding stuffed with wool. When Rasulullaah came to me, he asked, 'What is this, O Aa'isha?' I then informed him about the lady from the Ansaar who had seen his bedding and then sent this. Rasulullaah told me to return it. Because I liked to have it in my room, I did not return it until Rasulullaah repeated the instruction three times. He finally said, 'Return it, O Aa'isha. I swear by Allaah that if I willed, Allaah would have made mountains of

(1) Tirmidhi in his Shamaa'il (Pg.9).
(2) Tirmidhi in his Shamaa'il (Pg.9).
(3) A long, loose tailored upper garment.
(4) Tirmidhi in his Shamaa'il (Pg.5).
(5) Tirmidhi in his Shamaa'il (Pg.9).
(6) Bukhaari and Muslim. Ibn Sa'd (Vol.1 Pg.464) has reported a similar narration.

gold and silver travel with me (wherever I went).'"[1]

Hadhrat Muhammad narrates that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "What was Rasulullaah ﷺ's bedding like in your home?" She replied, "It was made of leather and stuffed with the bark of a date palm." When he then posed the same question to Hadhrat Hafsah رضي الله تعالى عنها, she replied, "Rasulullaah ﷺ used to sleep on a coarse sheet that we double-folded. One night I thought to myself that it would be more comfortable if I four-folded it (so I did that). The following morning, Rasulullaah ﷺ asked, 'What did you spread down for me last night?' 'It was the same bedding,' I explained, 'all that I did was to four-fold it so that it would be more comfortable for you.' Rasulullaah ﷺ said, 'Leave it as it was because its softness prevented me from performing salaah last night.'"[2]

What Rasulullaah ﷺ Recited when Wearing New Clothing

Hadhrat Umar رضي الله تعالى عنه reports that he saw Rasulullaah ﷺ send for some new clothing. When it reached his collar-bone as he was putting it on, he recited:

"أَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ"

"All praise is for Allaah Who has given me clothing to conceal my private areas and with which I can look beautiful in this life."

Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! When a Muslim wears new clothing, recites these words and then purely for Allaah's pleasure gives the old clothes that he is removing to a poor person, he will remain in the care, the security and the protection of Allaah as long as there remains even a single thread of the garment left (on the poor person). This applies whether he is alive or dead. This applies whether he is alive or dead." [3]

Rasulullaah ﷺ Praises the Trousers

Hadhrat Ali رضي الله تعالى عنه reports that he was sitting with Rasulullaah ﷺ near (the graveyard of) *Baqee* on a rainy day when a woman passed by on her donkey, carrying a heavy load. As she passed through a depression in the ground, she fell off the donkey. Rasulullaah ﷺ turned his face away (so as not to see her body as it became exposed because of the fall). When someone informed Rasulullaah ﷺ that the lady was wearing trousers (because of which her body did not become exposed), Rasulullaah ﷺ said, "O Allaah! Forgive all the women of my Ummah who wear **trousers.**" Addressing the Sahabah رضي الله تعالى عنهم, Rasulullaah ﷺ then said, "O people! Always wear trousers because it is amongst the most concealing of clothing. **Ensure that you protect your women with it whenever they go out.**" [4]

(1) Hadhrat Hasan bin Arafah. Ibn Sa'd (Vol.1 Pg.465) has reported a similar narration.
(2) Tirmidhi in his Shamaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.53). Ibn Sa'd (Vol.1 Pg.465) has also reported the narration but from Hadhrat Aa'isha رضي الله تعالى عنها.
(3) Ibn Mubaarak, Tabraani, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
(4) Bazzaar, Uqayli, Ibn Adi and others, reporting from various chains of narrators, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55). Ibn Jowzi has wrongly included this narration in his Mowdu'aat.

The ident of Rasulullaah ﷺ with Hadhrat Dihya رضي الله تعالى عنه and Hadhrat Usaamah رضي الله تعالى عنه

Hadhrat Dihya bin Khalifah Kalbi رضي الله تعالى عنه reports that Rasulullaah ﷺ once sent him as envoy to Heraclius (the Byzantine Emperor). Upon his return, Rasulullaah ﷺ gave Hadhrat Dihya رضي الله تعالى عنه a delicate white Egyptian cloth saying, "Use a part of it to make a *Qamees* for you and give your wife the other portion to use as a scarf." As Hadhrat Dihya رضي الله تعالى عنه was leaving, Rasulullaah ﷺ called him back saying, **"Tell her to wear something underneath (the scarf) so that it is not revealing."** (1)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه relates, "Rasulullaah ﷺ gave me some of the thick but delicate white Egyptian cloth that he had given Dihya رضي الله تعالى عنه. I subsequently gave it to my wife to (make something out of it to) wear. Rasulullaah ﷺ later asked me, 'What is the matter? Why are you not wearing the white Egyptian cloth?' When I informed Rasulullaah ﷺ that I had given it to my wife to wear, he said, 'Tell her to wear something underneath because I fear that it would reveal the shape of her bones." (2)

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها and her Father when she Wore Clothing that Appealed to her

Hadhrat Aa'isha رضي الله تعالى عنها reports that when she once wore some clothing, she kept looking down at it as she walked about in the room, turning about as she did so. (Her father) Hadhrat Abu Bakr رضي الله تعالى عنه then entered and said to her, "Don't you know that Allaah is presently not looking at you (with affection)." (3)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "I once wore a new upper garment of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr رضي الله تعالى عنه said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, **'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).'** I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'That shall perhaps atone for you.'"(4)

The Practices of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه With Regard to Clothing

Hadhrat Abdl Azeez bin Abu Jameelah Ansaari reports that the sleeves of Hadhrat Umar رضي الله تعالى عنه's *Qamees* never extended past his wrists. (5)

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).
(2) Ibn Abi Shaybah, Ibn Sa'd, Ahmad, Rooyaani, Baaroodi, Tabraani, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).
(3) Ibn Mubaarak and Abu Nu'aym in his *Hilya*.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37), as quoted in *Kanzul Ummaal* (Vol.8 Pg.54).
(5) Ibn Sa'd.

Hadhrat Badeel bin Maysara reports that Hadhrat Umar رضي الله تعالى عنه once went for the Jumu'ah salaah wearing a cloak made in *Sumbulaan*. Apologising to the people (for coming late), he said, "It was this cloak that delayed me." He pulled his sleeves forward and as he let go of them, they returned to the ends of his fingers.(1)

Hadhrat Hishaam bin Khaalid reports that he saw Hadhrat Umar رضي الله تعالى عنه tie his loincloth above his navel.

Hadhrat Aamir bin Ubaydah Baahili narrates that when he once asked Hadhrat Anas رضي الله تعالى عنه about *Khazz* (a material in which there is a small element of silk), Hadhrat Anas رضي الله تعالى عنه replied, "I wish that Allaah had never created it. Apart from Umar رضي الله تعالى عنه and his son, all the Sahabah رضي الله تعالى عنهم wore it." (Hadhrat Anas رضي الله تعالى عنه disliked it because it was a fabric worn by affluent non-Muslims) (2)

Hadhrat Masrooq narrates that Hadhrat Umar رضي الله تعالى عنه once came out to them wearing cotton clothing. When the people stared at him, he recited a couplet (which meant):

"The beauty of everything you see will never last
Allaah will last when all wealth and children will be destroyed"

He then remarked, "By Allaah! compared to the Aakhirah, this world is just a leap of a rabbit." (3)

The Practices of Hadhrat Uthmaan رضي الله تعالى عنه With Regard to Clothing

Hadhrat Abu Abdullaah who was the freed slave of Hadhrat Shaddaad bin Haad says, "It was on a Friday that I once saw Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه standing on the pulpit wearing a shawl made in Kufa and a coarse loincloth made in Aden that was worth a mere four or five Dirhams. **He was a thin, handsome man with a long beard."** (4)

Hadhrat Moosa bin Talha says, **"Hadhrat Uthmaan رضي الله تعالى عنه used to lean on a staff (as he came to the Masjid) on Fridays.** He was one of the most handsome men wearing his cream-coloured loincloth and shawl as he came to the pulpit and sat on it." (5)

Hadhrat Sulaym Abu Aamir says, "I saw Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه wearing a Yemeni shawl worth a hundred Dirhams." (6)

Hadhrat Muhammad bin Rabee'ah bin Haarith says, "The Sahabah رضي الله تعالى عنهم used to spend generously on such clothing **for their wives that was both beautiful as well as concealing.** I once saw Hadhrat Uthmaan رضي الله تعالى عنه wearing a shawl edged with silk that was worth two hundred Dirhams. He said, **'This belongs to (my wife) Naa'ilah. I had given it to her to wear and am wearing it now only to**

(1) Ibn Sa'd.
(2) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).
(3) Hannaad and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).
(4) Haakim (Vol.3 Pg.96). Tabraani has reported a similar narration from reliable sources, as confirmed by Haythami (Vol.9 Pg.80).
(5) Tabraani. Haythami (Vol.9 Pg.80) has commented on the chain of narrators.
(6) Ibn Sa'd (Vol.3 Pg.58).

make her happy." (1)

The Practices of Hadhrat Ali رضي الله تعالى عنه With Regard to Clothing

Hadhrat Zaid bin Wahab narrates that a delegation from Basrah once came to see Hadhrat Ali رضي الله تعالى عنه. Amongst them was a man belonging to the Khawaarij whose name was Ja'd bin Na'ja. When he started criticising Hadhrat Ali رضي الله تعالى عنه's clothing, Hadhrat Ali رضي الله تعالى عنه said, "What problem have you got with my clothing when it is far away from pride and a most appropriate example for the people to follow."(2)

Hadhrat Amr bin Qais reports that when someone asked Hadhrat Ali رضي الله تعالى عنه why he patched his *Qamees*, he replied, "The heart humbles with it and the Mu'min is able to follow the example."(3)

Hadhrat Ataa Abu Muhammad says, "I once saw Hadhrat Ali رضي الله تعالى عنه wearing an unwashed *Qamees* made of extremely coarse cloth." (4)

Hadhrat Abdullaah bin Abu Hudhayl reports, "I once saw on Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه a Qamees made in Ray which was such that when he stretched out his arms, the sleeves reached the ends of his fingers and when he retracted them, they reached close to halfway up his forearms." (5)

Whenever Hadhrat Ali رضي الله تعالى عنه wore a *Qamees*, he would pull the sleeve until it reached his fingers. He would then cut off what was extra (extending further than the fingers) saying, "The sleeves should never extend further than the hands." (6)

Hadhrat Abu Sa'eed Azdi who was one of the Imaams of the Azd tribe reports that he once saw Hadhrat Ali رضي الله تعالى عنه come to the marketplace and say, "Who has a good *Qamees* for three Dirhams?" When one of the traders said that he had one, Hadhrat Ali رضي الله تعالى عنه went to him and liked the *Qamees* very much. "This must be worth more (than three Dirhams)!" Hadhrat Ali رضي الله تعالى عنه remarked (thinking that the man was reducing the price because Hadhrat Ali رضي الله تعالى عنه was the Ameerul Mu'mineen). "Not at all," the man replied, "that is really the price." Hadhrat Abu Sa'eed says that he then saw Hadhrat Ali رضي الله تعالى عنه untie a knot in his clothing containing some Dirhams and giving it to the trader. Hadhrat Ali رضي الله تعالى عنه then wore the *Qamees*, which happened extend past the ends of his fingers. By his instruction, the excess that extended past his fingers was then cut off. (7)

A freed slave of Hadhrat Abu Udhayn reports that he once saw Hadhrat Ali رضي الله تعالى عنه come out of his house and approach cloth merchant saying, "Do you have a *Qamees* made in Sumbulaan?" The man took out one and when Hadhrat Ali

(1) Ibn Sa'd (Vol.3 Pg.58).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).
(3) Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ibn Sa'd (Vol.3 Pg.28) has reported a similar narration.
(4) Ibn Abi Shaybah and Hanaad.
(5) Hanmaad and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).
(6) Ibn Uyaynah in his Jaami, A:kari in his Mawaa'idh, Sa'eed bin Mansoor, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.83).

رَضِيَ اللهُ تَعَالَى عَنْهُ wore it, it reached halfway down his calves. Looking down to his right and left, Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ remarked, "I have not seen a better fit. How much is this?" "Four Dirhams, O Ameerul Mu'mineen," the man replied. Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ then untied the money from his loincloth, handed it over to the man and then left. (1)

The Practices of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ With Regard to Clothing

Hadhrat Sa'd bin Ibraheem says, "I saw Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ wearing a shawl or a suit of clothing worth four or five hundred Dirhams." (2)

Hadhrat Qur'ah relates that when he saw Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ wearing coarse and stiff clothing, he approached him saying, "O Abu Abdur Rahmaan! I have brought you soft clothing made in Khurasaan and it would give me great pleasure to see you wearing them because your clothing is extremely coarse and stiff." "Show it to me so that I may see it for myself," Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said. Feeling it with his hand, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ asked, "Is this silk?" "No, it is cotton," Hadhrat Qur'ah assured him. Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ however said, **"I fear wearing this because I fear becoming a boastful snob. Verily Allaah detests the boastful snob."** (3)

Hadhrat Abdullaah bin Hubaysh relates that he saw Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ wearing two cloths made by the *Ma'aafir* (a tribe in Yemen), which reached **halfway down his calves.** (4)

Hadhrat Waqdaan reports that he once heard a person asking Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, "What clothing should I wear?" Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ replied, **"Clothing that will neither cause foolish people to ridicule you nor cause intelligent people to criticise you** (for being extravagant)." "What type of clothing is that?" the man asked. "What costs between five and ten Dirhams," came the reply. (5)

Hadhrat Abu Is'haaq reports that he saw Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ wear his loincloth halfway down his calves. In another narration, he mentions that he saw several Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ such as Hadhrat Usaamah bin Zaid رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Zaid bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Baraa bin Aazib رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ all wearing their loincloths halfway down their calves. (6)

Hadhrat Uthmaan bin Abu Sulaymaan reports that Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ once purchased and wore a garment worth a thousand

(1) Ahmad in his *Zuhd*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.8).
(2) Ibn Sa'd (Vol.3 Pg.131).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302). Ibn Sa'd (Vol.4 Pg.175) has reported a similar narration.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).
(6) Abu Nu'aym in his *Hilya* (Vol.4 Pg.341).

Dirhams.(1)

The Practices of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Asmaa رضي الله تعالى عنها With Regard to Clothing

Hadhrat Katheer bin Ubayd narrates that when he once went to Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها, she told him to wait until she completed stitching her old garment. As he waited, he remarked, "O Ummul Mu'mineen! If I went out and informed the people about this, they would regard it as miserliness from your side (thinking that you are too miserly to buy new clothes)." Hadhrat Aa'isha رضي الله تعالى عنها said, "Do as you see fit. **The person who does not wear old clothes does not deserve new clothes** (and may not have them in the Aakhirah)."(2)

Hadhrat Abu Sa'eed reports that when someone entered Hadhrat Aa'isha رضي الله تعالى عنها's room as she was stitching her old garment, he remarked, "O Ummul Mu'mineen! Has Allaah not granted an abundance of wealth (to buy new clothing rather than patch old clothing)?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Leave us alone! The person who does not wear old clothes does not deserve new clothes." (3)

When Hadhrat Mundhir bin Zubayr رضي الله تعالى عنه arrived from Iraq, (his mother) **Hadhrat Asmaa bint Abu Bakr رضي الله تعالى عنها had already become blind.** He sent for her delicate and exquisite garments made in *Marw* and Quw and when she felt it, she exclaimed, "Alas! Send this clothing **back to him.**" Hadhrat Mundhir رضي الله تعالى عنه felt hurt about it and said, "Dear mother! The garments are not transparent." She replied, "Even though they are not transparent, they **are revealing.**" When he then bought for her common garments made in *Marw* and *Quw,* she accepted them saying, "It is these types of garments that you should give me to wear." (4)

The Practice of Hadhrat Umar رضي الله تعالى عنه with Clothing

Hadhrat Anas رضي الله تعالى عنه reports that a woman once came to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! My upper garment is all tattered." "Have I not given you anything to wear?" Hadhrat Umar رضي الله تعالى عنه asked. "You have given me," she replied, "but it has torn." Hadhrat Umar رضي الله تعالى عنه immediately sent for an exquisite upper garment and some thread to be given to her. He then said to her, "Wear that (old clothing) when you are making bread and cooking and then wear this (new garment) once you have finished. Those not wearing old clothing do not deserve new clothes." (5)

Hadhrat Kharasha bin Hurr reports that he was once looking at Hadhrat Umar رضي الله تعالى عنه as a youngster passed by, **wearing his loincloth below his ankles and dragging it along** as he walked. Hadhrat Umar رضي الله تعالى عنه called for him and asked,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.321).
(2) Bukhaari in his Adab (Pg.68).
(3) Ibn Sa'd (Vol.8 Pg.73).
(4) Ibn Sa'd (Vol.8 Pg.252).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

"Are you menstruating?" "What! O Ameerul Mu'mineen!" asked the youngster in surprise "Do men also menstruate. Hadhrat Umar رضي الله عنه replied, "Then what is the matter with you hanging your garment below your ankles?" Hadhrat Umar رضي الله عنه **then sent for a knife, gathered the end of the loincloth and cut off whatever hung beneath the ankles."** Hadhrat Kharasha says, "It is as if I can still see the threads dangling over his heels." (1)

Hadhrat Abu Uthmaan Nahdi reports that they were in Azerbaijan under the command of Hadhrat Utba bin Farqad رضي الله عنه when a letter from Hadhrat Umar رضي الله عنه arrived. The letter read: "Ensure that you wear your loincloths, shawls and shoes and throw away your socks and trousers. Make sure that you adopt the attire of your forefather Ismaa'eel عليه السلام and stay away from lives of luxury and the attire of the non-Arabs. Remain in the sun because it is the bath of the Arab. Dress simply like Ma'd bin Adnaan, live tough lives, wear old clothes, mount your animals without stirrups, do target practice and jump directly onto your horses (from the ground). Remember that Rasulullaah صلى الله عليه وسلم forbade (men from) wearing silk unless it be only this much. Rasulullaah صلى الله عليه وسلم then indicated with his middle finger." (2)

The Homes of Rasulullaah صلى الله عليه وسلم's Wives

Hadhrat Mu'aadh bin Muhammad Ansaari says that they were sitting in a gathering between the pulpit and the grave of Rasulullaah صلى الله عليه وسلم. In the gathering was Hadhrat Imraan bin Abu Anas and Hadhrat Ataa Khuraasaani was saying, "I saw that the rooms of Rasulullaah صلى الله عليه وسلم's wives were made from the trunks of palm trees and their doors were simply veils made from black (animal) hairs. I was also present when the letter of (the king) Waleed bin Abdil Malik was read out, giving instructions for the rooms of Rasulullaah صلى الله عليه وسلم's wives to be included within the Masjid. I have never seen more people weeping than I did that day. On that day, I heard Sa'eed bin Musayyib say, **'By Allaah! I wish that they would leave the rooms as they are so that future generations of Madinah's people and people coming from other lands could see with how little Rasulullaah صلى الله عليه وسلم sufficed in his life. This would then cause people to abstain from amassing wealth and from boasting about worldly commodities."**

Hadhrat Mu'aadh relates further that when Hadhrat Ataa Khuraasaani had completed his narration, Hadhrat Imraan bin Abu Anas said, "There were four rooms made from unbaked bricks with courtyards of palm trunks while the other five were made of plastered palm trunks with no courtyards at all. Their doors were simple veils made from black (animal) hair. When I measured the veils, I found that they were three arm's lengths in height and more than an arm's length in width. As for the weeping that you mentioned, I can recall myself sitting in a gathering with a group of the Sahabah رضي الله عنهم's children. Amongst them was Abu Salamah bin Abdur Rahmaan, Abu Umaamah bin Sahl bin Hunayf and Khaarijah bin Zaid. **They wept so much that their beards were wet.** Abu Umaamah was the

(1) Sufyaan bin Uyaynah in his Jaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).
(2) Abu Dharr Harawi in his Jaami and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.58).

one who remarked, 'If only they had preserved the rooms without demolishing them so that (by seeing them) people would reduce their building endeavours and see what Allaah preferred for His Nabi ﷺ even though He possessed the keys to the treasures of the world." [1]

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(1) Ibn Sa'd (Vol.8 Pg.167).
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